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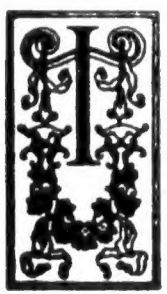
PENN'S TREATY WITH THE INDIANS
Painted by Benjamin West, 1771. From John Boydell's Engraving, 1775.
(See articles on Pages 5 and 30)

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FOR THIS

BY PRISCA DELPH



IT WAS cold, and Cleta Brown was in a hurry. She was tired too, but that did not matter. She stopped the car in front of the gate that marked the entrance to a well-kept lawn. "You may take this in," she said, handing a package to the boy beside her. "If you hurry I'll let you have some of the leftover fudge," she promised, pulling out a memo pad.

Cleta looked up from the figures she was jotting down to see her brother motioning for her to come. Thinking it to be one of his childish pranks, she slipped the pad back into her purse and stepped on the starter.

"She insists on seeing you," he said. "I told her you were in a hurry, but she said she wanted to ask you something."

The young woman glanced at her watch. "One o'clock," she reflected. The class was to meet in her home at two o'clock. She gave the boy, who was helping himself to the fudge, an impatient look as she hurried up the steps.

"Of all the days! Oh, why must I be here today at all?" she almost groaned. Then the Scripture, "For such a time as this," flashed through her memory, and, breathing a prayer, she lifted the latch to the backdoor.

"How do you do?" she said, and as the steam cleared from her glasses she noticed someone sitting in a rocker beside a table. The room was neatly furnished with old-fashioned kitchen and sitting room furniture.

"It sure is a godless cold day today," the rocking figure was saying, "but I just had to ask you to come in. Mister was unable to come to the market today. Say Miss, do you bake those pies? I just couldn't believe it unless you told me so yourself. But then I guess your mother does, but, of course, you help. Well, it surely is fine of a girl to be sensible and learn the ways of housekeeping and stick by her parents."

Cleta felt flattered, as she listened with growing impatience, the shock of the introductory remark giving way to new emotions. She soon noticed that Mrs. Kavash did not expect an answer to her talk. Cleta stood exactly twenty minutes, and then, glancing at her watch, moved toward the door.

"If there is nothing I can do for you, I know my mother is expecting me home for dinner," she said, reaching for the door latch.

"Well, as I was saying, if it wouldn't be for this godless weather perhaps my rheumatism wouldn't be so bad. Edward, get that purse! Don't stand there like a shiftless, worthless statue."

At this command, her husband meekly left his post beside the stove, where he had stood listening with folded arms.

"Not that one! The one in the cupboard," she stormed. "Men are such stupid things," she nodded to the girl. Cleta smiled sympathetically.

Cleta could hardly imagine the gentle Mr. Kavash, whom she had known in the market, to be the same cowering figure before her, much less imagine him married to this creature. It was the only evidence of stupidity she could trace.

Mrs. Kavash, accepting the purse, kept talking as she counted out the money to pay for her order, her short fat hands fumbling the money almost reluctantly, yet touching each piece separately.

"So this is Debby," Cleta thought, as she looked at the stout figure with the grey straggly hairs hanging about her ears in a long, boyish bob. Had it not been for the fact that she wore an apron, Cleta would have mistaken her for a man.

Accepting the money thankfully, Cleta did not trust to breathe until she was safely out of the door and on the sidewalk. As she hurried home, Cleta reflected on the character of Debby and at her strange experience. In-

A LAYMAN'S PRAYER FOR THE NEW YEAR

By Arlean Leibert

Gracious Heavenly Father, as I stand on the threshold of the New Year, grant that I may leave behind, as a soiled cloak, all prejudice, misunderstandings, fears, and nearsiches.

Grant, too, that I may live in the confidence that Thou art ever watching over me.

Help me to walk in lowliness of mind among my fellow men, esteeming others better than myself.

Help me also ever to press "toward the mark for the prize of the high calling of God in Christ Jesus."

Through Thy grace I beg forgiveness wherein I have failed Thee.

I ask neither wealth nor honor—only strength and grace to do Thy will.

Use me, O Lord, as Thou seest fit in the remaining days allotted to me on this earth.

Bless the church and strengthen her, restoring again to the fold those to whom the Bread of Life has lost its savor.

In Jesus' name and for His sake. Amen.

stead of being repulsed or amused, she felt strangely attracted to her.

Delivering produce to the Kavash home became a weekly affair with Cleta. If she sent her brother, Debby would send him right out for her, and so she yielded to the poor lady's whims.

"You'll never do anything with that woman," one young man who delivered eggs to Mrs. Kavash told Cleta. "She has all the Mennonite bakers, butchers, milkmen, and produce men coming to town stop at her place. She keeps them all half an hour, discussing religion and politics."

In spite of this warning Cleta remained optimistic. If one soul was worth more than the whole world, surely she could give a few hours of her time for this one.

All Cleta's efforts to interest Debby in her own salvation were futile. It seemed each week that the unhappy eyes of the woman took on a harder glare, and that her tongue threw out more profanity. Cleta was almost growing impatient. Was it possible that God still held out His hand to Mrs. Kavash after she had repeatedly hardened her heart? The

mission pastor and the Christian business men had tried to lead her to Christ. But Mrs. Kavash had still wanted Cleta to visit her. Knowing she was wanted, helped Cleta to be more patient.

It was again time for the Sunday school class to meet. Cleta was tired, almost to the point of exhaustion, as she carried the order into Debby's house. As Cleta entered, she was greeted coolly by the mistress, who sat on her favorite rocker. Edward stood at his regular post, his dog yawning at his feet.

The two women exchanged a few remarks about the weather and flowers. Debby's windows were always filled with beautiful specimens. Cleta was also fond of flowers, and to Debby's delight had brought her a few *Coleus* slips.

To the young woman's surprise, Debby handed out the money for her order without waiting the usual half-hour. While she was anxious to be on her way, Cleta remained glued to the floor. She waited silently. Then Debby let out such a torrent of oaths that Cleta almost fled from the woman's presence, yet there she stood as though held by some strange power.

"Mrs.," she began, but got no further. In the next few minutes Debby told her life story. Their five sons had been born dead.

"It was a blessing," she said, "for they would all have been in the draft age during World War I." She was glad too that she was spared seeing them grow up to be hypocrites like the other young folks. The church, the government, and world leaders were all condemned in her wrath. She had stood up in her excitement, leaning her hands on the table. Exhausted from the strain, she sank into a chair beside the rocker.

"I have a warm spot in my heart for the Mennonites, though," she said, upon regaining her breath. "Yes, and when I die the Old People's Home will receive two hundred dollars in memory of my mother. I had a good mother. But, oh, the hypocrites in the world! If it were not for the hypocrites!"

"But, Mrs. Kavash," Cleta heard herself saying, "each of us must give an account of himself to God. The fact that others are untrue is no excuse for us."

A pair of grief-stricken eyes was raised for a moment; then the head dropped to the folded hands on the table, and such loud heart-rending sobbing Cleta had never heard before. Mr. Kavash stood at his post, twisting his hands nervously, but not daring to move.

It was some minutes later that Cleta left Mrs. Kavash alone with her conscience and God.

On learning through Cleta of Debby's change in attitude, the pastor called at the Kavash home. While he was given a hearty welcome, Debby was still unwilling to yield her life to God.

After that Cleta found the old lady to be more pleasant to converse with. One day in the spring Debby even accompanied her husband and Cleta to the garden to view the tulip and strawberry blossoms. It was the first time she had been outside of the house in two years, and it proved to be her last trip also. She also showed unusual interest in the young girl's church work. Cleta left no opportunity

(Continued on page 12)

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A Monthly Magazine for the Home

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No. 1

IN THE POTTER'S HAND

A New Year's Story

BY THELMA BELLE LOUCKS



AT LAST THE NIGHT of the scheduled New Year's party had arrived for a group of eager young folks. And what an ideal night it proved, as the earth lay warmly blanketed with heaven's gift of whiteness and the moonbeams played cheerfully in preparation of the new dawning of a year. For the first time in a decade, the group (most of them) received a thrill from an honest-to-goodness sleigh ride. After all, the "horse and buggy days" were not out of date in a whirling, dizzy world, seemingly.

The guest room of Rose Allison's was heaped high and wide with winter wraps, for careful and watchful mothers saw to it that no son or daughter of theirs had excuse for having a chill and catching a cold.

"Everybody happy?" asked Miss Allison, with light kindled in her soft gray eyes.

"Uh, huh!" exclaimed a merry group.

"Oh, you should have been on our sleigh!" exclaimed one. "It was great fun!"

Rose Allison's happiness radiated her entire countenance. How she loved each youthful subject there tonight! As Sunday-school teacher to half of the girls, and as chairman of the literary group, she felt a deep responsibility toward the group.

"Guess I'll have to find an excuse to go home with one of you," she teased, "so I can say I had a sleigh ride too."

So sincere had each one been in his help on their large Mission project, and also in the making of Christmas gifts, that she, with her crippled mother, decided to entertain the group with royal efforts.

Tonight even the most bashful ones soon found themselves at ease as they engaged in wholesome, relaxing entertainment. None knew that the leader invented much of the material used, and few guessed the real secret of the success of the gathering—that of conversing with the all-powerful and all-seeing One, before she planned the evening, realizing that she of clay was utterly useless without the touch of the Master Potter.

Father Allison enjoyed the comfort of his rocker near the roaring stove, and occasionally lifted another chunk of coal on dying embers. He deemed they were a lively bunch and somewhat more loud than his group used to be! Otherwise he enjoyed it immensely.

The timepiece on the buffet chimed ten times. Where did the minutes, yes, hours, flee? Unless they stayed to welcome the New Year

in, it would presently be time to return home.

Rose Allison grouped the youths and maidens on opposite sides. Each girl was given a piece of wall paper, and a duplicate of each one of these was given to the boys. Each was bidden to manufacture a basket from the same. The odd inventions were matched, and thus partners for refreshments were arranged.

"Well, I missed out on that," chimed the host. "I'll have to eat by myself. Oh, no, boys—I'll have the best girl yet." He disappeared toward the kitchen with a twinkle in his eye.

"Here Mother, we need another partner," he said. "Won't you be my best girl tonight? Now don't turn me down!"

She turned crimson. "Now, Frank," she said, "please don't be funny." Nevertheless she was pleased. Wasn't it just twenty-five years ago tonight, at another New Year's gathering, that she had accepted his hand? Who knows, maybe tonight there will be other Christian matches made!

"Here, do taste these batches of whipped cream to see if they are seasoned right," she said further.

Her vision was blurred with mist as she bestowed on each plate a huge chicken sandwich, a piece of cake, a dish of dessert heaped high with whipped cream, and a steaming cup of malted cocoa. Besides these into each tiny basket went choice nut meats and candy. All her efforts were repaid as she beheld the delicious repast, for she, in her handicapped condition, never failed to remember the hungry or needy.

As they enjoyed the refreshments each was given opportunity to give his New Year's resolution.

The first said, "I'm so thankful for this delicious lunch that I resolve never to be satisfied until I learn to master cooking like Mrs. Allison!"

There were many laughs as each took his

turn. Other resolutions given were more of a serious nature. A few refused to say anything.

"Willis, what do you promise yourself to do better on?" the leader asked.

"I resolve to get up the first time my mother calls me," he confessed to the merriment of all.

"Don," she called next.

"I resolve to be on time at every class and to be there always, unless on account of sickness or other unavoidable."

Gladys Cromwell took the stand next. "With the Lord's help, I'm going to do a good deed each day; and if opportunity comes my way, I'm going to do three or four each day," she said emphatically. She received enthusiastic applause.

"That was a good one," their leader encouraged. "We all need to think of others always; otherwise life just isn't worth living—for our own selfish selves."

All vision was focused upon Hazel Merrick, a tiny fragment of a girl, who was called on next.

She rolled her eyes meaningfully and gazed downward. What would Hazel do? No one ever knew just what this small but unpredictable one would accomplish next.

She parted her lips to say, "I resolve never to make another New Year's resolution. What do we make them for but to break? Each year, somewhere along the way, I have broken mine." But wait—

"Do you have one ready?"

"I—I—yes," she stammered. Yes, she had pluck enough to do that very thing. She would give the same one as she gave the year before and this time it would remain whole!

She began coolly: "Last year I made up my mind and resolved to myself and a few that I would be a better Christian, a real one, a deeply consecrated one. But folks, I have failed. But tonight I start all over on a clean sheet, and I mean to keep it pure and white!"

A hush swept over the merriment.

"I'm sure we all need to dedicate our lives to the Master Potter and allow Him to make of us vessels of pure, shining gold," Rose said.

"You tell us yours now," a mischievous lad said.

"That I will. Mine is similar to Hazel's, I believe. It is that I might be used more in His service and be a shining light in this dark age. Now if we've missed no one, let's arise for a word of prayer." She prayed reverently that heaven's blessings might be upon each one that all the glory and honor might be given to God.

The majority of those present, especially those well chaperoned, had their parents' permission to stay and welcome the glad New



Year, but Don, the driver of one of the two sleighs, had an announcement to make.

He said, "A high wind is coming up from the northwest, and the thermometer has been going down each twenty minutes. I think it's best if we say good night and be off. Some of us will see the New Year in on the way home."

None disagreed, for they appreciated his good judgment.

Indeed Don had spoken no falsehood when he said the mercury had fallen, for once the group was outside, teeth chattered, toes stung, shoulders chilled, and cheeks burned. Once one of the horses stumbled, and huge flakes of snow zig-zagged throughout the atmosphere.

Hazel Merrick grew more somber at each milestone of the way. She, so jovial and light-hearted! Everything had gone so well until she had regiven the broken resolution. She would never keep it again, for hadn't she seen it each year lie in fragments like a crushed bowl?

"Yet I promised before the whole group that I would be more true. Br'rr—wish I was home in my warm bed! Oh, why is one so foolish to go out on a night like this?" bemoaned poor, panicstricken Hazel. "Hey, there, give me more blanket!"

"Listen, the bells—the New Year's bells are ringing—Happy New Year everybody," spoke sturdy Don.

"Happy New Year, Happy New Year," the few remaining shouted in fresh spirits, all except one figure in a corner with downcast face.

"I wonder why I don't have more power in my life," poor Hazel murmured, "and why my Christian life isn't full and running over like Rose Allison's is. Oh, dear! I wish I hadn't come out tonight. I don't know why I was ever so foolish!"

By now the vehicle was empty of all charges except the driver and Hazel. She was a secret admirer of efficient Don, but tonight, being alone with him, really created no awe on her part.

Donald Slagel was of the more serious type of young men. Being a senior also accounted partly for his good conduct. Many times he was tempted to seek Hazel's company for a companion and friend, but ere he sought to win her, a voice within halted him. But tonight after the frank confession which she made, he decided to ask her for her companionship.

The pair sat quietly on the seat.

"Warm enough, Hazel?" he broke the solitude.

"I was awfully cold; but somehow I'm warmer now. Say, you don't suppose I've started to freeze do you?" she queried teasingly.

"Ha, maybe that's it. But we'll soon be home where you'll begin to thaw. Here, wrap yourself with this other blanket."

"Have a good time tonight, Hazel?"

"Oh, yes—that is, I thought it was a grand party. Of course, Rose and her mother always show us a good time.

"I hope the wind stops sifting snow and that it doesn't drift anymore," he said at length.

Now what was he getting at? It was not at all like Don to speak of the weather, when there were many things a fellow of his ex-

perience had to speak of, and especially since the weather had been the topic of the evening.

He went on: "If it's nice Sunday night, will you grant me the privilege of taking you to the Sunday school meeting?"

He noticed her hesitancy.

"You know, Hazel, I've been trying to make myself bold for a long time—or have I been too bold?"

"No, you have not," she affirmed, and then more warmly, "Thank you, I'll be happy to go along."

"O.K., I'll be seeing you—about seven."

"O.K.," she returned warmly.

"Well, I see your mother's light, and soon you may thaw out."

"And you too—you must come in just a minute and warm yourself."

"Thank you, but that will make it worse. Another mile and more and I'll be at home too. Good night, Hazel. See you Sunday at seven."

"Good night, Don."

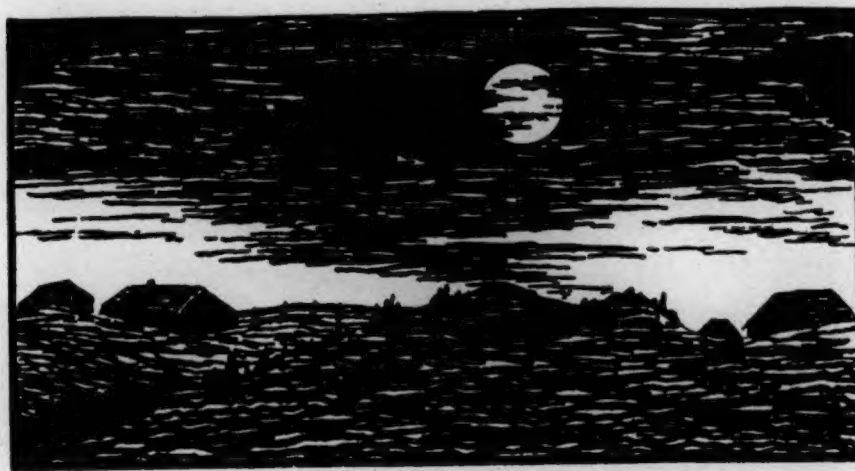
Don's heart grew lighter and happiness knew no bounds, since Hazel's turn for the better. With the repentant girl, the spirit was willing, but the flesh so weak.

Mrs. Merrick decided to do Hazel a favor for she called up the stairs fully one and one-half hours later than the accustomed time. The girl answered the third call and reluctantly crawled out at the fourth one.

"I was so tired this morning," she said to herself. "I'll really do better next time."

A week later she retired without talking to her Lord. Just this once wouldn't make any difference, thought she. The second night was the same.

As vacation closed, and she took up her books and pencils, she was tardy for class which could have well been avoided, and the same morning found her cheeks four shades deeper crimson than nature even intended them to be, and when mother had a quiet talk about



THE FOG HANGS DEEP

The fog hangs deep, I cannot see!
Where is the way that I should take?
What the decision I should make?
Oh, Saviour, pilot me.

I dare not take one step alone!
Such fateful dangers hover near;
I tremble, Lord, aghast with fear,
O, Saviour, guide me on.

Teach me the way that I should go!
Make plain my path, the darkness through;
With Thine own grace my strength renew,
O Saviour, grace bestow.

Then, when I reach Thine happy shore,
Beyond the fogs which now obscure,
Beyond the mists which now endure,
I'll praise Thee evermore.

—R. E. Neighbour.

the matter with her she scolded and lost her temper.

"Hazel, dear, I'm afraid you'll be late for class again," her mother reprimanded casually. "If that sewing is important, perhaps I can finish it today sometime when I finish the wash—oh, why Hazel, what are you doing with your new brown Christmas skirt? and here I thought it was a perfect fit for you—"

"But, Mother," she interrupted, "I'm only putting in an inch hem in the skirt. It's just sloppy long. You can't understand, because when you were young, girls wore their dress to their ankles. But now, in school, one looks perfectly hideous in such old-fashioned clothes, with all the others wearing skirts above their knees."

"Come, let's lay it away now, and if by night you still think it needs altering, why we can discuss it further."

The girl's eyes were red from weeping, not from anger or hate, but from real remorse, regret, and agony. Seemingly, she tried so hard, yet failed!

"It's of no use," she emphasized. "I knew I would break my resolution! I knew I should not have made it!"

Sometime later Don and Hazel had another date.

"You look nice in your new blue frock," Don asserted.

"Do you like it? Thank you." She wondered if it was especially the "blue," which she seldom wore, that he liked, or if it was the becoming manner in which it was made. Perhaps it could be both.

Hazel remained serious during the young people's meeting. Her escort beheld her twitching her fingers nervously. He was unable to ascertain what was amiss. Perhaps she was not the right friend for him after all.

A mere lad was on the program. As a novice, he began to open a large sheet of paper, written by his mother. He read in part: "The reason we sometimes don't succeed in life is because we look to ourselves—we try to do things in our own strength. Paul, Stephen, and many other great Bible men realized that all power was from Christ, that without Him they could do nothing—they in their own weakness—"

Hazel jerked a bit. "That's it," she asserted almost audibly. "I see it. I've been trying to do everything in my own strength. Beginning tonight, Christ is going to be my powerhouse. Long ago someone said, 'I can do all things through Christ which strengtheneth me.' Through Him the Master Potter will melt and mold me into a vessel of glistening gold."

Her very soul broke into a tranquil ecstasy, and a new light kindled her countenance. Before the meeting closed she had already connected her wires to receive direct power from the great powerhouse.

She must tell Don, too. Perhaps he could help her even more, but he had noticed that an alteration had taken place, even before they left the house of God. Another soul had placed itself in the Potter's hand.

Canton, Kansas.

"Freely ye have received, freely give"
(Matt. 10:8).

I. Colonization

This is the first of a series of historical articles to be furnished by Bro. Fretz on Mennonitism in the city which was host to the first Mennonite settlement in America. Next month the subject will be: "Immigration—1700 to 1754."

William Penn

In 1944 Philadelphia celebrated with gratitude the three-hundredth anniversary of the

birth of William Penn. Mennonites can well join in this gratitude, for, not only was William Penn the founder of this "City of Brotherly Love," but it was William Penn who invited the Mennonites, together with other persecuted peoples, to come and find a haven in his new colony. Perhaps there is no other non-Mennonite in history to whom we are indebted as much as to William Penn. It was William Penn who first brought Mennonitism to Philadelphia. This he did not merely by welcoming Mennonites to come here, but in a certain sense, he brought over Mennonitism in himself.

Last winter, the writer interviewed Rufus Jones, one of the greatest present-day leaders of the Quakers, and leading authority on Quaker history. The writer asked him the reason for the similarities between the Mennonites and Quakers (plainness of dress, non-resistance, etc.). Rufus Jones said that the Quakers had derived these doctrines and practices from the Mennonites, and that the founders of the Quaker movement in

England had repeatedly visited the Menno-
nites in Holland and other places, and were
influenced by the Mennonites.

William Penn was a Quaker, and as such faithfully endeavored to carry out these doctrines of the Quakers which they had gotten from the Mennonites. Not only did this founder of a great city "dress plain," but he also tried to carry out the principle of love and nonresistance in his dealings with others. The outstanding example of this was his dealings with the Indians. Many of us remember the story of his famous treaty under a great elm tree near the Delaware River (see map).

According to traditions which have come down to us, William Penn met with chiefs of the Lenni-Lenape tribes, who inhabited the region, and addressed them somewhat as follows:

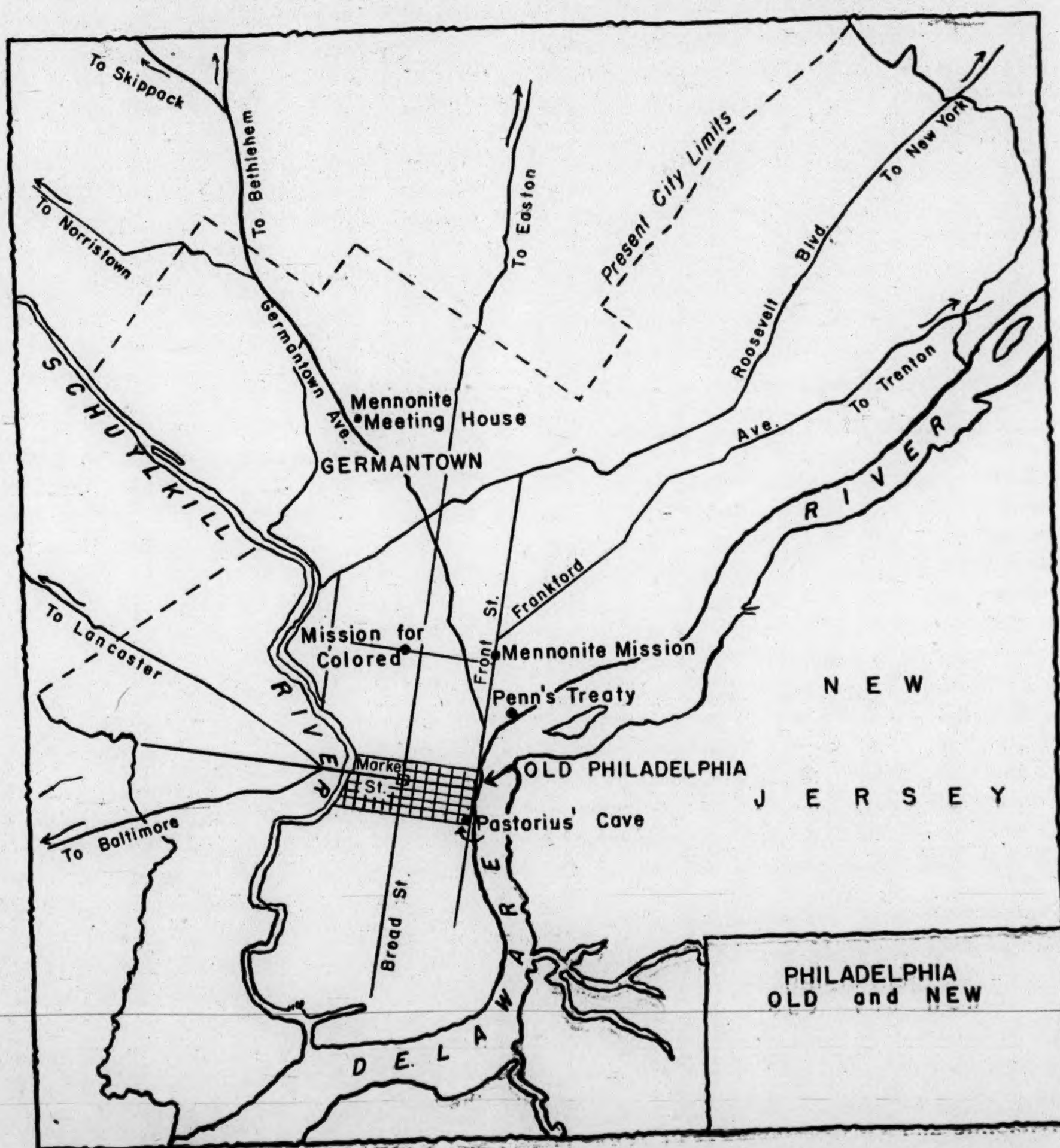
"The Great Spirit rules in the heavens and the earth. He knows the innermost thoughts of men. He knows that we have come here with a hearty desire to live with you in peace. We use no hostile weapons against our enemies; good faith and good will towards men are our defences. We believe you will deal kindly and justly by us, as we will deal justly and kindly by you. We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love."

The terms of the treaty were simply a statement of fair play, and mutual kindness and co-operation. This William Penn pledged the Indians, and they responded in kind, giving him the belt of wampum as a pledge of their friendship. "We will live," they said, "in love with William Penn and his children as long as the moon and stars shall endure." Although in keeping with the Mennonite-Quaker convictions, this pledge was not bound by an oath, it was kept by both parties, and no war whoop was heard in Pennsylvania as long as William Penn and his heirs ruled the colony.

So, although William Penn did not belong to the Mennonites, it will be seen that he was far more faithful in carrying out Mennonite principles, than many who call themselves "Mennonites," and in that sense we may say that William Penn brought Mennonitism to Philadelphia before the Mennonites did, and that he was more successful in making known the principles of Mennonitism than the Mennonites themselves, for what school child in America has not heard of Penn's treaty with the Indians?

Mennonite Settlement in Germantown

The first Mennonites came to Philadelphia in 1683. Thirteen families from Crefeld, Germany, comprising thirty-three persons, had come to London by way of Rotterdam, Holland, to make the long voyage to America. They sailed from Gravesend, England, on July 24 on the good ship **Concord**, and after a voyage of ten weeks reached Philadelphia on October 6. Two infants were born on the voyage, and a woman died soon after they landed in Philadelphia. A fellow passenger reported, ". . . the blessing of the Lord did attend us so that we had a very comfortable passage and had our health all the way."



The next few weeks were spent in Philadelphia. It was then only a village, having been laid out but the year before. Penn had dreamed of a great future, and wanted his commissioners to lay off ten thousand acres for the boundaries of the town. If this had been agreed to, it would have included nearly all the suburbs (including Germantown) which have since been added to the city; but some of the commissioners thought this too large, and it was limited to one mile north and south on the Delaware, and reaching back to the Schuylkill River two miles (see map). Yet this small town was laid out in a very neat and orderly way, with streets evenly spaced, and meeting at right angles. The north-and-south streets were called Front Street, Second Street, Third Street, etc., and the east-and-west streets were named after different kind of trees, such as Spruce, Pine, and Chestnut. Houses were not crowded together as in Old World cities, for Penn had said, "Build your homes so that there may be ground on each side for gardens, and that the town may be a green country town, which will always be wholesome."

In less than a week after their arrival, Penn made a grant of six thousand acres of land, to be shared by new settlers with their agent, Pastorius. They sought out a location for their homes, by following an Indian trail lined with laurel (now Germantown Avenue—see map) which wound north through high, open country. They finally decided on an elevated spot between the Delaware and Schuylkill Rivers about six or seven miles north of the village of Philadelphia (see map). The surrounding region, according to Pastorius, was a "very fine and fertile district with plenty of springs of fresh water, being well supplied with oak, walnut, and chestnut trees and having besides excellent and abundant pasturage for the cattle." (How different it is today!)

On October 24, or less than three weeks after their arrival, Thomas Fairman, Penn's surveyor, laid out fourteen lots, 231 feet wide, along the central street (the Indian trail), and the next day the thirteen men (heads of families) met with Pastorius in his cave along the Delaware (see map) and drew lots for their respective portions of land.

Cabins were soon built along the central street. The settlers were not farmers by trade, but linen weavers, and therefore did not locate on large farms, but lived together in a village, only going out to till the soil as it was necessary for a living. (It was a little while till there was enough of a market for linen goods to engage solely in the weaving trade.) The colonists were kept quite busy during the first few years, clearing the land, opening roads, and raising such grain as they needed for their sustenance. Although the town was officially called Germantown, because its settlers were German, it was dubbed "Armentown" from its poverty in early years. "It could not be described, nor could it be believed by coming generations in what want and need, and with what Christian contentment and persistent industry this German-township started," wrote Pastorius. On October 22, 1684 (one year after arrival),

William Streypers wrote to Holland, "I have been busy and made a brave dwelling and under it a cellar, fit to live in, and have so much grain such as Indian corn and buckwheat that this winter I shall be better off than I was last year."

Eventually the industry and frugality of the settlers, under the blessing of God won out, and the colony became established, and was soon increased by new arrivals from Germany and Holland.

In 1686 a public meetinghouse was built which served as a place of common worship as well as a town hall for civil affairs. What kind of services were held? Strange as it may seem, it seems that they were Quaker meetings. Although all the first settlers, and many of the later arrivals had originally been Mennonites, it seems that many of them had embraced the Quaker faith either before sail-

WILLIAM PENN'S PRAYER FOR PHILADELPHIA—1684

"AND THOU, Philadelphia, the virgin settlement of this province, named before thou wert born, what *love*, what *care*, what *service*, and what *travail* have there been to bring thee forth and preserve thee from such as would *abuse* and *defile* thee!

"Oh that thou mayst be kept from *the evil* that would overwhelm thee; that faithful to the God of thy mercies, in the life of *righteousness*, thou mayst be *preserved* to the end. My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be *blest* of the Lord, and thy people saved by his power."

ing to America, or en route, or after their arrival. This is easy to understand when one remembers that the Quakers in those days were very aggressive missionaries, who did not hesitate to proselyte those of other faiths. It would not be so hard to do this in the case of the passive Mennonites, who seem always to have been easy prey for proselyters. The Quaker faith, derived in part from Mennonitism, would seem quite attractive to some Mennonites particularly where local leadership was poor, and the Quakers may have influenced some because of their kindness to them in their emigrating to America.

However, not all of the Mennonites embraced Quakerism, and some of those who did returned to the Mennonite fold later on. But in the first few years, no separate organizations could be maintained, because of the smallness of the group, lack of preachers, and pioneer hardships, and all worshiped together. Since there was some similarity between Mennonite and Quaker methods of worship,

such as the use of silent prayer, this was not so difficult.

Moreover, even those Mennonites who became Quakers often retained Mennonite convictions. A notable instance of this occurred in 1688, when three such Mennonite-Quakers, together with Pastorius, drew up the first antislavery in America. Mennonites in Europe or America did not hold slaves, but Quakers did. "As late as 1696 the Yearly Meeting at Philadelphia advised Friends to be careful to bring their slaves to meeting with their masters." The petitioners mentioned above, addressed their appeal to the "Monthly Meeting Held at Richard Worrell's" and said among other things,

Here is liberty of Conscience wch is right and reasonable; here ought to be likewise liberty of ye body, except of evildoers, wch is an other case. But to bring men hither, or to robb and sell them against their will, we stand against. . . .

Now consider well this thing, if it is good or bad? and in case you find it to be good to handel these blacks at that manner, we desire & require you hereby lovingly, that you may informe us here in, which at this time never was done, viz., that Christians have such a liberty to do so, to the end we shall be satisfied in this point, & satisfie likewise our good friends & acquaintances in our natif Country, to whose it is a terrour, or fairfull thing that men should be handeld so in Pensilvania.

This was Mennonitism, not Quakerism. Slavery could not meet the approval of the consciences of either the Mennonite-Quakers in Germantown, or of their Mennonite friends back in their "nativ Country." That it does not represent the Quakerism of the time, is shown by the fact that the Quaker meetings, both at "Richard Worrell's" and in Philadelphia, and in England (to whom the matter was finally referred), were not willing to act on this protest. It was not till several generations later that the Quakers became notable as abolitionists. Might it have been the fruit of Mennonitism?

By 1690, the Mennonites had withdrawn from the Quakers in worship, and were meeting in a private home, where Dirck Keyser, a layman, would read a sermon from a book. During this year, the Mennonites were encouraged by the coming of more of their brethren from Crefeld and other places, who together with the earlier group, decided to choose a preacher and a deacon, and William Rittenhouse and Jan Neuss were chosen and ordained.

In 1702, two more preachers were chosen, Jacob Gottschalk, an ancestor of the writer, and Hans Neuss, who later left the church. However, none of the ordinances had yet been observed in the new colony, because they had no bishop. One of the members, Claes Berends, had written to his ministers back in Altona, Germany, asking them to send a bishop over to ordain a bishop in the Germantown congregation. A reply was sent in March of this year, recommending that because of the difficulties involved in carrying out such a plan, the Germantown ministers should proceed with the ordinances, and take up the work of bishop without formal ordina-

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CHRISTIAN MONITOR PULPIT

"IN THE BEGINNING"

BY HAROLD H. BRENNEMAN

TEXT: In the beginning God.—Genesis 1:1a.

In the beginning of the year 1945—God! There is something grand and challenging in the year ahead, after all. Men wish for better governments and "good" leaders; without those wishes granted we lose hope and settle down as best we may to wait for the endtime. When all the while—and to the very end, there is God!

Your beginnings and mine would not have been without God. Long ere the day that our earthly parents themselves knew life, God was leading on. We were preceded into this world by God's Word, "Let there be light." We were preceded by God's Word, which "was made flesh, and dwell among us." The infinite wisdom of God had shaped a Christian community in which your beginnings and mine took place.

Having begun this pilgrimage, set in time and measured in days and years, we seem to look back continually with regret at those beginnings. We fix them in our minds as points of time. "It was in the year thus and so that my mother died, and I began to shift for myself," or, "I was six years old when I started to school; I'll never forget that day" or, "I can still remember when." Similar reckonings mark our "beginnings" down through the years.

But as we stand between the timeless interludes that mark the cadences of years, like heartbeats in between the rests, we are prone to look at our defeats and say, "It's the same old story, year in and year out." Is life a morning to night cumbrance of children's care, household drudgery, church and preaching on Sunday, and staying home, with only a few sprinklings of enjoyable picnics and visits and a little trip or two? Is that, after all, the stuff that life is made of? How were your beginnings in 1944? If you are looking back at such a drab picture of life, just look a little deeper than the results of the year—look at the beginnings. We may look at 1944 as simply a space of time added up by smaller spaces. There were 366 days. In the beginnings of each day—where was your God? Or might some days have begun with other gods before Him? Did you begin the day with Him? Did you open your thoughts to His "mercies new every morning?" "In the beginning was the Word." Was it so in your house those cold wintry mornings in 1944 when the children were left in bed as long as possible till the fires were built and chores were over? And then how did you make their beginnings for them? "In the beginning was the Word"—was it so at your house? Was it so in those balmy summer mornings filled with all nature in song? Remember those

summer mornings in 1944? Remember the fragrance of newly turned earth, the rows of tender corn, the waving wheat, the beckoning of the outdoors? Remember those rich days of harvest when all the earth seemed to groan in the travail of rich fruit bearing? How was it with you in those mornings in 1944? "In the beginning—God?"

We may also review 1944 as simply a block of achievement added by smaller deeds. Were they "as unto God" or as "unto men"? Did you plow that field in 1944 because it was God's field and you are the dresser of His garden; or did you plow it because it was yours? Did you buy those last rich acres because they were God's, or because you could turn a few dollars that would buy exchange value for you? Did you bring service to those suffering ones in that hospital because they were helpless creatures of God's mercy? Or did you fail to see even His designs in their lives? Were you thankful in everything? Did you do it as "unto one of the least of these," or because it was part of a program of circumstances? Did you sit up those wee hours of morning with books and more books and papers, because lost souls were calling for the light, or because education and degrees are necessary to make you "well rounded intellectually," or socially acceptable, or because you wanted a little culture to your Christianity? How was it with you in 1944?

All of my life, and yours too, consisted of these little or big deeds and words and thoughts—and they all had their beginnings. Some of the endings we now see. But only in eternity, when the Alpha and the Omega, the

BEGIN THE DAY WITH GOD

**Begin the day with God,
Kneel down to Him in prayer.
Lift up thine heart to His abode,
And seek His love to share.**

**Open the book of God,
And read a portion there,
That it may hallow all thy tho'ts,
And sweeten all thy care.**

**Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.**

**Converse in mind with God;
Thy spirit heav'nward raise,
Acknowledge ev'ry good bestowed,
And offer grateful praise.**

**Conclude the day with God;
Thy sins to Him confess,
Trust in the Lord's atoning blood,
And plead His righteousness.**

—Selected.

First and the Last, shall have stopped the clock of time, and shall have stopped the calendar of events—only then will we see the end of all of our beginnings.

Even as God was rich in mercy to us in all of our human beginnings (whether we unthankful creatures recognized Him or not), even so was He doubly rich in mercy in all of our spiritual beginnings. But I feel to ask, strange as it may seem, What about that point in time that we were born again—born into the family of God, of the royal race of heaven, called unto an high calling in Christ Jesus? What place did you give God then? When God spoke to your soul, "Let there be light," you had an intelligent choice that the earth without form and void never had. The earth could not choose to remain in darkness. Could she have so chosen, God might have created a new earth. In fact, it is in His purpose to do that very thing eventually. But not because soulless matter departed from God's Word! No indeed! But willful, sinful man sets his purposes against his own Creator and Saviour! Yes, you and I do that. We did it too often in 1944. Oh, folly of follies! Oh, blindness of sin! Specks we are in a vast order—yet when God says, "Let there be light"—do we "let"? How about those unsearched corners in your selfishness and mine? How about those sinful desires and thoughts, those unkind jealousies, those misnamed hatreds and sins that we try to call virtues by saying, "Lord, Lord," in public places? How about them?

In the beginning of your walk through time with God was it God in every beginning? The first fires of faith, the beginnings of a regenerated conscience, the beginnings of a life of prayer and Bible study. How was it in those beginnings? Perhaps you made those beginnings in 1944. Did you consult your own comfort in these matters? Did you review popular opinion or worldly concern in these matters? Did God consult a lesser authority when He made the worlds? He said to His own sinless Son, His equal, "Let us make man in our image." Did you say, "God, make this man in your image?" and as that image took shape and victory and the joy of bearing His reproach made their beginnings in your life, were you as clay in His hand? Could God look upon you as clay and say to the Resurrected Son, "Let us make him in our image"? This soul of the mortal begins its immortality in this life. It is a beginning. When you felt the molding of God's hand, the chastisement, the purging, the pleadings, the new clarity of duty and the newer revelations of the utter helpless depravity of your poor soul, what then? Were you inclined to take the easier road and put "other gods before"—the gods of expediency, the gods of

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Editorials

Happy New Year

We realize that this traditional greeting can become a bit stereotyped, and yet probably none of us would want it changed. But the fact that it is hoary with age need not hinder us from extending it sincerely. In fact its age and widespread use give it an aroma that endears it to us and adds to its significance. And so once again we wish our readers a Happy New Year. We do this honestly and sincerely, but even as the words leave our typewriter they cause us to pause and to meditate upon their import.

It would be easy to take a gloomy attitude toward the future and to say that there are few prospects for happiness during the coming year. We might say that national and world conditions are such that we can expect nothing in the immediate future but continued war, strife, discontent, and confusion. And so we might also say that we can only expect that lives will continue to be snuffed out in farflung battlefields, in bombed cities and countrysides, and in areas where there is insufficient food, clothing, and shelter. And we might further say that the future holds in store prospects of broken hearts and homes, of suffering and disaster.

Without minimizing the reality of the things to which we have just mentioned, we want to call attention to some things that will, after all, make great contributions toward a Happy New Year. First, we need to take the proper attitude of mind. Real as are some of the dark things of the present time, we can look on the brighter side of life in spite of them. There is still much of love and joy and goodness in the midst of the encircling gloom. Look for these in the spirit of what the great apostle said to the Philippians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Second, we should maintain a spirit of hope. There is always possible an attitude of hoping for the best. Some of these times the present terrible war may be over, and some of the distress and suffering that it is bringing on a weary world will be alleviated. But our hope should be more than mere wishful thinking. It should be a hope that is "an anchor of the soul, both sure and steadfast," because it is centered upon our risen, ascended, and interceding Lord. Heb. 6:19, 20. With that hope in us we are cheered to meet the future with confidence, and furthermore we are moved by it to purify our lives. I Jno. 3:3.

Third, this takes us to the need of an attitude of unfaltering trust and faith in God. We know that He is the Sovereign of the Universe, and that in spite of the prevalence of evil. He is still on the throne. "Evil men and seducers" are becoming worse as the end of the age draws near, but God will overrule to His honor and glory, and He always remembers and watches over His own. There have been many dark periods for the people of God in ages past. Trials, tribulations, and persecutions have been and are nothing new for the people of God. The faithful prophets and saints of old times had to endure them, and so did our Lord when He was here upon earth. We are no better than they, but we have the same God to rely upon as they did. Trusting in Him we can face the future not only with hope but with courage. Jesus trod the way before us. He has promised to be with us until the end. So let us enter the New Year with faith in God and a courageous spirit.

Fourth, we need to maintain a spirit of love as we face the future. There is hatred and ill will in the world today in what seem to be unprecedented proportions. But as Christians we dare not absorb and yield to this spirit that is in the world,

We need to keep up a spirit of love in the home, in these days when homes by the thousands are being broken up. We need to maintain a strong spirit of love in our daily contacts with our fellow men and our brethren and sisters in the church. And even to the unloving and unlovely we need to show an attitude of love, as our Master commanded and as He exemplified in His life.

Other things might also be said, but we believe if we look on the brighter things of life, even though we are not blind to the dark and evil; if we maintain a spirit of hope; if we keep an unfaltering trust and faith in God; if we keep alive the spirit of love in our hearts—we will have four great essentials that will assure us of having a Happy New Year.

Christian Monitor Begins Its Thirty-seventh Year

With this issue the Monitor also begins a new year, for last month it passed its thirty-sixth milestone. As we enter the new year, naturally we want to bring some new things to our readers, even though we expect to maintain most of the tested and tried features of the paper. This month marks the beginning of a series of articles on "Mennonitism in Philadelphia," by Clarence Y. Fretz, superintendent of the Philadelphia Mission. You will be interested in following these articles as they continue for a number of months.

Beginning with this issue there will be changes in the helps that are given our young people's Bible meeting workers. The types of programs have been revised and are now published in a new semiannual publication, the "Program BUILDER," which supersedes the former Topics Booklet. The material published in the Monitor may vary somewhat as the months go on and people become better acquainted with the "Program BUILDER." Bro. Nelson Kauffman, Secretary of Young People's Bible Meetings, gives us a helpful article this month on "What Is New In Young People's Bible Meetings." We expect to continue publishing articles on young people's Bible meeting work throughout the year from time to time. A number of such articles will be furnished by the Commission for Christian Education and Young People's Work. You will be interested in looking over the young people's Bible meeting topics for the first half of 1945, as published on page 28.

Another helpful article which appears in this issue gives us a glimpse into the "Sunday School Lessons for 1945," as seen by Bro. Edward Yoder, editor of Sunday School Literature for the Mennonite Publishing House. You have been wondering what the new cycle of lessons will be like. Read the article and then look over the list of lessons for 1945, as given on page 25, for information on this widely discussed question.

The articles on "Mennonitism in Philadelphia" naturally bring up the interesting subject of the relation of William Penn to the early American Mennonite settlers in America. Last year marked the third centennial of the birth of the founder of the Keystone State and friend and patron of the Mennonite settlers in his American colony. You will be interested in reading the thorough discussion on "The Mennonite Church's Debt to William Penn," as provided by Bro. C. F. Derstine in the World News section of this paper.

As we enter the New Year we are especially grateful to our subscribers for their loyal and increasing support. Our subscription list is continuing to grow steadily. There will be quite a number of people who will receive their first copy of the Monitor with this issue. We are glad to welcome them into our circle of readers, which has now well passed the 8700 mark. Before many months we hope to reach 9000. When we reach this goal we will have more than doubled our list of subscribers since 1933. We appreciate this progress and thank our readers for their fine support and the Lord for His blessing upon the work. But our thanks are also due to the fine corps of departmental editors and the small army of contributors throughout the church. You have all helped in making the paper what it has been and is, and toward the contribution which it has made to the literature of our church and to the lives of our readers. May God continue to bless you all.

WORLD NEWS

(Continued from page 32)

suffered and his prison experiences merely intensified his passion for reform in civil law. With persistent boldness and accurate knowledge of law he defended himself and his associate, William Mead, in a historic trial which has become one of the milestones in the long struggle for English liberty. As a defender of Quakerism and as an apostle of toleration, his name is permanently engraved on the honored pages of those who place conscience above ambition and who love justice more than temporal honors.

Preserved for Service

When yet a young man Penn felt a great interest in America as a land of adventure and as an opportunity to put into practice the ideals he was heroically struggling to uphold in England. The large inheritance received at the death of his father and the gift by the British King Charles II of a vast tract in America, in payment for a debt owed to Admiral Penn of \$80,000, gave him the opportunity to apply the principles he had taught and defended. With the royal charter for the new colony to be named in honor of Admiral Penn, the Quaker owner and proprietor sailed in August of 1682.

But Quakers were no more appreciated in America than they were in England. Sectarian bigotry sought to check the plans of Penn and his one hundred passengers. A letter written by Cotton Mather to the aged and beloved Mr. John Higginson reveals the details of the plot and reflects the spirit of intolerance which was flourishing in Puritan New England:

"There is now a ship at sea called the 'Welcome' which has on board a hundred or more of the heretics and malignants called Quakers, with William Penn, who is the chief scamp, at the head of them. The general Court has accordingly given secret orders to Master Malachi Huscott of the brig Porpoise to waylay the said Welcome slyly, as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to the Barbados, where slaves fetch good prices in rum and sugar. And we shall do the Lord great service by punishing the wicked, but we shall be great good for His minister and people.

"Yours in Christ—Cotton Mather."

But in the protecting Providence of God the plot proved ineffective. Penn and his fellow Quakers arrived in safety to carry forward the larger service to humanity which the Holy Experiment was destined to achieve.

Achievement Through Service

Penn spent his personal fortune generously in order to develop his beloved Pennsylvania colony. He seems to have been motivated largely by unselfish impulses and by a Christian desire to put into practice the religious convictions he had been advocating and defending in England. The Frame of Government he outlined and later revised was the most democratic in America and proved to be the experimental ground for principles of liberty and toleration which later found expression in the Federal Constitution.

He refused to exploit the Indians, but chose rather to purchase their lands and to demonstrate that Christians can live tolerantly with racial and religious minorities. The treaty he made with the Indians has been extolled by Voltaire as "the only treaty between the Indians and the Christians which was not ratified by an oath and was never infringed." His sense of justice and his Quaker reliance upon the processes of peace proved so effective that for more than seventy years the Pennsylvania colonists lived peacefully with their fellow men.

Penn gave expression to his belief in the equality and the sanctity of all men in the eyes of God by establishing a democratic government with universal suffrage for all believers in God. Though he was rigid in his own religious practices and gathered together his household three times daily for family worship, yet he was tolerant of the convictions of others. He decreed that "no person shall be in any way called in question for the sake of his opinion, judgment, faith, or worship toward God in all matters of religion." He trusted the spoken

THE CHAMBERED NAUTILUS

This is the ship of pearl, which, poets feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed—
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—Oliver Wendell Holmes.

word of Indians and colonists alike and provided jury trials for every inhabitant by "twelve good and lawful men of the neighborhood." Final judgment was to reside in these twelve men, and not in judges. His Frame of Government, as revised on his second visit to America in 1701, remained the acceptable charter of the rapidly growing colony until Pennsylvania took its place as the Keystone State in the new Federal Government.

Turbulent conditions in England made it possible for William Penn to be in America for only two brief periods of two years each, separated by a prolonged interval of fifteen years. His absence and the inefficiency of his subordinates resulted in inevitable difficulties within the colony. The rapid influx of population and the poverty and selfishness of some of these settlers increased the necessary expenses without a corresponding increase in revenue. Penn's fortune dissipated rapidly. He was cast into a debtor's prison. His health failed under the strain. He did not live to reap the financial rewards which later accrued to his heirs. Yet to the end he remained the same generous-hearted exponent of the rights of humanity and a believer in the practicability of Christianity as the only basis for happy, peaceful living. Or, as Bancroft has expressed it: "He did not despair of humanity and dared to cherish the noble idea of man's capacity for self-government."

In the radiance of a divine fellowship he was spiritually sufficient for all things because as he himself testified again and again: "I bless the Lord, I am yet upon my rock and lasting foundation."

WHAT IS NEW IN Y.P.B.M. THIS YEAR

(Continued from page 29)

The Directed Study Programs will continue monthly, but will appear in "Program Builder," our new topics booklet. Those who choose to use the same type programs as in years past will find them in Program Builder also.

What Is New?

1. **Program Builder.**—This is the name of the new topics booklet. It will be published semi-annually and will contain much more material than the former booklet. In addition to material for young people's Bible meeting it will also contain suggestive programs for junior meetings. For that reason there will be no junior topics listed with the regular ones for young people's Bible meeting.

2. **More Alternate Programs.** There is only one topic for each Sunday of the year, but there are two programs suggested on each topic. Both cannot be used in the same evening. One is the old type program with assignments, the other is called the alternate. The following type of program will appear once or more during the first six months of this year as an alternative to the old type program: Directed Study, Program of Song, Group Discussion, Program of Stories, Panel Discussion, Question Box, Youth Missionary Project, and Family Program.

The Program Committee should choose the type of program best suited to the local needs.

3. **Suggestions for Committee and Leader.** For each program there are suggestions for the committee and leader. These are intended to help these responsible persons to prepare for the program.

4. **Gist of the Topic.** This is an effort to help responsible persons to get the truth of the topic in a few words. It should enable persons taking part on the program to get a bird's-eye view of the subject matter of the topic.

5. **Questions for Study.** For each topic there are listed a number of questions to stimulate the thinking of those who have part on the program. This is designed as a means of provoking thought on all sides of the topic. These questions will be appreciated by those who endeavor to find an answer to them.

6. **Source Material.** This is an effort to provide a real need often mentioned. Where can I find help on my topic? We hope that the suggestion given under the above title will prove a blessing to many.

7. **A Record Book** for young people's Bible meeting by filling out a form which can easily be summarized for the annual report.

How to Use the New

We suggest that copies of Program Builder be provided for each member of the young people's Bible meeting. They may be kept at the church or given to each member as his personal property. The committee and leaders should utilize all material provided for them. They may decide to buy some of the books or tracts suggested under source materials.

The new material is sent out with a prayer that the Lord Jesus may be magnified through its use in our churches.

Hannibal, Mo.

CHRISTIAN LIFE

LOOKING FORWARD INTO 1945

BY MARGERY COFFMAN

Again we, the world's vast humanity, stand at the threshold of a new year, eagerly peering ahead into the mysteries of future months, to discern, if possible, a glimmer of light whereby to guide our weary feet. In a way, it is rather a relief to bid farewell forever to the year gone by, drenched as it has been with the blood and misery of countless millions of our fellow men. But there have been high moments of true valor and genuine bravery to shine as lamps along the way of the past road, while the faith and Christian endurance of those whose cause is God's alone, during the dangerous days of 1944, still serve to bolster up our fainting spirits, giving us courage to go on boldly into another year. Therefore, head up and eyes forward, hearts full of love for God and compassion for our fellow men, feet firmly braced for duty, hands steady and ready to carry on with whatever shall be our allotted task, let us face the New Year gladly and step forward, without the hesitation of timid fear, into the great unknown!

At Christmas time, here in Canada, we love to recall the words of our Sovereign, King George, as we heard him those five long years ago, address his message of comfort and inspiration to his war-stricken peoples. It is a message so fitting for the New Year that we cannot do better than to quote it here as he used it then—"I said to a man who stood at the gate of the year, 'Give me a light, that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God, and it shall be to you better than light, and safer than the known way.'" Like the little child who tucks her hand confidently, trustingly into the big hand of her Daddy, we no longer fear the darkness ahead, for our immediate path is lighted by faith and trust in Him who is a lamp to our feet and an everlasting light along the way. The future is still dim with ghostly shadows, but the present is illumined by the presence of God Himself, and in His presence we are indeed safer than in any other way we know.

"Lead, kindly light, amid the encircling gloom,
Lead thou me on:
The night is dark, and I am far from home,
Lead thou me on,
Keep thou my feet, I do not ask to see
The distant scene—one step enough for me!"

"I am the way," said Jesus. He also said, "I am the light." He is the way into 1945 and onward and upward into the glorious light of an eternal day where years neither begin nor end!

But what will the future bring as it unfolds into the present? The world is eagerly asking for assurance that the new year will usher in a year of victory and peace, but not one of our national or military leaders can grant us that

assurance. And when peace comes—what? Depression, want, unemployment, disease? And what about the "four freedoms" of the Atlantic Charter when the peace is won? Discussions of the "postwar world" are tremendously popular, and everyone has his own solution for the problems that are bound to arise. Christians are concerned too with the future welfare of our world, but not, let us hope, with the same greedy anxiety of those whose chief concern is their own personal benefit. Why wait for 1945 for peace, anyhow? Why wait for a postwar world? There is constant warfare between the forces of evil and good, and the cessation of hostilities between those forces will come only when God chooses to reveal the mighty force of His armaments. But peace is for the Christian a constant condition, not dependent upon the political fluctuations of governmental legislation, for we live in the assurance of our Omnipotent God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." And furthermore, our charter to that effect was witnessed years later by the Prince of Peace, His Son and greatest joy, in the words, "Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid." Peace and freedom from the oppression of fear are actually ours, for the months ahead as well as they have been during the months just past. Renew your covenant with God for another year, and enjoy your liberty and peace in Him!

For the coming year hungry souls throughout the world cry out for food for their starv-

THE WHITE PAGE

The last bells sound upon the midnight air—

Their echo dies,
And suddenly a white page turns, and gleams
Before my eyes.

How beautiful, how beautiful it is!
How clean and new:
This page that God has given me to keep
The whole year through.

Oh, I must be so careful how I write
In words and ways,
That I may make but perfect, lovely script
For all the days;

And that I may write out each little hour
So clear and plain,
And letter every moment that there be
No blot or stain!

God, help me make my written lines so straight.

My work so true,
That when You take the copy up at last,
It will please You.

—Grace Noll Crowell

ing bodies, and for medicine and care for the cruel pains racking those bodies. We must, in the name of our compassionate Lord, do all we possibly can to give them a just share of our abundance, not in niggardly fashion, a skimpy portion of what we have left over, but an honest share of what the Lord has so kindly lent us. We will give what we can to alleviate the pangs of hunger and pain throughout the world, but the little we do will hardly usher in an era of "freedom from want" for 1945! Yet for Christians that freedom is a present blessing, not a matter of future meetings of UNRRA, however wide-visioned they may be! Christ is our bread of life, our living water, our shelter and stay, and His righteousness clothes us as bridal guests for the marriage of the Lamb!

"I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." What a wonderful providence is ours for spiritual needs! Yet how often we go hungry and thirsty in a land of milk and honey! We have been reading again to the children that fine old book, "The Swiss Family Robinson." It is as fascinating as it ever was, and while it is undoubtedly fantastic, what a lesson it unfolds within its pages! Most of us, cast up from the sea so close to such abundance, would probably have lost our lives in sheer despair on the rocky beach, not daring to venture into the depths of the forests beyond! We may, if we will, have our fears removed by the protecting power of the hand of God, and with Him to guide, plunge deeply into farther adventures of Christian experience, being constantly refreshed by the abundant supply of spiritual food found in our Saviour and His Word. Here on this western hemisphere the simile is applicable both naturally and spiritually, for we are blessed far more than we deserve with the good things of this earth. God has indeed given us "exceeding abundantly" above all we ask or think.

The Atlantic Charter outlines two other freedoms dear to the heart of all mankind—freedom of speech and of worship. We link them together purposely, for speech and worship go together in a Christian experience. With the silent adoration of the heart we worship God, while with our speech we give expression to the feelings within. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Words are empty as bubbles, and not nearly as pretty, when they come from an empty head and an equally empty heart. Yet the air is full of the emptiness of idle words in these radio days. Light talk, foolishness, and irreverence are heard continually in the streets and in the homes—it would seem as if speech were a bit too free! Nevertheless, that freedom to speak one's mind without let or hindrance is very dear to man, and we are blessed in living in a country where such a thing is possible—where we may speak of the God we worship without fear of rebuke, where we may worship publicly without hindrance. It is a privilege we hardly recognize as such, so common a thing it is in our lives. Yet there are still places in the world where such a thing is, at the least, not popular. But despite the odds against them, Christians throughout the world are still wor-

shipping God—worshipping Him in freedom of spirit, if not speech, "for God is a Spirit: and they that worship him must worship him in spirit and in truth." Man may take away the very organ of speech, depriving us of utterance, yet with the spirit we are still able to cry out to God!

Freedom is a very precious thing, yet there is a freedom, a liberty not referred to in the great charter aforementioned. Freedom of the soul is the freedom the world yearns for, a freedom from the bondage of fear and death and want and hell itself, and that freedom is ready even now, for 1945, for all who care to ask for it. "If the Son therefore shall make you free, ye shall be free indeed!" Yes,

even in a captive world, under the domination of war and hate and greed—"free indeed!"

The darkness is no longer terrifying in its density as we look ahead into the future, for we are now fortified with the unfettered freedom of faith. Our political leaders promise us, withal doubtfully, these freedoms as a future blessing, but we already possess them in greater measure than they can ever hope to give. Our charter goes on into eternity! Holding fast the mighty hand of God, we go forward into 1945 secure in our freedom, secure "in the glorious liberty of the children of God," standing fast "in the liberty wherewith Christ hath made us free."

Bearnsville, Ont.

"WATCHMAN, WHAT OF THE NIGHT?"

BY IRA D. LANDIS

Take heed therefore unto yourselves, and the flock, over the which the Holy Ghost hath made you overseers.—Acts 20:28.

In doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4:16.

They watch for your souls, as they that must give account.—Heb. 13:17.

Double-entry bookkeeping is nothing new with God. His books (Rev. 20:12) show accounts for His leaders individually and as His representatives. As a religious leader Moses realized it by his statement of Ex. 32:32 as well as through the destruction of his people in the wilderness (Jude 5), and his being restrained (Num. 20:12) from leading his people farther than the Jordan. Deut. 34:5. The priests were also responsible for "the iniquity of the sanctuary and; . . . the iniquity of your priesthood [for the people] . . . that there be no wrath any more upon the children of Israel" (Num. 18:1-5). The king was responsible for a just rule that both he and the people be saved (Jer. 21:12) and he is chargeable by and to the most High, who ruleth in the kingdom of men. Dan. 4:17. The prophets were to preach "the preaching that I bid thee" (Jonah 3:2), or it would not stand, and they thereby became liars (Deut. 18:19-22), leading the people astray (I Kgs. 13:18-25; Jer. 14:13-19; 20:6) and bringing on their own death. Deut. 18:20; Jer. 28:16.

To all of God's ministers he says: "Hear the word at my mouth, and give them warning from me." If they are not warned and the righteous turn to wickedness and the wicked so remain, both shall die in their iniquity, but in each case his blood "will I require at thine hand." When faithfully warned, even if the wicked turn not, "thou hast delivered thy soul." Ezek. 3:17-21. The damnation or salvation of those under our charge decidedly implicates in doom or bliss the servant of God. Ezek. 33. The Twelve when sent forth recognized their accountability to the Chief Shepherd (Matt. 10:11-15) and likewise the Seventy. Luke 10:5-12. Paul, having discharged this responsibility to the Jews, said to them: "Your blood be upon your own heads; I am clean" (Acts 18:6).

The minister, a gift of God to the church (Eph. 4:11), should never act as a lord over God's heritage, but as an ensample in the use of talents and the administration of

responsibility under the Word, creed, and discipline (I Pet. 5:3); not in lordship, but as one of them, "helpers of your joy: for by faith ye stand" (II Cor. 1:24). The faithful ministers, anointed by the Holy Ghost (Acts 20:28), know assuredly that as they watch for souls (Heb. 13:17), the faithful Word by its own power, (Heb. 4:12) will both save the speaker and the listener. I Tim. 4:16.

"Of past ages inquire" to learn practical lessons for the present. In all ages the two-edged sword of His Word if used rightly (II Tim. 2:15) will cut through error and establish the saint. If negligently (R.V.) or deceitfully used (Jer. 48:10) it cuts off truth, error is given the advantage, and the minister under the curse (as above) serves as a minister of Satan (II Cor. 11:13-15).

This may be due to ignorance of the Word, reading out of the "Book of Revelations", speaking of the fruits of the Spirit, or not knowing whether we are living in the Old or New Testament, etc. It may be due to sin in the life and thus desiring to cover up the sins of others (e.g., I Sam. 2:13; Jer. 37:2; with II Chron. 36:12, 13). It may be due to the effect of popular applause and opinion. Saul "feared the people. . . obeyed their voice" (I Sam. 15:24), lost the kingdom and his life. Zedekiah feared the Jews and looked out for his own safety. Jer. 38:19. Herod the tetrarch feared the multitude (Matt. 14:5), yet John the Baptist lost his head. Pilate through fear of the Jews delivered up Jesus (Jno. 19:12, 13), and Herod the king slew James and endangered the head of Peter (Acts 12:2, 3) because it pleased the people.

The fact that a man is a popular preacher does not approve all that he says. It may be a sure sign of the opposite. People with itching ears (II Tim. 4:3, 4) are not interested in bare truth. It is a sad fact that the pulpit has always been somewhat degraded, since at times it has been used for anything but truth, and especially the truth (Jno. 14:6) as it is in Jesus. Eph. 4:21. It is sometimes used to spread the social Gospel, to guide folks in political campaigns, as a recruiting station in times of war, as a stamping ground for persecution, and to spread all forms of false doctrine and practice. Of course delusions never travel but in a train, and error is always teamed with other forms of its own species.

Turning to the Reformation I was interested in studying Luther and Zwingli in their parting from the Anabaptists. In the early twenties of the Sixteenth Century some of the leaders of the Swiss Brethren were disciples of Zwingli. Then writes one of their professors:

On Infant Baptism

"It must be admitted that Zwingli, and other Swiss and South German reformers, e.g., Oekolampad and Capito, originally held similar views to the Anabaptists (Swiss Brethren)¹" Hubmaier says: "Yes, this was your opinion; you have set it forth in writing, and have preached it from the pulpit; many hundreds of people have heard it out of your own mouth."²

Conrad Grebel, 1524, wrote: "I am sure that Zwingli is of the same opinion concerning baptism as we, and I do not understand for what reason he does not admit it."²

Hottinger said: "I do not know what to make of it, today he preaches one thing, tomorrow he says the opposite. And particularly has he preached some years ago that infants should not be baptized, and now he says they should be baptized."² In 1523 at Zurich he confessed: "That infants are not to be baptized before they grow up and attain to a reasonable age." In his book of Articles (xv) he declares: "That in former times it was not common to baptize children; but they were publicly instructed together with the rest; who afterwards when they had attained to their understanding, were called catechumeni, that is instructed ones in the Word, whereupon when the faith was thus firmly implanted in the heart, and they had confessed it with the mouth, they were baptized."³ This he wanted readopted in his church.

His colleague, Oekolampad, confessed: "We have up to the present day not met with any passage in the holy Scriptures that cause us to confess the baptism of infants, as far as we in our littleness can see."³

"Every Christian should first confess Christ, and then be baptized with the external baptism (of water)."³

Hofmeister of Scaffhausen writes: "If our brother Zwingli in anywise insists (contrary to his previous opinion) that children are to be baptized, he herein misses the mark and does not according to the truth of the holy gospel."³

He admitted that it was not found in the New Testament, and as late as 1525 said "it would be far better" to discontinue the practice."⁴ Yet he practiced it, and in 1563 it was incorporated into the Heidelberg Catechism that "infants are by baptism a sign of the covenant to be ingrafted into the Christian Church and distinguished from the children of unbelievers as was done in the Old Testament by circumcision."⁵

"In the last analysis Zwingli could maintain infant baptism only as a concession to human weakness and historical development" says Walther Koehler,⁶ and that by the use of force.

"Baptism should be administered to no one" wrote Luther, "except those who personally believe, and no one should be baptized except on his own faith."⁶ Now if we cannot prove that infants believe for themselves and have faith, then my honest judgment and advice is straightway to cease, the sooner the better, and nevermore baptize an infant."⁶ Yet he later contended "that faith is dormant in an infant as in a sleeping believer,"⁷ thus introducing baptismal regeneration and forgiveness of sins through communion.

On Nonresistance

"In a little book written at Wittenberg, in the year 1520 states why he (Luther) burned the pope's books. The twenty-second article

thereof reads thus: 'Because he teaches, that it is right for a Christian to defend himself with violence against violence; contrary to the words of Christ (Matt. 5:40): 'If any man take away thy coat, let him have thy cloke also!''⁸

In 1522 Luther wrote: "That he had taught concerning the words of Christ (Matt. 5:39): 'Whosoever shall smite thee on thy right cheek, turn to him the other also'; (Rom. 12:19): 'Dearly beloved, avenge not yourselves,' that these words are not advices, that is which one may or may not do, 'as many theologians erroneously teach, but that they are commandments,' that is, things which must be observed!"⁸

Carlstadt in 1524 wrote: "War in nowise becomes us; we ought according to the teachings of Christ, to pray for those who say all manner of evil against us, and count us fools; yea, if they smite us on one cheek, to offer them the other also; then shall we be children of the Most High."

Max Goebel wrote: "The Mennonites concerning the doctrine of nonresistance, appealed to Luther himself; and that not without good reason, since Luther also denied to Christians the right to engage in war. He said that to fight against the Turk would be as far from right as to fight against God." Goebel also says that the brethren lived "a nonresistant and revengeless life."⁹

"We find that Luther for a considerable time was with mouth and hand opposed to resistance, till he was finally seduced to another belief by the Jesuits, even as Sleydanus testifies."⁸

Yet the Augsburg Confession of 1530 (Art. XVI) states: "The Christian may lawfully bear civil office . . . engage in just war, act as a soldier . . . take an oath" and condemns Anabaptists who forbid Christians these offices.¹⁰

Zwingli also defended the doctrine of non-resistance,¹¹ but after turning it down, already in 1531 he was killed on the battlefield of Cappel.

Other Doctrines

Zwingli admitted that swearing of oaths was contrary to the commands of Christ.¹¹ "Since a Christian may not place his affection upon temporal things he may also not swear an oath because of them"⁸ (Luther).

"Christians are forbidden to sue for their rights at law."⁸ (Luther).

Martin Luther and Ulrich Zwingli, in the earlier years of their reformatory labors, defended the principle of liberty of conscience, and denounced all persecution.¹²

Luther in his Greater Catechism favorably mentions footwashing as an ordinance.¹³

In Zwingli's LXVII Article in 1523 he taught that discipline, including excommunication,¹⁴ "was instituted by the Lord Himself." Even in April 1525, he defended discipline as indispensable.¹⁵ Egli wrote: Zwingli . . . intended to introduce it, but later rejected and opposed it.¹⁵

"Originally Luther and Zwingli were of one mind with them on this point."¹⁵

Luther held that "that which is not commanded of God in religious matters of faith is forbidden."¹⁶ "And that we should not accept any doctrine without certain reasons from the divine word."¹⁶ Melancthon maintained "that all worship not instituted of God by His express word is false and wrong, let it be glazed over ever so much."¹⁶

These two great leaders of the Reformation for the sake of position¹⁷ and popularity, and to avoid persecution, favored the church-state, reversing their position on all the points above referred to, even though the Word of God said otherwise. With a church-state infant baptism became essential, for the child born into the state must also become a member of the church. Non-

resistance and the oath were thrown to the winds. They demanded liberty of conscience for themselves when they could get it, but were most severe in their persecution of our Anabaptist forebears. Discipline was found to be impractical, although in Calvin's Geneva church-state he by law enforced discipline on the dress question.¹⁸ The infallibility of the Word no longer held. Instead of living in the New Testament era, they were obliged to transport themselves into the Old Testament again, not only to sanction infant baptism, but state-church policy, bigamy,¹⁹ baptismal regeneration, sacrificial forgiveness of sin at communion, war, absence of nonconformity and holiness. They held that the missionary call ended with the Apostles.²⁰

To justify himself Zwingli asks the foolish question: "What will the angels in heaven have to do on the judgment day, if the tares be separated from the wheat here and now?"²¹ His successor, Bullinger, wrote that "the ark contained both pure and impure."²¹ That great religious reformers in so short a time so trifled with God's Word seems unbelievable.

Did It Pay?

At the battle of Cappel, the result of Zwingli's philosophy, finally adopted after setting aside much of the divine Word and adulterating it with the human word, and many acts of exegetical violence and jugglery: not only its leader was slain, but Zwinglianism had a crushing defeat. For Luther the state church failed to result in spiritual and moral betterment. He regretted very much that therein was no amendment of life, due to lack of church discipline, which, of course, he found impossible.²² In his last days he lamented the deplorable moral condition of his people.²² Mueller, the Lutheran historian says: "The aggressive conquering power, which Lutheranism manifested in its first period, was lost everywhere at the moment when the governments took matters in hand and established the Lutheran Creed."²²

These were sins of commission. The most classic regret of omission is that of John Wesley on neglect of church discipline and nonconformity when he started the Methodist Church. In late life he wrote:

"I am distressed. I know not what to do. I see what I might have done once. I might have said preemptorily and expressly, 'Here I am; I and my Bible. I will not, I dare not vary from this book, either in great or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this or not at all.' With regard to dress in particular. I might have been as firm (and now see it would have been far better) as either the people called Quakers or the Moravian Brethren, and I might have said, 'This is our manner of dress, which we know is both Scriptural and rational. If you join us, you are to dress as we do; but you need not join us, unless you please.' But, alas, the time is now past; and what I can do now, I cannot tell."²³

Today just because a man handles a Bible and quotes Scripture means nothing. Through press, radio, and pulpit we have a worse confusion of tongues today than in the Reformation age. "The most devilish thing in human history," says G. Campbell Morgan, "is religion when it becomes false. The higher and nobler a thing is, the lower and more ignoble it becomes when it is false."²⁴ As church leaders we have a great responsibility before God and man to give the pure Word of God for a New Testament church, without which we are not Christian (Jno. 14:6), and then by consistent example and discipline save ourselves and them that hear us.

"Watchman, what of the night? If ye will enquire, enquire ye: return, come" (Isa. 21:11, 12).

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FOR THIS

(Continued from page 2)

pass without suggesting our responsibility in doing something for the Lord.

Then one day Mr. Kavash came to the door, as Clea entered with the usual order. Yes, Mrs. Kavash was sick. Complaining that she was too sick for visitors, Debby called from the bedroom requesting Clea not to come any more until she was sent for.

Clea sent flowers and cards, but still was not admitted into the bedroom. Clea kept on praying.

* * *

The pastor told Clea of Debby's death. He had received a phone call that Debby wished to will all her money to the church. He had made a hurried visit to the Kavash home and was admitted to the sickroom. Realizing that the woman's time was short, he preached salvation as he had never done before. Surprised that anyone was more interested in her soul than in her money, she finally yielded to the Spirit.

After she had received the peace of forgiveness, she turned to her husband, begging him to yield also. After a short struggle he too yielded and knelt with the pastor beside the sickbed.

Confessing that she was not the poor woman she pretended to be, she requested that a lawyer be called. Having no legal heirs, she directed that all her wealth be given to the church. At the death of Edward, the principal was to be divided between the Old People's Home and the congregation of which she became a member. Debby had lived only a short time after her baptism, but she left a ringing testimony of a definite experience with the Lord.

As Clea took inventory of her father's market business that following January, she was glad that at least one of the customers whom they served had found Christ during the past year.

Harrisonburg, Va.

OUR HOME CIRCLE

BIBLICAL MARRIAGE IDEALS

BY J. WARD SHANK

One of the crying needs of our nation today is to return to "Biblical Marriage Ideals." The rise in the divorce rate in the United States is indeed alarming.

One of the most beautiful colorings of Bible narrative is given in the simple statement of Genesis 24:63:

"And Isaac went out to meditate in the field at the eventide."

We need not guess at the subject of his meditation when we look with him to the east and see the caravan of his father Abraham's servant coming over the horizon. The precious cargo of that caravan is none other than the bride God has chosen for him from the distant home of his kinsmen. Here is matter enough for sober reflection, and somewhat more than an idle impulse has sent him to the fields alone with God. Now is the beginning of his home. A new awareness of responsibility has broken upon him. The covenant promises made to his father Abraham were doubtless keenly upon his mind. Through Abraham and his seed the world should be blessed. This new home will be the first link in that chain of posterity. Will it be worthy of this honor? Can he maintain the noble heritage and traditions of his father? For God had said of Abraham:

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19).

* * *

"And he [Isaac] lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel" (Gen. 24:63, 64).

I

The foregoing incident in the life of Isaac reveals God's making the choice of a companion for him. If God plans lives, He plans marriages too, and every union so planned and sanctified by Him has reached in that respect the highest in ideal. It has a good beginning. Many other factors may subsequently enter to mar the happiness and workability of that home. They should not be expected as inevitable, but they often result from the human frailties of the marriage partners, as indeed was true in the experience of Isaac and Rebekah. But when a couple have the assurance that God has led them into acquaintance, that He has charted for them a life course together as one, that they shall build and maintain for Him a Christian home, they have assets for successful married life worth infinitely more than fine physical features or a millionaire's dowry.

While we are assured that Christian God-planned marriage alone is ideal in the truest

sense, we must also recognize that marriage is a universal institution.

"Marriage is honorable in all" (Heb. 13:4).

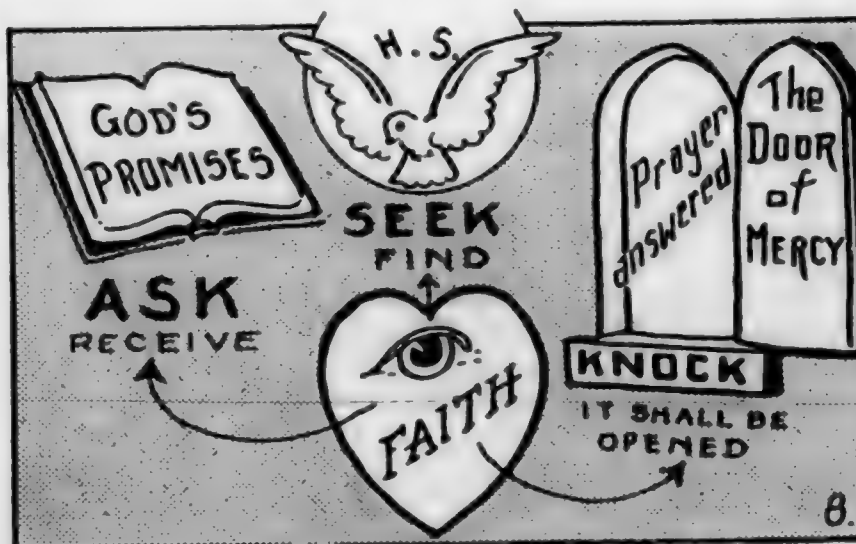
"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

Many corruptions and perversions of this original Eden order have been practiced in the centuries since, but not without violation of some degree of a good conscience. The ideal has always been that one man and one woman shall by mutual consent take upon themselves the marriage vows of lifelong fidelity to each other. There are no exceptions of nation, race, or class. The very marriage laws of all enlightened nations recognize it in principle. It is a final standard among all men by virtue of the power of the Word of God.

We have seen that marriage is honorable in all, but it is equally true that it is not necessary for all. The Apostle Paul maintained his right to marriage in I Cor. 9:5, but he also makes it clear that he may have denied himself of its joys and blessings for the higher purposes of the Gospel.

"I say therefore to the unmarried and widows, It is good for them if they abide even as I" (I Cor. 7:8).

With many it is not proper, necessary, or convenient that they be married, and certainly a pure and noble single life is to be preferred to an unwise choice in marriage. Marriage wrecks are strewn in every community—the result of hasty or last-resort choices where both parties should better have remained single. The much-married Solomon said it is better to dwell in the wilderness than with a contentious woman. Prov. 21:19. We might suggest for women that it is better to dwell in a house alone than with a grumpy man.



God has much to say in His Word as to who shall form the partnership of marriage. This is important, and we suspect that much of the trouble with "incompatibility" is primarily because the union was first incompatible with some of God's laws concerning marriage. Thus for a successful and ideal marriage relation there must be respect for His laws of choice. The greatest of these for Christians is that there shall be agreement in religious experience.

"She is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39).

"Be ye not unequally yoked together with unbelievers" (II Cor. 6:14).

The fruit of the violation of this principle is seen on every hand. It is tragic when the deepest soul experience of a husband or wife cannot be enjoyed or appreciated by the other. One must be lonesome by privation, and the other lonesome by a longing to share the deepest joys of the heart. It is true that Paul says in I Cor. 7:14, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." This situation is not, however, represented by Paul as ideal. The inference is rather that he is giving instruction on how to make the best of an unideal situation. It is an unequal yoke in marriage, in which the spiritually minded partner must bear the heavy pulling on a job designed for an evenly harnessed team.

Another of God's laws of choice is that there shall be agreement in faith, or belief. It is shown most explicitly in His instructions to the Israelites:

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:3).

God wants singleness of mind and purpose in His people. He knew that intermarriage of the Israelites with their heathen neighbors would soon dilute the pure faith He had given them. Moses warned of this result of mixed marriage in Exodus 34:16, saying it would lead directly to the worship of strange gods. It would thwart God's purpose of having "a chosen generation, . . . a peculiar people." Likewise He cannot achieve that end today, in its more spiritual sense, with divided homes. Too often where there is disagreement in opinion and faith between husband and wife, the children of that home halt between their opinions. If parents cannot agree on this most fundamental matter, children will most naturally call into question the judgment of both and fall by the secular wayside. "Can two walk together, except they be agreed" (Amos 3:3)?

Yet another of God's laws of choice in marriage is that it shall be within proper social limits.

"Let them marry to whom they think best; only to the family of the tribe of their father shall they marry" (Num. 36:6).

Here is illustrated the general principle that certain settled social and racial lines should

seldom be crossed in marriage. Among the Israelites there would have been confusion and an early breaking down of the tribal boundaries God had established. Many of the bounds of nations and races have been divinely fixed, and a marriage choice between them works to the detriment of the ensuing generation. The marriage of the very rich to the very poor is not often successful. The ideal of harmony in the home and the problem of the home adjustment to the community are things which are in delicate balance. Utmost care should be exercised to keep them in poise.

II

An examination of the Biblical references to marriage shows us that God has hedged it about with a number of protections and restrictions. While these are often negatively expressed in "thou-shalt-not's," they have to do with ideals and are concerned with the maintenance of purity.

From the beginning, as noted before, it has been the mind of God that one man and one woman should become of one heart in the marriage bond. The original Genesis ideal is reaffirmed by Jesus in Matthew 19:5, 6 and Mark 10:7, 8 in substantially these words:

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh."

The emphasis of Jesus, as shown by the context of these verses, is that two shall be one. In both the physical and spiritual departments of life they have all in common. While distinct personality and moral responsibility are retained by each, their lives are so blended into one that we call their dwelling place home. Almost every account we have in the Bible of departure from this principle, and of polygamous relations, is a story of jealousy, rivalry, and discord. In Abraham's tent it was Sarah versus Hagar. In Elkanah's home it was Hannah versus Peninah. One can easily imagine the disgusting conditions of Solomon's harem. It is no wonder he came to his conclusion that "all is vanity and vexation of spirit."

Closely related to the ideal of oneness is that of complete fidelity to the marriage partnership. In I Corinthians 6:16, Paul, in speaking of loyalty in relation to Christ and the church, teaches that intimacy outside the marriage relationship is an act which destroys oneness of spirit. In I Corinthians 6:18 his instruction is to avoid this strange relation as a sin against one's own body. It should be more unthinkable than to deliberately inoculate one's own body with some dread disease.

The marriage bond is represented to us in Scripture as binding and durable as long as both parties shall live.

"What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

"Let not the husband put away his wife" (I Cor. 7:11).

"The woman . . . is bound by the law to her husband so long as he liveth" (Rom. 7:2).

God temporarily allowed divorce during the Mosaic dispensation because of the hardness of heart, but "from the beginning it was not so." Jesus reaffirmed the principle of life-long fidelity, and made it a condition of the Gospel dispensation. Today we witness a gigantic evil in a legalized divorce system that is in open violation of the ideals of marriage. One must fear for the increasing harvest of broken homes, immorality, and the judgment to follow. A prominent woman is recently reported to have said that she now has more daughters-in-law than sons and more sons-in-law than daughters. There have been a number of divorces among her children. May we continue to foster the ideal of Christian marriage by opposing divorce as a way out of marriage difficulties. On the other hand, Christian husbands and wives will not depend upon the enduring nature of marriage to absorb the shock of unwarranted liberties, and of rudeness toward each other.

The ideal marriage relationship is marked by due temperance and consideration of personal rights in its physical aspects. There is no justification for men sinking near or below the brute level of passionate indulgence. In this respect the words of Paul aptly apply:

"Every one of you should know how to possess his vessel [wife] in sanctification and honour" (I Thess. 4:4).

PA AND MA WERE OLD-FASHIONED

My mind wanders back to the old-fashioned home,
And the old-fashioned parents we loved;
For when they would pray—'twas the old-fashioned way—
They would kneel at the feet of their God.

There Mother would sit in the evening and knit
By the old-fashioned fire aglow;
And Father near by with tears in his eye,
Sang this old-fashioned song that we know:

"'Tis the old-time religion
'Tis the old-time religion
'Tis the old-time religion
And it's good enough for me."

We called them old-fashioned because they would tell
The story of Jesus to men;
Old-fashioned because they often would say,
"That Jesus is coming again."

We called them old-fashioned because they believed
In Jesus the crucified One;
Because they would testify, "O Glory to God,"
And, "Praise to the dear Father's Son."

Now the old-fashioned home and its loved ones are gone
To a new-fashioned mansion prepared;
And with Father above with His old-fashion love
They are waiting for our coming there.

For Pa was old-fashioned,
And Ma was old-fashioned;
They both were old-fashioned, I know!
But the Father above with His old-fashioned love,
Was their comfort when tears drops would flow.

Effie York Embleton.

An excessive interest in marriage is given in the Word as a sign of the latter days. May we steel ourselves against the spirit of the times, when almost every story is filled with mushy marriage morals, when magazine pictures are suggestive, when men are "filthy dreamers," and when the marriage standards tend toward the level of the gutter.

III

Within marriage and the home God has provided a definite order. The fitting together of its first two members in their proper place is not left to haphazard chance. God would use each Christian home for definite purposes in the workings of His kingdom.

The first element in this order is the mutual obligation of love. Paul has beautifully expressed this mutual aspect in connection with his teaching of the relation of Christ and His church.

"Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33).

The depth of affection spoken of here is the foundation of sound marriage relations, and it seems that in stressing it he would have it endure. For endurance each must be worthy of this deepest affection. It is a challenge to husband and wife to live nobly before each other. The intimate associations of home soon reveal personal faults. Love is the grace which minimizes or overlooks these faults. It is the oil that lubricates the home machinery.

In divine order God has made the husband the head of the home.

"For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23).

This responsibility cannot be taken lightly. It involves a trust that should not be discharged in a spirit of arrogance or with an air of lordship. The wife by his side is not chattel property, as in some heathen lands. May we express in a parody of a familiar motto what is all too often the actual attitude of the head of the home.

I am the head of this house,
The most important guest at every meal,
The boss of every conversation.

Conversely, the wife should not disturb the order of the home by assuming duties, making decisions, and exercising discipline which logically belongs to the husband. Some men carry the pay envelope home and never see its contents afterward. We meet some men in business who dare not make even a minor decision without first going home and consulting the "boss." One cannot but marvel how in the well-ordered home each complements the other: how the husband embodies characteristics of leadership and discipline, while the wife contributes, where he may lack, in some of the more delicate virtues.

We have suggested above the role of the husband as a protector in the home. This

is a trust for which God has particularly fitted him. His body is usually built strong and sinewy that he might win the living for the family, and in this way allow his wife full time for the care and nurture of the home. A standing joke is the effeminate man, or the woman with masculine traits. They are not appreciated by others or each other. The golden mean and Biblical ideal is found in I Peter 3:7:

"Giving honour unto the wife, as unto the weaker vessel."

The weight of this verse has to do with giving of honor, and as such, means both providence and proper respect. All too often much is attached in meaning to the term, "weaker vessel." At a certain place a discussion arose on how woman is weaker—whether mentally, morally, physically, or spiritually. The final conclusion was that she is inferior to men in all of these respects. Such reasoning by men, to say the least, shows something lacking in them.

God would have each home become a center of religious influence. We may hold it as an ideal of marriage that the worship of God be established even before the marriage vows are taken, and perpetuated as long as the union exists on earth. The coming of children into the home is an unequalled opportunity to influence lives for God. Homes have always been used for the preparation of men for great tasks and the accomplishment of divine purposes. When God wished to establish a nation through which the whole world would be blessed, He used the home of Abraham and Sarah. When it became necessary to deliver that nation from foreign bondage, He found His man—Moses—in a home of godly nurture. When He needed a man to preserve that nation in one of its darkest times, He fitted Samuel in the home of Elkanah and Hannah; and when He came down for the deliverance of that nation and the world from the bondage of sin, He used the godly home of Joseph and Mary.

Broadway, Va.

THE SECRET OF A HAPPY HOME

BY WM. F. McDERMOTT

Home is hell or heaven—just as you make it. Nowhere else can there be such misery or such happiness.

I one time helped police break down the door of a flat where neighbors had noticed lights burning for two days and nights, and no one could be seen coming or going. We found a woman shot to death in bed, the bullet having split her forehead in the shape of a cross. The husband lay sprawled on the floor, dead by his own hand.

On the other hand, I once lived in the home of a godly, kind-hearted Christian couple, and it was a paradise on earth. There were no cross words; thoughtfulness of each other, cheerfulness, and joy radiated by every word and act.

Home is more than a man's castle. It is the place where the world is shut out, and where our innermost selves are revealed. Home is where we see each other face to face and come to know each other for what we are. Here the pattern of life is established, destiny determined, ideals crystallized.

What is a Christian home?

The best answer I have ever seen to that question is contained in a familiar motto which adorned a wall of the dining room in the home of the Christian couple with whom I once lived:

Christ is the Head of this house,

The Unseen Guest at every meal,

The Silent Listener to every conversation.

In short, a Christian home is one where Christ dwells.

It is not a home where the Bible is brought out and dusted off when the preacher calls, but where the Bible is opened daily and lovingly read by those of the household. It is the place where on bended knees father and mother and children humbly and joyously talk with God about their hopes and dreams, their faults and shortcomings, their love for each other and for Him, and where He talks to them patiently and encouragingly.

The Christian home is where motherhood is honored as heavenly, fatherhood is revered as a reflection of the Fatherhood of God and childhood is glorified as the fulfillment of love.

Here even drudgery of the household takes on brightness because doing dishes and dusting are to help make a happy fireside.

Here Father reaps the reward of his day's labor by finding a family circle that makes him feel like a king.

Here the children flower out under the warmth of affection and praise, looking upon the world as friendly, and determining to carry with them the joy and gladness of home as they go out into it.

In the Christian home there is mutual trust and unfailing courtesy. Not that misunderstandings won't come, because they do, but because there is forgiveness to heal any breach and to make smooth the path again. It is the place where honest effort is made to live the Christian life—the life that tolerates no jealousy, no malice, no hate, no harmful gossip or wounding words. It is the place where good for others is plotted, where friends may come and enjoy a pleasant welcome and where strangers may find refuge.

How to establish a Christian home?

Study your own family "schedule"—in this topsy-turvy world there is often no old-fashioned getting-together regularly for breakfast, dinner, and supper—and decide when is the best time for all to assemble as a unit; in most city families it likely is the dinner hour at night. Then agree on a time for devotion before or after the meal, or possibly just before retiring at night.

This period together each day will prove a priceless memory for the family circle, especially as children grow older and depart to set up their own households. Above all, let it be a cheerful, happy time, with worries, disappointments shut out.

It might be a good time for each one to tell of the blessings of the day. Then let minds

and thoughts turn to the goodness of God, His love and provision.

Finally let the Bible be opened and a chapter, a psalm, a parable, or maybe just a verse for the day be read.

Then let there be prayer—a united prayer, a prayer by father, mother, and children. The type of prayer doesn't matter; it's the spirit of it, the yearning for it, the surrender of the life and will to God in the devotions.

Personal devotions must go along with those for the group, where members of the family come and go at all hours of the day or night. Many helps for individual Christian worship are at hand. Have a New Testament and carry it with you wherever you go. Study it in leisure moments.

Personally, I believe the Bible should always be in evidence, so that visitors know you have a Christian home. A wall motto or a framed poem of a religious nature will help create the atmosphere.

No formula or ritual means anything unless it works out into Christian service and living. There is no magic in reading a passage from the Bible and then uttering words as a prayer. If perfunctorily done, or done without faith, it is hypocrisy and will do more harm than good.—The Christian Digest.

PERSONAL LEADERSHIP

There is a leadership that is shrewd and given to manipulations of men and affairs. Such leadership succeeds by self-will and personal determination. Such leaders have their day; they do not long abide. The only leadership with perpetual promise of power and permanence is altruistic. The names of world leaders that are immortal were helpers of their fellows. They espoused some great cause and some need of the people. They gave themselves, their lives and their all.

They have been spurned and scorned and cast out. Some have suffered the martyr's death. The cause they espoused was more than man. Falling, they passed the torch of truth to other willing hands. Truth lived again, more virile, more effectual and beneficent, and God and men triumphed.—Christian Advocate, South.

BITS OF BROTHERLINESS

Two fifteen-year-old boys stopped to give a motorist some information.

"Are you chewing tobacco, boys?" he asked.

"Y-e-e-s. Yes, sir," admitted the boys.

"Been using it very long?"

"No. Just started."

"I did the same thing when I was just about your age. I kept it up until I was twenty-one years old. By that time I was disgusted with the stuff. I quit using it entirely, and have never been sorry. In fact, I wish I'd never tasted it, for I'd have been far better off in many ways."

The lads were walking over to a near-by ditch. Spitting out the tobacco they returned to the car, and one of them said:

"We never did like it, anyway! We're not going to chew it!"—Paul F. Bechtold in the Gospel Messenger.

MISSIONS

AN ADEQUATE EVANGELISTIC PROGRAM FOR A LOCAL CONGREGATION

BY S. JAY HOSTETLER

I. Introduction.

Evangelism is one of the most important parts of the work of the church and of the individuals in the church. It is a vital part of the real Christian life to witness to others of the things which we have "seen" and "heard." What of this witness is an evidence that the vitality of the Christian experience in the Christian himself is at low ebb, and the same thing is true of a church. Where there is no constant witness and effort to bring others into a belief on Christ, there can be no strong Christian life. The converse is also true: Where people and churches do witness and proclaim the Gospel, seeking to bring others to Christ, the Christian life grows stronger and stronger, in the individuals themselves. It is a positive indication of Christian faith and spiritual vigor in those who witness. So evangelism is a spiritual necessity to Christians and churches, as well as a necessity to save others. Yet, people and churches are weak in this activity. There is spiritual coldness and mechanical worship all about. A strong program of evangelism would do much to change the spiritual atmosphere into one of warmth in our churches.

If this is the case, then how could a congregation set about to engage in evangelism, and what kind of evangelistic program might be the right kind? It would necessarily vary somewhat in different congregations, according to their local conditions, but there are some things that are fundamental and would with little change apply to almost all congregations that are normal. The congregation envisaged in this paper is a typical congregation in India. Most of the program described herein would apply to an American or Indian congregation, but some of it would apply more particularly to India.

II. Regular Evangelistic Preaching.

The first thing that would seem to be fundamental to an evangelistic program in any church, American or Indian, is that the regular pastoral preaching should have an evangelistic note. Definitely evangelistic sermons should be given systematically. In many churches such sermons are preached on Sunday evenings, and this has much to commend it. However, in many of our churches there is no regular Sunday evening sermon, and so unless Sunday evening preaching is adopted, many of the pastoral sermons to win souls to Christ must be in the regular morning worship. The pastor is, or should be, well acquainted with his people, and their needs, and spiritual condition, and should also be acquainted with others of the neighborhood who might come to church, and he should preach sermons to

win those who are outside the fold of Christ. He should preach in expectation of results, and should appeal for definite decisions right at the time. He may ask for a public confession in some form, or he may appeal to people to decide for themselves and come to him afterward, but he should be definite that a decision should be made at the time. Spurgeon won thousands of souls by his regular pastoral preaching, and he did not ask for public confessions at the time. This does not mean that public confessions are not necessary for turning to Christ. But baptism may constitute the public confession. It is that in any event, and it can be the only one.

The style of the soul winning sermon is simple. It calls no attention to itself. It is like a window through which one looks on the glories of the earth and sky. The delivery, too, is unaffected. The man in the pulpit is earnestly talking things over with his friend in the back pew. Because the preacher is sincere he is natural. He is thinking about his subject, not salvation of the sinner, nor for the salvation of the sermon.—Andrew W. Blackwood in *Evangelism in the Home Church*, p. 84.

III. Parish Evangelism.

Blackwood in the book quoted above strongly recommends "Parish Evangelism," and he has good arguments for it. I heartily agree with him and his ideas on it. This kind of evangelism in which all the members of the congregation join and, led by the pastor, seek in many ways to win the lost of their community for Christ. It does not anticipate the time when an evangelist from the outside comes in and gathers in the lost, but it is year-round evangelism with an expectation that souls will accept Christ and be baptized at all times of the year, with perhaps special emphasis at certain seasons.

To make it fully effective it is necessary to have a meeting in which the Bible and ways and means of doing the work can be discussed and mapped. This meeting can be the regular prayer meeting, and Blackwood advises that ordinarily not more than one midweek meeting be held because it takes too much time for many people, and they will be able to do more if they come to only one, and then spend time at the work of evangelism. This is no doubt true, but in some of our congregations this plan would be difficult to follow, because we have prayer meetings in different sections, and for the most part all the members should be together for the planning of evangelism. In these meetings various scripture passages describing personal soul winning can be used to open the discussion. Ways of dealing with different kinds of people will be discussed, scriptures that apply studied, and part of the time should be spent in reporting on work that

has been done and the results, and then definite prayer for all these people should be made by the groups. If we plan to deal with particular people and pray and work for their salvation, we should not only have definite interest in them but have the co-operation and prayers of others for our work. And the difficulties and problems that we encounter challenge our ingenuity and increase our zeal. So all these things together drive Christians to the Bible and to prayer, and as a result their own lives are quickened spiritually. Faith also is developed, and we pray for definite people and definite ends and we look for definite answers, and we receive them. Thus, all working and studying and trying together, we are made spiritually strong and live in reality. Furthermore, souls are saved, as well, and are added to the church. All things work in a circle. As one part is increased the others also increase, and so as each one raises the level of all the others, the church is quickened and souls are saved.

IV Bands of Witness.

Another aspect of evangelism that should be made use of in India is what are called Bands of Witness. A band is a group of men or men and women who are interested, (and all members should be interested) in going as a group to a near-by village or para of the city and holding an evangelistic meeting. For this also it is important to have one or a number of meetings for preparation. The same prayer meeting that is used for personal evangelism can also be used to prepare for this work. Prayer, definite prayer for the specific things to be done, should be an important part of the meeting. The place to which to go must be decided, the songs to be sung, the speakers for the meeting chosen, in order that each one can intelligently pray and work to the same end. The pastor or the leader should see that the spirit of the meeting and also of the band's going is serious and concerned with the burden of the work. The burden of the preaching should be well discussed, in order that all things may be sure to work toward the goal of winning the listeners. The various abilities represented by the members of the band should also be used on different occasions. No one should be selected to do the preaching each time because perhaps he is more able, but all who have some ability should have opportunity of using and developing their talents.

V. Revivals.

If the above plans of parish evangelism are faithfully and prayerfully put into effect, and the pastor preaches soul-winning sermons, special revivals or evangelistic meetings are not so necessary. But nevertheless there are times when a special series of meetings is a good thing to create a more intense spiritual warmth. But here again there is a question as to who should do the preaching. Usually this is done by an "imported" evangelist. Blackwood, as well as others, strongly recommend, that more often it be done by the pastor himself. Especially does he stress that rather than get a man about whose methods there is some question the pastor should do the work himself. There is truth in this idea. However, in our Mennonite Church there is not so much

danger of getting an unknown man, and it is usually possible to get a man whose ability and manner are known. Especially is this true in our mission in India, although the difficulty has arisen, and meetings have proved less of an asset than was anticipated, because of the kind of work that was done by men from the outside. The same things should characterize sermons in a series of meetings as given above for pastoral evangelistic sermons. Sermons should be doctrinal but popular, Biblical, and definite. Much use should be made of the Scriptures in quotation and exposition, but always in popular form so that the truths can be easily grasped and not too much effort is required by the listeners in following the logic and argument.

However, before the time of the meetings some weeks should be used in preparation for them. Blackwood has no enthusiasm for neighborhood canvasses. He says "It is better to depend on old-fashioned methods. The best fruit is hand-picked" (*Evangelism in the Home Church*, p. 108). He rather recommends that cottage prayer meetings be held in the several districts of the church community with lay leaders. In these prayer meetings members should bring lists of unsaved people for whom to pray. Then different members should be assigned particular people for personal work, and they should be responsible for them. The pastor is the person to co-operate with each member in his personal work by

giving advice when asked and knowing the progress each one is making. After several weeks of prayer and study and effort of this kind the spiritual tone of the church is ready for a series of meetings and fruit gathering.

Sufficient publicity is necessary for meetings also in order that all people within range may know of the meetings, and have them frequently brought to their attention so that they become interested in coming and know that they are welcome. With preparation like this there is much more assurance of fruit than when there is nothing done till the meetings begin.

VI. Conclusion.

An adequate evangelistic program for any church calls for the interest and help of every member under the leadership of the pastor. It calls for an attempt to reach every unsaved or unchurched person in the area of the church. It means that every person in the church is interested in saving the lost about him to the extent that he attends all the meetings he can to plan and develop the program, and that he uses all his best powers to bring in the lost by personal work, prayer, Bible study, and other legitimate means. In fact, some one has said that there is no bad way to save a soul. The more we seek to save others, the more we save ourselves. We are enjoined to "go out into the highways and hedges, and constrain them to come in" (Lu. 14:23. R.V.).—Goshen, Ind.

TRANSLATING AND DISTRIBUTING THE BIBLE

When the American soldiers landed on the Marshall and Gilbert Islands, they found that the Bible had gotten there first—and a long time before. Our nation was struggling with the problem of slavery when the first Scriptures were set down in the languages of these Pacific isles. Hiram Bingham, a missionary, made the first translation of chapters 1-12 of the Gospel of Matthew for the Gilbert natives in 1860, reducing the language to writing for the first time. He accomplished the herculean task of translating the entire Bible in 1893. The Marshalls received parts of Matthew's Gospel printed on a tiny mission press in 1858, and the entire New Testament was published in the native tongue by the American Bible Society in 1885.

The task of translating the Bible into native dialects is a heroic one, and only the selfless Christian devotion of the missionary translator and his aides makes it possible. In many instances, the Bible is the first written record of the language.

The mass production of Bibles and the translation of the Scriptures into the widely spoken and obscure languages of the peoples of the earth has been primarily the work of the Bible Societies in the United States and Great Britain.

Before Gutenberg invented the printing press in 1453, there had been a few translations of the Bible laboriously copied by hand. The Syriac version of the New Testament appeared in the second century, and Jerome's great "Vulgate" edition, in Latin, the official Bible of the Roman Catholic Church, in the fourth. In the twelfth century, translations were begun in modern European languages,

Golden Age of Bible translation. In the brief space of thirty years, 86 languages received some part of the Bible for the first time, more than in all the 1800 years before. This was the era of the modern pioneer missionary translators. Among them were William Carey and other missionaries working with him at Serampore, India, near Calcutta, who produced New Testaments in 27 languages and whole Bibles in 9 more. Robert Morrison in China, Henry Martyn in Persia, Adoniram Judson in Burma, and Henry Nott in Tahiti, are also great figures of this period in the field of Bible translation.

These men and others wrestled with many colloquial dialects of China and with the tribal tongues of Africa and India. There are more than 300 African languages in which the Bible appears. Thousands of native linguists who assist the translators have made indispensable contributions to this achievement. With the founding of the Bible Societies—the British and Foreign in 1804, and the American in 1816—the almost insuperable burden of translating, proofreading and printing, was facilitated, and distribution was vastly extended.

The American Bible Society today reports that some complete portion of Scripture has been translated and published in 1062 languages and dialects. Its goal is that every man willing to possess the Scriptures should have them in his own tongue and at a price within his reach, however much it may cost the Society. In addition to building a network of publishing and distribution centers in our own and foreign lands, (some of which have been curtailed by the war,) the Society handles finances, translation committees, and composition, proofreading, plates, press work, paper, binding, and storage.

The Bible is the only book that is in continuous production. It has been a best seller in this country every year since 1800. Recent careful estimates indicate that each year sees at least 25,000,000 copies of the Bible, in whole or part, produced throughout the world. This production is not limited to America, but includes in normal times London, Amsterdam, Oslo, Stockholm, Istanbul, Beirut, Cairo, Calcutta, Shanghai, Sydney, Rio de Janeiro, and scores of little presses operated by Christian missionaries in China, India, Africa, and the Islands of the Sea.

The time when there will be at least some portion of the Bible in every language spoken on the globe is not in some far-distant age, but in the foreseeable future. Even now, it is possible for nine-tenths of the peoples of the earth to have the experience of those who heard the Apostles on the Day of Pentecost—to hear in their own tongues, the wonderful works of God, if only they had access to a copy of the Book and could read, or have someone read to them.—American Bible Society.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam.—Phillips Brooks.

On the eve of the invention of printing, 33 languages—22 in Europe, 7 in Asia and 4 in Africa—had had some part of the Bible. By 1800, 71 languages and dialects had seen some printed portion of the Scriptures.

With the rise of the great missionary movement, in the early nineteenth century, came the

PRAYER FOR REVIVAL

By Lawrence Keister

When we assemble in this place,
O Lord, do thou appear,
With friendly face, and saving grace,
While we by faith draw near.

More real Thou than human friend;
More wise, and kind and true;
Thy Spirit send, and kindly lend,
To fashion us anew.

Let prayer lay hold with firmer hands,
And praise engage our hearts;
While joy expands, and love commands
As God His love imparts.

Give us, O Lord, our Pentecost;
And call the young and old,
Who now are lost, and tempest-tossed,
To come within Thy fold.

No fault, nor failure, let there be
As we Thy service try;
Give us to see men come to Thee,
Hear Thou our earnest cry.

And now Thy presence we perceive,—
United prayer prevails,—
For we believe and now receive
The love that never fails,

Scottdale, Pa.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIII. Faith—What We Believe

BY THE BIBLE STUDY EDITOR

There is such a close relationship between the terms used for "believing" and the things which we believe that only the use of the term, "faith," will distinguish which is meant. A passage in Acts 6 may be cited for an illustration as to the uses of the terms which apply to the two meanings of faith. "And the saying pleased the whole multitude: and they chose Stephen, a man **full of faith** and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the **word of God** increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to **the faith**" (vv. 5-7). The first term, "full of faith," would not apply to doctrine or the Word of God which increased. The eighth verse suggests the results of Stephen's being full of faith, for he did great wonders and miracles among the people. These he did by the use of the faith which he had in the power of God and which power was applied in the performance of the miracles. Stephen had no power of his own by which he accomplished the miracles and wonders. As in the case of Peter and John's healing the lame man, it was the name and power of Jesus which enabled the lame man to walk, and the same power was effective in the miracles and wonders accomplished by Stephen. The faith which Stephen had in the power of God accomplished wonders.

The "faith" to which the priests were obedient was something quite different from the power which wrought miracles through Stephen. We do not read that miracles and wonders were wrought by the priests who were obedient to the faith, although the faith to which they were obedient told them of the power of faith by which Stephen performed his wonders. The scripture is careful to inform us concerning what the priests were obedient to. "The word of God increased" (v. 7). To this Word the priests were obedient, as were also the apostles and the deacons chosen to serve the tables. In fact, the apostles chose the deacons, who were men of faith and filled with the Holy Ghost, so that they, the apostles, could give themselves to prayer and to the **ministry of the Word**. Therefore did the Word of God increase, and became **the faith** to which the priests and all others were obedient. This same fact applies equally to the statement of Paul in his letter to the Romans: "We have received grace and

apostleship, for obedience to the faith among all nations, for his name" (1:5).

However, the expression, "the faith," does not necessarily apply to the Word of God or the teachings of the Gospel in every case. It may apply to the act of believing, or to the possession of faith such as Stephen had. In Rom. 4:11, 12, the faith of Abraham was set forth as the example of a faith which attains unto righteousness. It was the act of believing in God as did Abraham. "And he received the sign of ~~circumcision~~, a seal of the **righteousness of the faith** which he had yet being uncircumcised. . . . And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of **that faith** of our father Abraham, which he had being yet uncircumcised."

It is true that God gave a promise to Abraham in which to believe. But it was not the promise which was called "the faith." Abraham's appropriation of the promise was also called faith, and in this particular instance, as an act peculiar to Abraham, it was called "the faith," and "that faith." However, other expressions of faith are found which refer to what is believed, or to the teachings which constitute the matter of our belief. In Heb. 12:2 is found the expression, "the author and finisher of our faith." This expression is undoubtedly a reference to what the Lord has given us to believe, since later in the chapter we are told, "See that ye refuse not him that speaketh" (v. 25). As in the writings to other people, so also to the Hebrews the testimony of Jesus Christ, or the Gospel, is called the faith. What Jesus taught was the same as that which the apostles gave forth as the Gospel. It should be of special interest to us to note that the Hebrews had the same "faith" as the Gentiles had. If it was called the faith for the Romans, it was also the faith for the Hebrews. And in an especial manner the faith was expressed as that which was given by Jesus Christ, who, to the Jews, was particularly called, "the author and finisher" of our faith.

That this expression refers to what Christ taught may be further proved in the context of Hebrews. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7). And this fact is further emphasized in verse 9, in which the believers are warned against false doctrines: "Be not carried away with divers and strange doctrines."

The Faith for Jew and Gentile

In the above citations we may distinguish between the act of believing and the things which we believe. We have already noted the relation between the Gospel as taught by Christ and that taught by the apostles. It is the same Gospel or the same faith. Christ was the author of it, and the apostles were the witnesses to it. When Paul taught the testimony of Christ in the various places of his ministry, he taught both Jews and Gentiles. They were often together in the same congregations. When the Gentiles believed, the Jews were incensed against both the believers and the teachers. When the Jews believed, they frequently desired to appropriate the Gospel and make it their own, and, if possible, make it conform to their former faith under the law of Moses. It was perhaps with some special significance that Paul wrote to the Hebrews, "Jesus the author and finisher of our faith."

One of the most striking passages which point out the fact of the unity of the faith which Paul and the other apostles taught to all people is the familiar one in Romans 1:16: "I am not ashamed of the gospel if Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul associates not only Christ with this Gospel; he refers also to the **power of God**, as definitely connected and working with and in the Gospel to accomplish salvation. This appeal was made to the Gentiles in Rome, but we remember, too, that in the church at Rome there were also Jewish brethren.

In the Epistle to the Hebrews, Jesus Christ was set forth as the Son of God, and as the Author of the Gospel: "Hath in these last days spoken unto us by his Son." And in chapter two, verse three, the fact is again stated: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." There is not much argument used by the author against the contentious Jews in this exposition of the High Priesthood of Jesus. But Christ is set forth as the Mediator of the New Covenant and the eternal High Priest of God for men.

The whole epistle is centered around Christ and the Gospel which He brought from God and gave to men. The expression, "Son of God," is frequently used. The Gospel and the means of grace through the shed blood of the Son of God is called, in the light of the Old Testament, the New Covenant. Heb. 8. In Heb. 10:23, the brethren are urged to "hold fast the profession of our faith," thus justifying again the use of the term, "faith," as referring to what they believed. In this connection, the parenthetical expression is ex-

planatory of the faith: "He is faithful that promised." The things that are promised constitute the faith which they are expected to hold fast.

In the same chapter the illumination of the brethren is referred to as an experience which invited the persecutions that they were obliged to endure on account of their differing from their Jewish brethren. This illumination resulted in the hope which they had for the great recompense of reward, as a result of their faith. (See vv. 35-38.) This illumination could only come by the Word of the Gospel which had been preached to them by Christ or by His witnesses, who had begun their preaching at Jerusalem and then had witnessed throughout the world.

In his letters to the Corinthian Church, Paul used the expression, "faith," as it refers to the doctrines which he had taught them, only a few times. I Cor. 16:13 is an injunction to the brethren to a faithful testimony and life in the Gospel. "Stand fast in the faith" can refer only to the truth of the Gospel. In six other references he uses the term, "faith," but it has the thought of believing rather than that of the doctrines of the Gospel. Yet, all through the epistle, when Paul endeavored to correct the testimony and life of the Corinthian Church, he referred them to the "Gospel," which term indicated the doctrines which had been taught them.

The use of the term, "Gospel," is the usual one used by Paul in all of his letters to the churches and to the brethren who labored with him. In his second epistle to the Corinthians he uses the expression, "Examine yourselves, whether ye be in the faith" (13:5). He had referred to their seeking a proof of Christ speaking in him. Verse 3. Here is a wonderful witness to the unity of the Gospel as spoken by Christ and that taught by the apostle as the Gospel of Christ. The faith of the Corinthians was the faith as taught in the Gospel of Christ.

A passage so frequently used and sometimes misinterpreted is that found in Galatians 2:20: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Does the believer live by the faith by which Christ lived? or does he live by the faith which the Son of God gave to the world in the Gospel? There had been a contention between Paul and Peter regarding their attitude toward the Jews and Gentiles, particularly when the Jews and Gentiles were in the same church, as was the case in Antioch. Peter had withdrawn from the Gentiles and fellowshiped only with the Jews in matters of eating, etc. Barnabas had also been drawn away by the act of Peter. Paul questioned the conduct of the brethren in this matter of their separation, referring them to the nature of the Gospel by which they were justified. "They walked not uprightly according to the truth of the gospel." Here Paul uses the term, "Gospel," to express the teachings of the church concerning salvation. The truth of the Gospel concerned their conduct and fellowship, rather than how they believed and the power of their faith. "They walked not . . . ac-

cording to the truth of the gospel." Their walk contradicted the teaching of the Gospel. They sought fellowship with the Jews, who were zealous of keeping the law in order to be justified before God, and forgot that a man can not be justified by the keeping of the law, but only by the faith of Jesus Christ. The faith of Jesus Christ included His death for the atonement for sin, and the resurrection of Christ for justification before God. This kind of faith justified all men, whether they were Jews or Gentiles.

In his conclusion regarding the matter of the "truth of the gospel," or "the faith of Christ," Paul stated his own experience of justification and salvation. He had appropriated the work of Christ and thereby lived a new life with new relationships. He trusted in the grace of Christ rather than in the works of the law. By the law he died, for the law can only bring death. And being dead by the law, he was freed from its power. The law has no power over a dead man. But, his death to the law was effected by the only One who could assume the judgment of the law and live. It was Christ. The expression of Paul must thus be understood: "I am crucified with Christ." But since the Christ whom Paul had appropriated in death was alive, Paul also was alive with Christ, and "Nevertheless I live." Paul did not claim a resurrection for himself, for the resurrected life which he lived was that which the Resurrected One lived in him. "Yet not I, but Christ liveth in me." Here was the great mystery and problem of the Christian life—one who was dead could live in the flesh by the power of the One who had risen and now lived in the heart or soul, in a spiritual nature. The life which Paul lived in the flesh was not the life of the flesh, but the life of the One who lived within that flesh. The nature of that life was not the nature of the flesh, for it was lived by the faith of the Son of God who, as Christ, lived within the flesh of Paul. This new life must be lived by a new law. It could not live under the law of Moses. It could not live by the nature of the life of the flesh. It could only be lived by the truth of the Gospel—the faith of Jesus Christ.

Thus the apostle and those who testified with him as the servants of Jesus Christ taught and lived among the Jews and Gentiles by the new law of truth and righteousness as it was revealed in the Gospel of Jesus Christ and was set forth as the faith of the Gospel and the belief of all the Christian churches.

The General Christian Faith

The expression, "the faith," or "faith," is used throughout the writings of the New Testament, implying the doctrine of the Christian faith which had been taught to the believers and for which they should stand steadfastly.

Passages in Romans and Corinthians have already been cited. In his message to the Galatian Church, Paul referred to the faith which he preached as that which he once persecuted. Gal. 1:23. This faith is the same as he received from the Lord—Cp. vv. 15, 16: "When it pleased God, who sepaated me from

my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. . . ." It is this same "faith of Christ" by which Paul said that he lives as Christ lives in Him. Gal. 2:20.

In the third chapter of Ephesians, in which some of the most wonderful truths of the Gospel, are revealed, he tells how the mystery of God, which was not formerly made known to men was now revealed through the Holy Spirit to the apostles and prophets; and it was especially made known to him how that the Gentiles should be made fellow heirs and partakers of the promises of Christ by the "Gospel." Because of the preaching of this Gospel, Paul was made to suffer. He desired that they should not grieve on account of the tribulations which he endured, for in the tidings which he preached all men would see the glorious purposes of Christ, and even spiritual powers and realms would know by the church the great wisdom and power of God through Jesus Christ, in whom the saints have boldness and access through "the faith of Christ." Eph. 3:6, 8-12. The Gospel of Christ was the faith of Christ by which believers have access to Him and to His promises.

Paul, in his admonition to the Philippians for their unity in the Gospel, uses the term, "Gospel," twice in one verse, and then urges them to stand fast in one Spirit, with one mind striving together for "the faith of the gospel" (Phil. 1:27).

In a similar manner Paul admonished the Colossian Church to remain true to the Gospel of Christ, by whom they had been reconciled to God and through whom they would be presented before God—"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" (Col. 1:23; cp. 2:7, 8). For again the apostle refers to the faith which had been taught them and warns against any doctrine or philosophy which would turn them away from that teaching.

There are several references in the Thessalonian letters to the "faith." Paul called attention to the nature of his teaching ministry among them. I Thess. 2:1-8; 3:2, 3, 5. His purpose in sending Timothy to them was that he might know that they were steadfast in the faith and that nothing should discourage them from a faithful continuance in what Paul termed his labors among them.

To Timothy, Paul writes that he should continue to teach the truth because of the many errors and seductive doctrines that were being taught. In putting others in remembrance of the truth, Timothy would be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine. I Tim. 4:1-6. See also 6:21, where Paul writes concerning those who have erred concerning the faith. The same false teachers were said to "overthrow the faith of some" (II Tim. 2:

(Continued on page 26)

EDUCATIONAL

VISUAL AIDS FOR THE CHRISTIAN TEACHER

BY ELLA M. CRESSMAN

Visual aids, a term much used in educational circles, refer to that method of instruction which teaches by appealing to the eye. It has been said that children remember five times as much of that which they see as that which they merely hear. We know that the two are a great help to one another in the learning process. Solomon knew this centuries ago when he said in Prov. 20:12: "The hearing ear, and the seeing eye, the Lord hath made even both of them." Since the ear aids the eye, and the eye the ear, the Christian teacher can well afford to make good use of a close correlation of the two in Sunday-school and Bible-school work.

Children do not readily grasp an abstract fact. They are accustomed to dealing with things that are tangible and real, something they can see. For example, one would be using an abstract method by merely telling a class that Paul, on his first missionary journey, was forbidden to go into Bithynia and Asia, but was led into Macedonia in a miraculous way. But if a map, and possibly illustrations, as well, were used, and the children allowed to imagine themselves in Paul's company, the route could be traced with real interest and understanding. That is, by the use of some actual, visible material, the children can be led to grasp and understand the unreal and invisible, the abstract.

Let us bear in mind, from the outset, that we are speaking of visual aids, and that they must be kept in their proper relation as aids or helps, not as the sole means of presenting the lesson. Not the aid itself, but what it symbolizes, is the important thing. As Dr. H. Clay Trumbull has said, in speaking of the use of blackboard illustration, "It should never be the principal attraction in the Sunday school. It is serviceable only as an incidental help in impressing Bible truth. No teaching should be attempted with a blackboard which we would not attempt without it; but by its aid good teaching can often be made more impressive." We could well apply this to all forms of visual aids. Bible teaching has been done very successfully without them, but they do make teaching more effective. It might take a great deal of effort and time to explain a point which could be shown in one minute.

Before discussing types and uses of visual aids let us look into the Scriptures to see whether they ever use such a method of presenting God's lessons. Yes, as R. T. Y. Pierce has said, "In all ages God has spoken to the hearts of the noblest of His creatures through the eye. The open window of the body has often been the open window to the

soul through which the beams of spiritual truth have entered."

Let us note only a few of these. See the Father sealing His covenant with Noah by hanging the radiant bow of promise in the clouds. The flaming bush, the pillar of fire, the tablets of stone, the ark of the covenant—all were wonderful objects seen by Moses and pilgrim Israel to bear to them a message of God's love and protecting care.

Behold the ladder seen by the weary, wandering refugee, Jacob, and the fire which fell upon Elijah's sacrifice. All through the Old Testament, see the bleeding sacrifices and curling smoke from numerous altar fires.

Now look upon yonder star as it points the Magi to the place where our infant Saviour lay. Then see the dove descending upon His worthy head as the Father sends His Holy Spirit and proclaims Jesus to be His Son at the time of His baptism. Follow our dear Lord through the villages of Galilee as He plucks a lily, or points to a sparrow, or set a child in the midst of the disciples, or refers to a sower scattering seed over the fields.

"Turn your eyes upon Jesus," suspended between earth and sky on Calvary's cross, in order that all men might look and see that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Then look beyond, to the empty tomb, with the stone rolled away. Look yet again at Olivet and see the dear risen Saviour ascending up to the Father's presence, with the comforting message from the angels, "This same Jesus, . . . shall so come in like manner."

Yes, God used visual aids to help His spoken Word present His truths. Let us be careful and reverent in using them to portray to our children His great lessons. Let us learn from Jesus, our Master Teacher, "that simplicity in presenting Gospel truths, and plain practical teaching, are the needs of the world" (Pierce).

Now that we have explained what is meant by visual aids, have noted that they are of educational value in the science of teaching, and have also established that their use is Scriptural, may we turn to the practical side of our subject and find what visual aids are available to the Christian teacher, and how they may be profitably employed.

First, and probably most easily obtainable and commonly used, are pictures and illustrations. Children think in pictures and

readily understand what they portray. In our day there is a wealth of beautiful pictures at hand. The Christian teacher would do well to make a collection of these. In fact, a Sunday school might gradually build up a collection of pictures suitably mounted, classified, and properly filed. Our Sunday-school lesson picture rolls make excellent material for this since the pictures are large and usually very well done. They may be doubly mounted on sheets of heavy cardboard. Scripture text calendars carry good reproductions of paintings by famous artists. Other valuable helps in teaching are illustrations of Biblical objects, such as a sheepfold, the Tabernacle, implements of war, and Temple furnishings. These may often be found in books and, though small, can easily be shown to a Sunday-school class.

While speaking about pictures let us add this point. It is worth remembering that children like to study a picture. Too often we allow them a hasty glance, then put the picture away, whereas it should be left on display all through the lesson, if possible. A classroom wall can be made attractive by display of pictures placed there Sunday after Sunday and allowed to remain for a time. This makes good review material at the end of a quarter.

Second, we have maps. These are an essential to good teaching in all but primary classes. Some useful types are: (1) The ordinary wall map; (2) relief map; (3) a blackboard sketch; (4) the animated map. The best maps are those which are made and added to as the stories proceed, e.g., Egypt to Canaan or Paul's missionary journeys. The ordinary wall map is often confusing to the child, because too much is marked on it. By making one's own map, only essentials to the story need be shown.

We are all familiar with the relief map which shows the contour of the land. These may be built up on a sand table. Some summer Bible school teachers have been known to make them outdoors in sand or earth.

The animated map is a sketch outline, to which pictures or objects are attached as the story proceeds. For example, in the journey from Egypt to Canaan, at the crossing of the Red Sea attach a picture of the pillar of cloud and fire, at Mt. Sinai add pictured tables of stone, etc.

Whatever form of map is used we must be sure that the child grasps the relationship of the map to the story, and understands that it is merely a small scale drawing of that part of the earth. It is well to first locate the section to be studied, within the continent of which it forms a part. For example, a child might become thoroughly familiar with the map of Palestine and never realize its location at the eastern end of the Mediterranean Sea, or its relation to other maps, such as that of Egypt.

Third let us consider the use of blackboard illustrations. Many Sunday-school helps suggest this as a climax to or application of the lesson. Sometimes, too, in

teaching the lesson when the needed picture or map is not available, a simple blackboard sketch will serve to illustrate the point. A teacher need not be an artist to do such sketching. Children do not expect an elaborate work of art to grow before their eyes—they are too accustomed to the efforts of their day school teacher! The idea can be just as well, or better, expressed if the drawing itself does not take the attention. If quite simple it will not detract from the fact to be taught. For example, in the story of Gideon, a few simple lines will show the position of the Midianites' camp in the valley and the location of Gideon's three companies which surrounded it.

Fourth, we might discuss the use of objective material, e.g., sand table and object lessons. The sand table may be used either to build up the story as it is told, or the complete scene may be arranged before the class period, and the lesson told from it. In the object lesson we generally use some form of concrete material to illustrate and teach an abstract idea. In the use of both sand table and object lesson we must be very careful that the child is really led to understand the truth which the objective material was intended to portray. Not the objects themselves, but what they symbolize, is the important thing. The objects, themselves, must not be made so attractive that they, rather than the lesson, are remembered. The point at issue must be so thoroughly stressed that the object takes its place in the background of the pupils' minds and is remembered only as a symbol of what it represents.

Now, fifth, comes the flannel board. No doubt, we are all more or less familiar with its structure, but it may be well to give a brief description. It consists of a fairly large board—about three feet by four feet—covered with flannelette or other cloth which has a nap. This is set at an angle on an easel, high enough to be easily seen by the class. All the scenery and figures to be used also have a napped cloth pasted on the back, so that when they are applied to the flannel board they stick fast. The background and scenery are applied first. Then, as the story is told, the figures are placed, one by one, on the board until the complete scene is portrayed. Figures may be shown as moving to another point or removed from the scene if the story so suggests. The children's attention is easily held, as there is the constant suspense of watching the picture develop. The flannel board provides an excellent method of teaching simultaneously by means of the ear and the eye. It lacks many of the disadvantages just stated in reference to some other forms of visual aids. It must not be allowed, however, to replace all other types of illustrative material, for the flannel board lends itself only to the telling of stories which can be vividly portrayed in picture form. Therefore many Bible truths cannot be taught at all by this method.

To be really effective the flannel board must be handled with a skill which is very close to perfection. Much time and practice must be put into the preparation of each scene,

lest the pictures are presented in a way which would detract from the beautiful imagery which a child is capable of building up in his own mind. In other words, any well-told story produces the forming of pictures in the child's mind. A poorly shown flannel board scene would spoil a child's own mental picture of the story. However it is a modern and useful piece of equipment for the Christian teacher who uses it carefully.

We have discussed various forms of visual aids available for use by the Christian teacher in Sunday school and summer Bible school work. We have considered the value of each and have presented some cautions as to their use. Let us now remember, as Christian workers, that the central purpose of all our teaching must be to present Christ to our pupils through the study of the Word

of God. Not only must it be our desire to teach our children Bible facts in the most effective way, but also to lead them to a saving knowledge of the Lord Jesus Christ. Just as a scarlet thread runs through the very center of every piece of rope which belongs to the British navy, so throughout the entire Bible appears the scarlet thread which points to the sacrifice of the Lamb God. We ourselves must keep before us the vision of the crucified Christ and aid our pupils to see Him there on their behalf until they with us can sing:

"Since mine eyes were fixed on Jesus
I've lost sight of all beside;
So enchained my spirit's vision
Gazing on the crucified."

Breslau, Ont.

THE FUNCTIONS OF SPEECH

BY EDWIN L. WEAVER

The advantages of speech have been generally recognized and appreciated. By its means diverse activities of men are correlated and directed toward a common end. Speech thus aids social control and can be made a strong factor in the attainment of unity. Through the influence of one individual or group upon another, exerted chiefly by means of speech, parties and factions are welded together and the power of leadership functions.

Speech has great cultural value. The accumulated experience of the race can be made universally available, and each generation be given the opportunity of acquiring the arts of its ancestors. Speech promotes thought, and thought becomes the medium for enriching the imagination through reliving the past. Speech is not only an indication of intelligence, but is also a means of promoting it. It universalizes human experiences and gives it permanence. In asserting that speech has these cultural values, it is assumed, however, that the spoken word is transformed into a written record and honorably designated as literature.

In institutions of learning, speech is the most effective means of communication. The able speaker can vitalize the facts of any

department of human learning more impressively than can the writer, for a living personality is more effective than paper and ink can be. Instruction by means of speech has held and will hold a chief place in education. The dissemination of knowledge by radio would be impossible without the voice of man.

Ideals of government are built and popularized by speech. A democracy demands public enlightenment; discussion and speech-making accomplish this. Information increases individual responsibility, thus making the democratic ideal workable. When a legislator addresses a group, each individual derives a more intimate contact and a keener insight into the problems and their solutions than is possible through the newspaper or magazine. In politics speech is indispensable.

Speech is a great force in the moral and spiritual realm. The ecclesiastical transformations of the sixteenth century, including the restoration of the Bible and New Testament Christianity to the common people, owed much to the speaking of the Reformers. The spiritual awakening of the eighteenth century in England, which led to the revival of romanticism in the nineteenth century, was made possible by the itinerant speechmaking of one man, John Wesley. Because great moral and spiritual forces are enabled to operate through the vehicle of speech, the pulpit as well as the platform is esteemed.

The entire program of character building is dependent in a large way upon speech. Hearts are won to Christ through soul-searching messages of evangelists. Bible schools and Christian conferences strengthen believers by means of the speaking of teachers and leaders. For making great spiritual truths from God's Word effective the method of the spoken word remains unsurpassed.

Despite the many advantages of speech, there are also many abuses and limitations. Discussion can make agreement for common consent and common action possible, yet it often fails in its ends. It may have hastened the abolition of slavery, but did not actually abolish it. It probably aided temperance, but

APPROVED

"Study to show thyself approved"
Unto the Lord, not unto men;
"One is your Master, even Christ,"
Watching you always, tho' unseen.

Seek not the praise that comes from men
Who must lie down in dust with you;
Whether they praise, or whether, blame,
Give neither care; to Christ be true!

Man on the outward semblance looks;
God looketh only on the heart;
Single to Him the aim must be;
Motives to deeds their worth impart.

We before Christ must all appear,
Each for himself account to give;
Then be it yours and be it mine,
As unto Him our lives to live!

—T. O. Chisholm.

could not effect the security of prohibition. Although it enlightens concerning the advantages of pacifism and nonresistance it seemingly has little influence in preventing war. Public opinion can sometimes be changed and human relations transformed, but evidently more than speech is required to give the changes and transformations permanency.

The weaknesses of human nature cause the abuse of speech on the part of both speakers and hearers. Some have considered rhetoric the chief instrument of propaganda and avertisement, a part of flattery, and "a universal art of enchanting the mind by arguments." It has been presented as more influential on human thought than science and critical scholarship, because of man's susceptibility to sophistry and propaganda.

In recent years many un-American ideologies have been promulgated through public speaking. Revolutionary ideas have been at work. In the recent years of unemployment the unemployed worker has agitated against capitalism. Anti-Christian teachers have distributed their heresies with their mouths. The overthrow of both Christian and American traditions is the aim of numerous speech-makers.

Aristotle was aware that rhetoric could be abused, but did not consider that an argument against the proper use of it. He perceived its usefulness in making truth and justice prevail. Many modern students of speech likewise regard it good or bad according to its use; they believe that a speaker can deal tactfully with an audience without being guilty of having used sophistical rhetoric.

Regulated speech through individual self-control is necessary, for then thought precedes speech. In schools students should study principles of thought and be trained in clear thinking. Discussion courses in which editorials, advertisements, and speeches are analyzed for their logic and fallacies are desirable. There should likewise be training in propaganda analysis. By emphasizing careful thinking the natural susceptibility to rhetoric can be met.

The wisest words ever uttered about speech are recorded in the Bible. There one learns how to acquire the self-control necessary for the regulation of speech. Christ, the world's most truthful speaker, asked, "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." To use speech properly one must have a regenerated heart and a life cleansed from all that defiles. We find David and Solomon telling us that only the righteous and the just speak wisely. We discover Paul admonishing the use of "sound speech" and James advising that men be "swift to hear, slow to speak." Above all we have the divine promise, "I will give you a mouth and wisdom." Since the Bible has the solution for the weaknesses of human nature, it likewise has the solution for the abuses of speech.

Mulberry, Fla.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—
Bunyan.

MENNONITISM IN PHILADELPHIA

(Continued from page 5)

tion. The ministers seem to have hesitated, until after they received a letter, dated April 16, 1707, and signed by the ministers of Hamburg and Altona, instructing them to proceed.

The year 1708 was a most important one in the life of the Germantown Mennonite congregation. Several were desirous of being baptized into the church, and the senior minister, William Rittenhouse, now 64 years old, decided to proceed with their baptism. However, on February 18, 1708, he died before he was able to carry out his purpose, to the great sorrow of the congregation. But brighter days were still ahead. First of all a group of Palatinate (southwest Germany) Mennonites who had arrived the year before, but had kept themselves separate, now united with their Dutch brethren. On March 22 three deacons were chosen; on April 20, two preachers were ordained; on May 9 Jacob Gottschalk, now the senior minister, baptized a class of applicants consisting of eleven men and women; and two weeks later the congregation first partook of the Lord's Supper. The congregation now consisted of forty-five members, and during the same year a log meetinghouse was built, the first Mennonite meetinghouse in America. It was centrally located along the main street, on the south side of a hill (see map).

As the number of Mennonites had been increasing, and their organization being perfected, it seems other people began taking an interest in their faith, and wished to learn more about it. Wherefore the Germantown Mennonites endeavored to have their **Confession of Faith** printed in English. They found that the cost of doing this in America was too much for their poor congregation. So in 1708 they wrote to their brethren in Holland, asking them for assistance in the matter. The appeal met with favor, and in 1712, the Dortrecht Confession of Faith was printed in English in Amsterdam for use in America.

Their letter to Holland reveals the problems and trials of this pioneer Mennonite congregation. Indeed, one might say a note of wistfulness is evident. Although a tradition has it that these early Mennonites knew their Scriptures very well, and that the Dirck Keyser mentioned above "could repeat any part of the Bible straight through without a slip," it seems they felt far from satisfied. They made "loving and friendly request" for "some catechisms for the children and little Testaments for the youth," explaining further that "the members here are poorly supplied with psalm-books. And we have here no Bible in the meetinghouse. Some have a small Bible. So that each has not more than one Bible and cannot well spare it." Their leading minister, Jacob Gottschalk, had to read sermons from a book. While one of the newly ordained preachers had already given "two sermons to the satisfaction of the brotherhood," they hoped that "the Lord will grant His grace and blessing further," and also that the Dutch brethren would be helpful to a

preacher in Europe who "was embued with such zeal and earnestness" and (so they had heard) was inclined to come over to the new colony.

This 1708 letter also expressed the thought that their congregation "should have a great increase in time." The trickle of Mennonite immigration was now beginning to swell into a mighty stream. But the great increase was in the country districts, not in Germantown. Most of the new immigrants were Swiss and Palatinate farmers, and not Dutch and German townsmen as the earlier ones had been, and so they passed by the town congregation and settled on farms in territory to the north and west. Even some of the Germantown Mennonites moved to the rural districts, including two of their preachers.

The Germantown congregation had reached its high-water mark, and although we wish to follow its history later on, as it endeavored to maintain itself in an increasingly urban environment, let us turn now to the stream of Mennonite immigrants who docked at the Philadelphia port, and "saw the sights" of Philadelphia as they passed through it on their way to new frontiers in "the land of the free, and the home of the brave."

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IN THE BEGINNING

(Continued from page 3)

public opinion, the gods of "how it must look to other people?" Or was it "unto Thee, O Lord?"

Now here in 1945. We look back and wisely, yet shamefully, see the fruits of our poor beginnings—some of them. Another opportunity from high heaven is here. New beginnings are on your threshold. God has placed them on your calendar, and they begin with January 1, 1945. Hourly you and I make choices—they are the beginnings with which we load the loom. Simple choices they may seem to us—yet fraught with destiny. Jesus speaks a pointed word that we shrink from: "he that gathereth not **with me** scattereth."

Let there be new beginnings in family life: "In the beginning—God." With each new day, yes, and each new opportunity, let us remember our family duties—to bring our children up "in the nurture and admonition of the Lord." Let us just this very moment stand in projection at the end of 1945, to say, "In the beginning was the Word." And let us, then, look back to say with grateful hearts that day by day that "Word became flesh, and dwelt among us." For 1945, may the Word dwell in our hearts among men because of the right beginnings—the **only** right beginning—God! Scottsdale, Pa.

SUNDAY SCHOOL

SUNDAY SCHOOL LESSONS FOR 1945

BY EDWARD YODER

Ever since it became generally known that the new six-year cycle of Uniform Sunday School Lessons, beginning in 1945, would be somewhat revised in form, there have been many questions as to what they would be like. Bro. Yoder, Editor of Sunday School Literature, gives us an interesting foreview of the lessons for the coming year. See also the list of lessons on page 25.

Beginning with January, 1945, the Sunday schools will be taking up a new series of International Sunday School Lessons. The full title of the new outlines, which will be used in our quarterlies, is as follows: "The International Bible Lessons for Christian Teaching: Uniform Series." These lessons will take the place of those now in use, entitled "Improved Uniform International Sunday School Lessons," which have been in use in the Sunday schools from 1918 to 1944. Prior to 1918 the lessons were known simply as International Sunday School Lessons, from the time they were first prepared in 1872, although often referred to as the Uniform Lessons.

The new series soon to begin will continue the uniform lesson principle, though in a more limited way than the present uniform lessons. Up to this time the lessons as prepared for the various quarterlies used in our Sunday schools—primary, junior, intermediate, and advanced—have been uniform in the following features: (1) lesson title, (2) golden text, (3) lesson scope, (4) printed lesson text.

In the new series there will be used a general lesson title and a general lesson Scripture covering the lessons taught in all the departments of the Sunday school. The general lesson Scripture will usually be an extended portion from the Bible, somewhat like the present lesson scope given in the quarterlies. In these two respects the lessons will be uniform for the whole Sunday school. It will be a uniformity in underlying principle more than in outward aspect.

The features which will no longer be the same in all the quarterlies are, first, no uniform golden text will be used. There will be a memory selection with each lesson, corresponding about to the present golden text. This selection for memorizing will regularly be the same in our intermediate and advanced quarterlies. The memory selection in the junior quarterly will often be a different verse, adapted to the junior lesson topic and Scripture. And in the primary quarterly the memory selection will often be still another and shorter verse, called Bible Verse.

Another departure from the present uniformity in the several quarterlies will consist in this, that not the same portion of the lesson Scripture will be printed in each quarterly. However, the printed text in the intermediate and advanced quarterlies will be kept the same. The printed text in the junior quarterly will frequently be different, and shorter than

that used in the more advanced departments. The printed text in the primary teacher's quarterly again may be different from either of the above, though it is sometimes the same as that used for the juniors.

The printed Scripture texts, though not the same in all the quarterlies, will always be taken from that portion of the Bible which is designated as the lesson Scripture for that lesson. This will keep the lessons taught in the several departments of the Sunday school closely related in time and setting, so that home and family lesson study can readily be carried on just as with the present lessons. At the same time by printing, as is done in the new series, from the whole lesson Scripture the passages best adapted respectively to each age group in the Sunday school, it is hoped that the teaching in all the departments will be more efficient and practical.

The uniform lesson title will appear in all the quarterlies in some form. In the intermediate and advanced quarterlies it will regularly be used as the title at the head of the lesson. In the junior and primary quarterlies it will be printed as a subtitle. The leading title in the latter two quarterlies will be an adapted title suitable to the pupils of those ages, just as has been the practice in our junior and primary quarterlies for the past number of years.

The home daily Bible readings will be continued with the new series of lessons as they are at present. These are so selected in most cases that they cover during the week before the general lesson Scripture, and especially the passages which are studied in the several departments of the Sunday school on Sunday. These daily readings, if used for worship and lesson study in the home as they are intended, will emphasize and strengthen the principle of uniformity which underlies the new Sunday school lesson series.

We trust that the workers in our Sunday schools will take up the study and teaching of the new series with confidence and with renewed zeal to improve the Bible teaching in their departments and classes. The chief advantage of the new series will consist in the better adaptation of topics and of Scripture passages to the younger classes in the Sunday school. This should result in better teaching and in greater opportunity for pupils of all ages to grow in their understanding of the Word of God. May we each one seek the help of the Holy Spirit in meeting the challenge before us in the Sunday school.

With this new series of lessons it will be even more important than before for all teachers to study and master the entire lesson Scripture, the entire portion assigned for the lesson as a whole. One should not be satisfied with merely knowing the Scripture material of the lesson to be taught in one's own department and as discussed in one's own quarterly. The reference for the uniform lesson Scripture, as stated, will be found in all the quarterlies. Read and study the whole portion, making the Bible itself the chief text book for studying the lesson and for teaching it.

In the older classes, the intermediates, young people, and adults, the pupils too need to be urged to read and study the entire lesson Scripture for each lesson. For all who are in the classes of the Sunday school these lessons should be more than a routine occasion for teaching certain points on morals and conduct, important as these are. The lessons should help pupils to a steadily growing understanding and a deeper appreciation of the spiritual message of the Scriptures, a clearer grasp of the contents of the Word of God as revealed to men.

Sunday-school workers may be interested to read the statement of principles which the Committee on the Uniform Series used as their guide in preparing the new series of lessons. We quote these from the Introduction to the lesson outlines for the year 1945, as follows:

1. That the proposed outlines should be developed with the purpose of providing a plan for studying the Bible which will help growing persons increasingly to know its content and to understand its message in the light of their own experiences and relationships.

2. That the outlines should plan to cover all portions of the Bible fruitful for group study in churches using these lessons, but that some portions should be recognized as affording more teaching value than others and should be given larger place.

3. That the outlines should take account of the suggestion of the Committee on Research that "provision be made for adequate Bible study . . . on a literary, historical, and psychological basis rather than merely the use of the Bible as an instrument to morals."

4. That while it is important to provide for large blocks of historical material in sequence in order to give the impression of the sweep of history and of God's purposes, it is recognized that in most church-school groups it will not be feasible to offer blocks of historical materials for more than six months in one sequence.

5. That topical studies be included such as temperance, world peace, problems of civic responsibility, Christian family life, and so on; such topical studies to be related directly to Biblical content but not limited to Biblical content.

6. That the principle be accepted of the need for gradation in the selection of specific Bible passages for the various age groups;

but that it be the policy to use, whenever it can profitably be done, some common Scripture material in all age groups. It was agreed that there be recognized three degrees of uniformity in building the outlines: a. Uniformity in basic Scripture material. b. Selection of different material for the various age groups from a common larger body of material such as a group of chapters from a historical book or a long "teaching chapter" of the New Testament. c. Selection of material representing the best material available for each age group in the development of a common theme such as material to be used in teaching brotherhood.

7. That the actual degree of departure from uniformity in the direction of gradation of material to be determined as the work moves forward toward detailed outlines and as materials are developed on the outlines and tested in the fields.

8. That the outlines be developed upon the basis of a six-year cycle.

9. That because of the large number of persons who attend the sessions of the church school for only a year or so, it be a definite policy to include in each year's study opportunity for consideration of some aspect of the life and teaching of Jesus and some challenge to the Christian way of life.

10. That there be included with each week's suggestions daily Bible readings, selected for family use, and a devotional passage selected for use in the worship service of the church school in the hope that this passage rather

than the "lesson passage" will be used for this purpose.

11. That in all outlines there be included special material for Christmas and Easter, and that whenever possible the Easter materials be placed in a relationship which will give them climactic value. Wherever feasible the outlines should also offer suggestions for the utilization of phases of the church year for the help of those churches which wish to give emphasis to the church year.

12. That the outlines provide week-by-week general material, including topic, basic Scripture block, and devotional reading; and for the age groups, material as follows: topic Scripture, memory material, and a brief suggestion for the development of these materials for four age groups: namely, primary, junior, intermediate-senior, and young people-adult.

The above principles were stated merely for the guidance of the committee that prepared the new lesson outlines. They are not meant for the use of those who write up the lessons in the Sunday-school quarterlies, nor do they set any limitations to the manner in which the lessons are treated by the various lesson writers. Denominations using the new outlines are left free to make whatever changes and adaptations they desire to meet their own needs and circumstances.

Scottdale, Pa.

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS BEGINS HIS MINISTRY

Matthew, Chapters 3, 4

Lesson for January 14, 1945

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matthew 4:10.

The Gospel as revealed to us in the New Testament began with the preaching of John the Baptist. For about four hundred years there had been no special revelation. While the Jews did not return during this period to the worship of idols, yet they sank ever lower in moral and spiritual life until at the time John began his preaching there was a more urgent need to preach repentance than at any other time in Jewish history. Clothed with the authority and power of the Old Testament prophets, John was in a sense greater than they, for he was the forerunner of the Saviour of mankind. His unusual power drew the multitudes to his preaching, and many were baptized upon confession of their sins. For many years previous to this, proselytes to the Jewish faith had been received into the Jewish church by this rite, but all acknowledged that this would not be for Jews by birth until the time of the Messiah, when they would be initiated into His kingdom by rites similar to those by which they received the proselytes.

Jesus began His public life and ministry with His baptism and temptation. John had not known Jesus in person, but the Spirit revealed to him how he could recognize the Lamb with certainty. But before the Spirit in the form of a dove rested upon Him John had already recognized His superiority.

It is natural to feel ourselves superior to sinners, even though they are penitent; but

to get a true perspective of ourselves we need to stand in the presence of Christ.

Jesus never asks anything of His followers that He was not willing to do Himself. He took His place with penitents seeking God, and, like them, was baptized. Baptism is also the type and opening door to the baptism of the Holy Spirit.

Life and power are not the same. You have life as soon as you are born again, but you receive power for service with the anointing of the Spirit. Then only can we be effective workers and witnesses.

Matthew, Chapter 4. No man ever became an overcomer without a fight. God could have made all humankind and the Son of Man unassailable by temptation. He could have carried us to glory on flowery beds of ease without our ever knowing temptation, but he knows that no man truly appreciates the good unless he is willing to fight for it. Had Adam and Eve really appreciated the good and Eden they would never have turned aside to sin. If we appreciate the good we will fight to regain and retain that which they lost.

Jesus was tempted in all points even as other men are. He did not retain His purity by being unable to do wrong, but by an inflexible determination to do nothing but the will of the Father. Had the Father told Him to turn stones into bread, or to leap from the pinnacle of the Temple, Jesus would have obeyed unhesitatingly, but to do so at Satan's suggestion was an entirely different matter. The first temptation was not only to supply the needs of the body, but to do so in a way that would prove that He was the Son of God, about which fact Satan suggested doubts. The second temptation was to accept the fact of His Sonship with such blind fanatical faith

that He would even tempt God to prove this thing to men. Satan tempts us both coming and going. He tempts us with doubts; failing in that he tempts us to spiritual pride.

Satan had so worked upon the minds of the multitude that unless they saw signs and wonders they would in no wise believe. Satan's suggestion seemed to be the one way to gain Jesus' acceptance by the multitude. In your love for souls what would you do if every other way seemed hard or impossible, while one way seemed easy and sure? In the ultimate only one way really succeeds, and that is God's way. Christ saw that. Do you?

Satan's final offer was to help Jesus win the world to Himself, but with an "if." You can be sure that when wickedness offers to help build up the kingdom of God, it is only that it might destroy that kingdom utterly. Had Jesus paid the price and met the conditions imposed by Satan for his aid, had Satan given Him all the kingdoms of this world and the glory of them, it would still have been the kingdom of Satan, and God would have been defeated in His supreme effort to save men from sin and for heaven.

Men can afford to die of starvation, but they cannot afford to question the keeping grace of God. Men can afford to live and die unknown, but they cannot afford to become somebody if that means to turn aside to Satan.

STANDARDS OF THE KINGDOM

Matthew 4:23-6:18

Lesson for January 21, 1945

Golden Text.—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matthew 5:10.

The Mosaic Law was imperfect. It was far in advance of any legal and moral standard of those times, but God made certain concessions because of the hardness of men's hearts, and their general ignorance. In the teaching of Christ we have the standard of perfection. It makes no concessions to the weakness and sinfulness of men. But it sets before you and me the perfect way of life and calls to us, "This is the way, walk ye in it." But some argue that it can not be for us in times like these, that it is impossible to live such lives. It is difficult for the saintliest of men even to seem to come in sight of the goal; it is impossible for the unregenerate to live it; but God did not do us an injustice when He gave us the perfect standard of life, with the injunction to strive toward fully attaining of it, in the words, "Be ye perfect." Those words imply a continuous effort on our part. We shall be satisfied when we shall awaken in His likeness. Can we have such a hope and not struggle to attain to that likeness now? I Jno. 3:3.

In the spiritual life you get what you are willing to pay for. Because Paul was willing to pay everything the worldly mind holds dear for spiritual attainments, he reached the highest point in godliness of any person in human records. Phil. 3:1-10. Only Christ, however, lived the perfect life. It is His standard that the Lord has set before you. What are you willing to pay toward its attainment? He who pays nothing gets nothing. He who gives all, gets all.

SUNDAY SCHOOL LESSONS FOR 1945

First Quarter

The Gospel of Matthew

January

7. The Childhood of Jesus.—Matt. 2:13-23.
14. Jesus Begins His Ministry.—Matt. 3:13-4:11.
21. Standards of the Kingdom.—Matt. 5:3-10, 43-48.
28. Loyalty to the Kingdom.—Matt. 6:33 7:12, 16-29.

February

4. Jesus' Concern for All.—Matt. 9:1-13, 18-26.
11. Jesus and the Twelve.—Matt. 10:1, 5-8, 37-42; 11:1, 25-30.
18. Treasures of the Kingdom.—Matt. 13:44-46; 14:13-21.
25. Jesus, the Son of God.—Matt. 16:13-17; 17:1-8.

March

4. Jesus Teaches Forgiveness.—Matt. 18:21-35.
11. The Cost of Discipleship.—Matt. 19:16-26, 29.
18. The Law of Life.—Matt. 22:34-40; 23:11-12; 25:31-46.
25. The Last Week.—Matt. 21:6-16.

Second Quarter

The Unfolding Drama of Bible History

April

1. (Easter). The Author and Perfecter of Our Faith.—Matt. 27:62-28:9.
8. The Book and the Faith.—Prov. 2:1-9; II Pet. 1:21; Ps. 145:10-19.
15. Pioneers of Faith.—Gen. 12:1, 2; Acts 7:4-7, 12-17.
22. The Founding of the Nation.—Ex. 18:19-24; 19:3-8.
29. Settlement and Struggles in Canaan.—Judg. 2:6-7, 11-12, 18-23; 6:11-16.

May

6. The Hebrew Monarchy at Its Height.—I Kings 9:1-7, 26; 10:26-28; 11:4, 11.
13. The Tragedy of the Northern Kingdom.—I Kings 12:26-30; 16:30-33; 19:1-4, 13b-18; II Kings 17:6-8.
20. The Defeat of the Southern Kingdom.—Jer. 18:1-10, 15a, 17a.
21. The Returned Exiles and Their Work.—Neh. 8:1-4a, 5-6, 8, 5:1-3.

June

3. Between the Testaments.—Mal. 3:1-3, 16-17; Luke 1:68, 72, 77-78; Gal. 4:4-5.
10. The Ministry of Jesus.—Mark 1:14-15; Luke 4:16-21; Mark 8:27a, 29, 31.
17. The Church Begins Its Work.—Luke 24:44-47; Acts 4:1-4; 5:29-35; 38-40, 42.
24. The New Church in the Pagan World.—I Tim. 6:3-5, 9-16; I Pet. 4:12-16.

Third Quarter

Studies in Genesis

July

1. God's Joy in Creation.—Gen. 1:1-5, 10-12, 16-18, 26-27, 31.
8. Man's Failure and God's Promises.—Gen. 6:5-7; 8:1, 4, 18, 20-22.
15. God's Purpose for Abraham.—Gen. 12:1-9.
22. Abraham's Practice of Brotherhood.—Gen. 17:1-10.

August

5. Isaac's Heritage.—Gen. 24:10, 15-20, 34-36, 61-67.
12. Isaac's Testimony to God.—Gen. 26:19-33.
19. Jacob Realizes the Presence of God.—Gen. 28:10-22.
26. Jacob Adjusts Personal Relationships.—Gen. 33:1-11, 17-20.

September

2. Joseph's Place in God's Plan.—Gen. 39:20-23; 41:14-16, 25, 41-43.
9. Egypt's Part in God's Plan.—Gen. 41:46-57.
16. Judah's Concern for His Family.—Gen. 44:18-34.
23. Joseph's Testimony to God's Providence.—Gen. 45:1-5, 9-15.
30. The Israelites in a Foreign Land.—Gen. 47:1-12.

Fourth Quarter

The Christian and His Relationships

October

7. The Christian Way of Life.—Luke 10:25-37.
14. The Home a School of Christian Living.—Deut. 6:4-9; Luke 2:51-52; Eph. 5:22, 25; 6:1-4.
21. Making the Home Christian.—Luke 10:38-42; I Cor. 13:4-13.
28. The Influence of Christian Homes.—II Tim. 1:1-6; 3:14-15; Tit. 2:1-4, 11-12.

November

4. Fellowship in the Church.—Rom. 12:3-18.
11. Worshiping in the Church.—Isa. 6:1-8; Eph. 5:15-21.
18. The Outreach of the Church.—Acts 11:21-30; 12:24-13:4.
25. Christians Working Together in the Community.—John 17:20-23; Acts 15:22-29.

December

2. The Christian and His Economic Relations.—Deut. 8:17, 18; Luke 12:13-21.
9. The Christian's Place in the Life of the Nation.—Matt. 15:13-16, 43-48; I Pet. 2:13-17.
16. Exalting Christ in the Life of the Nation.—Isa. 9:2-3, 6-7; Luke 1:26-38.
23. The Message of Christmas to the World.—Luke 2:1-14.
30. World Fellowship of Christians.—Acts 10:23b-29, 34-43.

The evil hate the good. Positive goodness always meets with persecution. But they who continue in the fight for Christ and righteousness, even under bitter persecution, are alone worthy of a place in the kingdom of God.

The lowest Christian lives on a higher plane of life than the noblest sinner. Those who live on the plane of the world give a lie to their testimony by their life when they profess to be children of the Most High.

No living man has a right to claim perfection; but every man who serves the Lord strives after perfection. The heart, like soil, produces good crops only when good seed is planted and nurtured. Left to itself it produces weeds.

LOYALTY TO THE KINGDOM

Matthew 6:19-7:29

Lesson for January 28, 1945

Golden Text.—Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.—Matthew 6:33.

Matthew 6:16-34. The first question that should come to all of us in everything we do is not, "What will people think?" but, "What is right?" Common sense shows us the un-wisdom of showing off in things pertaining to this life. The Master warns us against the tendency to show off in matters of religious devotion. Such things are too sacred to be paraded before the vulgar.

How much forethought God has given to the animal creation we have no way of knowing. We do know that prudence or foresight is a gift of God to man. Because of this mental power we sow and reap, and we lay up in youth for the necessities of age, etc. But we often pervert the use of that mental power. Like the rich fool we lay up treasures upon earth until we have amassed vast sums to worry over lest it be lost through fire or theft. He who gets the mania for laying up treasure upon earth seldom thinks of laying up treasure in heaven. They who would be rich drown in perdition. When money becomes master it dethrones Christ. Perverted forethought leads to senseless worrying. If God supplies the needs of birds to whom He has not given the means of sowing and reaping, will He not take care of those to whom He has given this foresight and ability. Anxious care is the result of lack of faith in God.

Every day brings its cares and duties. Lamenting the past and worrying about tomorrow will weaken me to meet the duties and cares of today. Work does not cause physical and nervous breakdowns, but wrong ways of living and worry will. The word "Gentiles" in verse 32 is not the best translation. The Jews are just as much addicted to providing for temporal bodily needs as are others, and just as much inclined to make that the supreme end of life. The Greek word, "ethnos," is also translated, "people," or, "nations." What the Master would have us see is that this is a weakness of mankind in general, a tendency to be avoided by those who would be true to the Lord. The kingdom of God and His righteousness should always be first, whether I have anything to eat or not. Christ did not turn stone to bread but awaited the

Matthew 5:3-10. Blessedness is happiness plus. Almost everybody would like to be happy, but few are. Why? Because the thought life of carnal man is so perverted that he imagines that happiness consists in the attainment of knowledge, wealth, station, fame, etc. And so they struggle to acquire these things only to find that happiness has eluded them, even though they may have gained the thing that they believed would bring them happiness. All things "under the sun" end in vanity and vexation of spirit. We must rise to the heavenly plane to find true blessedness.

The poor in spirit is thankful because he has so much (be it but little); the proud in spirit is vexed because he has no more (though he have much).

As the sunshine that follows a summer shower, so are the blessings of heavenly comfort that follow tears of sorrow over spiritual failure.

The proud destroy themselves in their rage. Witness what is befalling the super-race(?) in Europe. Meekness never yet started a fight. And when it is all over only they can

delight themselves in the abundance of peace. We are dreaming of a golden age to come. Let us speed the day by being Christlike now. The kingdoms of this world and the glory of them can become the kingdoms of our Lord and of His Christ, not by bowing down and worshiping Satan, but by enthroning Christ in the individual hearts of men. Collectively, as well as individually, we can have what we want by paying the price.

Lack of appetite is a sign of poor health. Abnormal appetites are also. Hunger and thirst for righteousness are sure signs of soul health, and indicative of growth in grace. A growing child is always hungry.

All creation gives back our mete as we measure; we cannot do wrong and be right. God is too holy to look upon sin. If, then, I would look upon the face of God, I must get rid of sin at its source, an evil heart of unbelief. This can only come to me through the new birth when God takes away the stony heart and gives me a heart of flesh.

Strifemakers are many; peacemakers are few. Reason—relatively there are but few children of God.

Father's provision. You can afford to die of starvation, but you cannot afford to let go of God to make provision to ward it off. And be sure of this, Those who seek God above all else are the very ones whom He will not allow to starve.

Matthew 7:1-6. One of the most common of vices is that of judging others unkindly. The Perfect One did not condemn the harlot but imperfect ones condemn the saints. I see in others only that which I have in my own soul, but I magnify it in others and minimize it in myself. The beam in my eye does not look nearly as large to me as does the mote in yours. To help my brother get rid of his faults, which is my duty, is something altogether different and must be approached in a different way. The man who loves to damn me would make no effort to save me.

Verses 7-12. At least eleven verses of this sermon are devoted to the subject of prayer. It is one of the greatest privileges of the saints and one of the most neglected. God delights to give us good things, but if we do not ask for them it is because, like Esau, we despise them.

The law of right and wrong is so simple that any child should be able to understand it. You be toward others what you think they should be toward you. Most of us know the Golden Rule by memory, but in practice we seem to be ignorant of it.

We are all going somewhere. Those who walk in their own ways are legion, but those who walk in the way of the Lord are but few. And for the sake of gain there are many false prophets who speak of peace and safety to those whom they are blindly leading to destruction. Human nature strongly tempts all men to follow teachers who give us a false security, but rebels at the correction that comes from a faithful minister of God.

The fruit of a tree is for others. Is that which others get from me making them good? Then I am a good tree. But is that which they get from me leading them away from God? Then I am a corrupt tree.

Words are easily spoken, sermons easily preached, but unless I purge myself from my iniquity I will be driven from the gates of heaven as unworthy to enter. Every man builds his own house and, in the sense that the Master uses the figure here, the foundation also. The foundation of rock is obedience; the foundation of sand is disobedience. Only those who keep the Word of God are kept by the power of God.

JESUS' CONCERN FOR ALL

Matthew Chapters 8, 9

Lesson for February 4, 1945

Golden Text.—All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. —Matthew 7:12.

Jesus was no ascetic recluse. He mingled with the multitude, and one is impressed how when He met suffering He was ready to comfort and deliver. The healing of the body is the result of the great compassion of God, and is not necessarily an accompaniment of forgiveness from sin, nor of faith on the part

of the invalid. He took our infirmities and bare our sicknesses from the beginning of His ministry, but He made atonement for sin at the end of it.

Chapter 8. The leper made the right approach to our Lord. He did not question the Master's power, but He wondered if it was His will. Things that are according to His will can always be had for the asking. If they are not according to His will we should not ask.

Verse 12. In the very beginning of His ministry Jesus declared that Israel as a nation would reject Him and then be rejected. The theory of the postponement of the kingdom denies the omniscience of God and ignores plain scriptures which teach that His entire life and work were according to the divine plan.

Verses 19-22. There are moments in the life of almost every man when he feels as if he would like to be a follower of the Lord Jesus, but by the time the conditions are considered, only comparatively few will follow.

In these two chapters the Master demonstrates His complete control over bodily and spiritual forces, as well as the forces of nature.

Like the Gadarene demoniac, many people live among the dead. Christ not only freed him but gave him power that he might live nobly for God in the environment where he had formerly been a terror.

Matthew 9:1-13. This paralytic was blessed because of the active faith of his four friends. Jesus wants us all to be workers together with Him in bringing sinful, suffering humanity to the place where God can speak the words of pardon and deliverance.

Those who were so ready to accuse Jesus of blasphemy were presently guilty of blaspheming against the Holy Ghost. Matt. 9:34.

Verses 9-13. Matthew was as sick spiritually as the paralytic had been physically. And there were many others like him. After he was healed by the Great Physician of souls he invited those to a dinner that he made for his Saviour that they might meet Him too. It is just as necessary for a physician of souls to meet his patients as it is for the healers of minds and bodies. Long range sympathy can never take the place of personal contact.

Verse 13. Do you know what mercy is from experience? Has it ever been shown towards you? And have you ever shown it to others? Have you been forgiven much and again been reinstated in the good graces of those you shamed and wronged? What is your attitude towards others who have also wronged society? God requires mercy.

Verses 14-17. Men and organizations age. And when they are old it is next to impossible to rejuvenate them. The ferment of the ideas and ideals of the founder loses its potency. The original enthusiasm will not come back, and new ideals are opposed.

Verses 18-26. In these verses the Master shows His authority over the most relentless enemy of man, death. Regardless of everything, at some time every man becomes its prey. Three times the Lord rebuked the monster and brought loved ones back again to life and health. He now holds the keys to the grave and to death. At His return to earth He will unlock the gates to the regions

of death, and will call all mankind forth with the voice of the archangel and the trump of God. Then death itself shall be swallowed up in victory. But death to the saint is sleeping and resting in the arms of Jesus. Blessed state!

CHRISTIAN DOCTRINE

(Continued from page 19)

18). But at the close of his great ministry the apostle was able to say, "I have kept the faith" II Tim. 4:1-8.

In his letter to Titus, Paul called attention to the fact that one who is chosen to direct the affairs of the church must be "sound in the faith" and hold fast the faithful words that he had taught. Tit. 1:5-14.

James used the term, "faith," with respect to the teachings of Christ when referring to the attitude of the believers toward the rich and the poor. James 2:1. This is confirmed in verses 8 and 9, in which the teaching of the law is compared with the teaching of Christ.

The Apostle Peter uses the term, "faith," quite frequently, but in the sense of believing. However, in 5:9, there is a reference made to "the faith, which seems to indicate a faithfulness to the things, which the Christian believes and lives; for he prays God to "make you perfect, establish, strengthen, settle you." The terms used by Peter to indicate the Gospel are such as, "gospel," "oracles of God," "way of truth," "commandment of us the apostles."

The beloved Apostle John, like Peter, abstains from the use of the term, "the faith"; in fact, he uses the term but once. I Jno. 5:4—"And this is the victory that overcometh the world, even our faith." Even this scripture could refer to what we believe, since John continues his admonition thus: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" The victory lies in what we believe.

In the Revelation, the Lord gave to John the testimony concerning the church, and to the church in Pergamos he wrote, "Thou holdest fast my name, and hast not denied my faith." Antipas was a martyr for the sake of the faith of Jesus Christ.

When the Lamb stands on Mount Sion and with him the one hundred and forty-four thousand, and the declaration of the doom of the great harlot city Babylon is made by the angel from heaven, there is also heard the means of the hope of the saints. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The Old Testament commandments were revealed by God to Moses. The Gospel, which is the faith of Jesus Christ, came by the Son, Jesus Christ.

There is no other belief among men that can rightly be called, "The faith." It is that truth which men may confidently accept, and upon which they may safely and hopefully trust, and with assurance may keep and by it live; for that faith will bring to them the glorious hope of the eternal life which is with the Father and with the Son, Jesus Christ,

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

We are sending forth the topics for the beginning month of the year 1945. You will find some different and additional materials when you compare them with the helps formerly found in this department of the **Christian Monitor**. We are glad to welcome suggestions that will intensify and deepen our interest and faith in God and His Word of Truth. It is the prayer and hope of the editor of this department that you will use all the suggestions that will further your own progress in the knowledge of God's will and that will enable you to help others to make progress along the same way.

You will also have access to the Topic Book as it has been enlarged and changed under the title of "PROGRAM BUILDER." It is the purpose of this revised publication to assist not only the Program Committees of the various young people's meetings to arrange better programs, but to help all to do their part in every meeting to make the program as good as it is in the power of all to make it. Every one can have some part in every meeting. I do not mean by this that all your names will appear personally on the printed or announced program. But there is **some** part that **every one** can have. by **prayer**, by **earnest interest** in the theme, by **previous study**, by **personal effort** with personal assignments, by faithfully **putting into practice** the lessons learned.

As we start out in the work of a New Year may we let God have His way in all our endeavors. Pray, yield, study, work, practice. And may God abundantly bless all your endeavors.—J.R.S.

COMRADESHIP WITH GOD.—I Jno.

1:1-10; Gen. 5:21-24

Topic for January 14

MOTTO

"Our fellowship is with the Father and with his Son Jesus Christ"

GIST OF THE TOPIC

Life without human friendships would be lonesome indeed. Many of our efforts are crowned with success because of the encouragement of sympathetic friends. But human friends are limited in the help they can give. They cannot understand us fully. Often they are no stronger than we. In God we have the only Friend who really knows us and who has sufficient power to help.

"And Enoch walked with God." In these few words the Bible gives a significant biography of a great man of God. The Christian's friendship with God could be pictured no more beautifully. Often we seem to expect God to walk with us. Such frustration of His grace leads to lonely hours of disappointment.

If we are to walk with God, we must put confidence in His leadership. We dare hold back nothing from Him. The sharing of experiences necessary for real companionship are possible only where the interests of the One are the interests of the other. We are "workers together with him." Christ says, "Abide in me." We must stay by His side continually. Each failure and each success is shared with our comrade. Every hope and plan is made subject to His approval. We are glad to trust all to Him who

"In the long way that I must tread alone (humanly)

Will guide my steps aright."

OUTLINE STUDY

I. Made Fit for His Comradeship.

1. By cleansing.—I Jno. 1:6, 7; Jno. 15:1-5.
2. By regeneration.—I Pet. 1:22, 23.
3. By walking worthy of the Lord.—Col. 1:9, 10.
4. By separation from evil fellowship.—II Cor. 6:14-18.

II. Walking with God.

1. As a friend.—Jas. 2:23; Jno. 15:14, 15.
2. In intimate fellowship.—I Cor. 1:9, I Jno. 1:3; Jno. 17:21.
3. As workers together.—I Cor. 3:9; II Cor. 6:1 (cf. II Cor. 5:18-21).
4. Heirs and joint heirs.—Rom. 8:16, 17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fellowship."
2. Examples of Men Who Walked with God:
 - a. Enoch.—Gen. 5:24.
 - b. Noah.—Gen. 6:9.
 - c. Moses.—Ex. 33:11.
 - d. John.—I Jno. 1:3; Rev. 1:9, 10.
 - e. Paul. Acts 18:9, 10.
3. How We May Be Fit to Walk with God.
 - a. Made fit by Jesus.
 - b. In obedience to His will.
 - c. Separated from evil company.

For Seniors.

1. Privileges to Become a Comrade of God.
2. The Blessedness of Friendship with God.
3. The Conditions for Continued Fellowship.

QUESTIONS FOR STUDY

Meaning of Comradeship.—What is the real meaning of comradeship? What is our relationship with God in performing the work of God? What place should God hold in our thought life? How nearly is the amount of time we invest in Bible reading and prayer a key to how close we are walking with God? How can secular work be sanctified to become the work of God? How much can a friend of God co-operate with one who is not a friend of God? Does God disown us as soon as we sin? Should a Christian do anything in which he does not feel expressly led by God?

Requirements of Comradeship.—Why was Abraham called "the friend of God"? How can we endure "as seeing him who is invisible" (Heb. 11:27)? What was there in David's life that made him a man "after God's own heart"? How can a perfect God admit an imperfect man into His fellowship? Does our making a mistake in life indicate that we have not been walking close enough to God? How much time does God expect us to devote entirely to His service?

Results of Comradeship.—What real evidence has a Christian that God is close to him? How does walking with God affect our freedom of action? What place should God hold in our thought life? How does our friendship with God affect our friendship with men of the world? Should friendship with God exclude earthly friendships? What effect does comradeship with God have on the way we spend our money? Should the close supervision which God exercises over our lives become burdensome to us?

SEED THOUGHTS

The greatest gift that God can bestow upon a creature is Himself. You are now an heir of God. You are able to say with holy boldness: "My beloved is mine, and I am his." The Apostle John said to the converts of his day: "Beloved, now are we the sons of God"; and we may rest assured that the unchanging Saviour has not abridged the honors and privileges of His people since that time. Once in Christ by a living faith, the whole fullness of God is yours. Your feelings and your frames are nothing; ceremonies, and notions, and creeds, and ordinances, and formal participation in worship, are all nothing without Christ; but with trust in Him, there is not any height of glory and honor in the whole universe to which a creature can attain, to which you may not ascend. If you have faith in Jesus, then you are a new creature; if a new creature, then you are a son of God; if a son of God, then you are "an heir of God and a joint-heir with Jesus Christ." Thus united to Jesus, your inheritance is sure, for He is now in full possession of it.—Robert Boyd.

Nothing promotes spiritual-mindedness so much as conversing with God in prayer and praise. In everything we are invited to make our requests known unto Him, and to mingle thanksgiving with our supplications. Singing praises to God is to form a large part of the employment of heaven. The natural heart hates anything that brings a personal God near it. Still every Christian knows, from the best of all evidences, his own experiences, that God is the hearer of prayer. The world is full of the evidences of it, however sinners may shut their eyes and close their ears against them. Let us not cease to call upon God while He is near, and in everything acknowledge Him, that He may direct our steps.—Sel.

TEMPTATIONS AND HOW TO MEET THEM.—I Cor. 10:1-14; I Pet. 5:5-11

Topic for January 21

MOTTO

"Lead us not into temptation"

GIST OF THE TOPIC

God uses some of the devil's efforts to accomplish His own purposes. He can turn the most vicious attack of the devil into blessing for us. Joseph understood how God's purposes triumphed over the devil. He says, in Gen. 50:20, "Ye thought evil against me; but God meant it unto good." Here God used Satan's hostile effort through Joseph's brethren to bless the whole posterity of Jacob. God is not the author of temptation, but through it He blesses those who "draw nigh" to Him.

Temptation is the inducement to sin. Satan originates it and offers it to man. But for every inducement to choose wrongly God offers a counter inducement to choose rightly. I Cor. 10:13. The enticements that Satan lays before us are sinful only after we entertain them. A Japanese minister says that temptation, like an egg, while easily broken, is also easily hatched if given a warm reception. The sin lies in the "warm reception."

Scripture uses such definite terms as "flee," "fight," and "strive" to describe the Christian's attitude toward Satan's allurements because they are temptations to sin. Temptations come in a multitude of forms. We must learn to recognize them and to meet them in the power of the Word and the Spirit. Temptation is ultimately an attack against

God. Yet in our own strength we sometimes try to cope with God's spiritual enemy as though He had need of our defense.

Temptation should not be discouraging. It is one of God's methods of strengthening and purifying us. 'Blessed is the man that endureth temptation' (Jas. 1:12).

OUTLINE STUDY

I. Things to Know about Temptation.

1. God cannot be tempted with evil.—Jas. 1:13.
2. God tempts no man.—Jas. 1:13.
3. The devil is the author of temptation.—Matt. 4:1; Jno. 13:2; I Thess. 3:5.
4. There is a common point of attack in men.—I Cor. 10:13; Jas. 1:14; I Tim. 6:9, 10; I Jno. 2:16.
5. Associates may be its instrument.—Prov. 1:10; Matt. 16:22, 23.

II. Preparations to Meet Temptation.

1. Enlist the help of God.
 - a. As of a sympathizing friend.—Heb. 4:15.
 - b. As an able helper.—Heb. 2:18.
 - c. As one who intercedes for us.—22:31, 32.
 - d. As one who tempers the temptation.—I Cor. 10:13.
 - e. As one who knows how to deliver.—II Pet. 2:9.
2. Our part.
 - a. To pray.—Matt. 6:13; 26:41; Heb. 4:16.
 - b. To watch.—I Pet. 5:8.
 - c. To resist in the faith.—Eph. 6:16; I Pet. 5:9.
 - d. Avoid the way of.—Prov. 4:14.
 - e. Put on the whole armor of God.—Eph. 6:10-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temptation."
2. God, Our Helper.
 - a. Our Strength.
 - b. Our keeper.
 - c. Our Friend.
3. How to Be Kept.
 - a. Keep right before God.
 - b. Watch and pray.
 - c. Read and obey the Word.
 - d. Avoid evil things.
 - e. Follow that which is good.

For Seniors.

1. Instruments of Temptation.
2. The Ground of Enticement.
3. The Means of Victory.

QUESTIONS TO STIMULATE THOUGHT

What is temptation? What is the distinction between temptation and actual sin? Does God ever send temptations as punishment for our carelessness? Does an abundance of temptations indicate that one has not been living close enough to God? What is the distinction between lust and legitimate pleasure? What is meant by "unto the pure all things are pure" (Tit. 1:15)? Are all enticements coming from evil sources therefore necessarily evil?

When Temptation Comes.—Shall we avoid all situations in which we are sure temptations will arise? When are we making "provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14)? What does the promise that he "will not suffer you to be tempted above that ye are able" imply with reference to our responsibility? What shall we do after we have prayed for strength to overcome? What mistakes did Eve make that led to her downfall? How can we avoid evil thoughts with all the evil we continually see and hear? How can we recognize Satan when he comes as an angel of light? What shall be our attitude if we find ourselves overcome by temptation?

SEED THOUGHTS

Temptation is the tempter looking through the keyhole into the room where you are living; sin is drawing back the belt and making it possible for him to enter.—J Wilbur Chapman.

Every time we yield to temptation
It is easier to do wrong;
Every time we resist temptation
It is easier to be strong.—Sel.

Temptations that find us dwelling in God are to faith like winds that more firmly root the tree.—Sel.

To parely with temptation is to play with fire.—John Bunyan.

The heart's business is to strangle, not to fondle temptation.—Sel.

The realization of God's presence is the one sovereign remedy against temptation.

My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath.
To His divine abode.—Geo. Heath.

THE CONFIDENCE OF FAITH.—Heb. 10:32-39

Topic for January 28

MOTTO

"Cast not away therefore your confidence."

GIST OF THE TOPIC

Confiding is an important element in faith it is much more than mere acknowledgment or belief of some truth. Yet in itself, confidence is of no value. Faith is worth just as much as the object in which the confidence is placed. Faith saves, not by its own merit, but because the Christ in whom we trust has made abundant provision for our salvation. Paper money, in itself worthless, is accepted in exchange for goods of real value. The party issuing the paper money is trust-worthy. The paper can be exchanged for coins. In this way it is as valuable as the coin it represents. God's promise is to the Christian just the same as the thing promised.

The writer to the Hebrews shows that faith is that in which the Christian's hope reposes. 11:1. Confidence is so real that Solomon can point to it as an actual place of refuge. Prov. 14:26. Moses "endured as seeing him who is invisible." He proceeded as though he already possessed the things God promised. When Peter stepped across the edge of the boat, there was nothing between him and the bottom of the lake but the promise of the Lord.

But that promise held him while he confided in it.

Confidence increases with experience. Every triumph of faith strengthens for greater triumphs. We must accept the Word of God. Christ built no bridge for Peter. He had to step upon the water. Christ was frequently limited in His work by the unbelief of people. He can save us from sinking only after we are on the water.

OUTLINE STUDY

I. Confidence Sets its Hope Without Wavering.

1. In asking for wisdom from God.—Jas. 1:5-8.
2. In exercising patience.—Heb. 10:36; Heb. 12:1-3.
3. In obedience to His commands.—Heb. 11:17-19.
4. In choosing the way of affliction.—Heb. 11:24-26.
5. In expecting the fulfillment of God's promise.—Heb. 11:8-16.
6. In expectation of reaping what is sown.—Gal. 6:9.
7. In face of threatenings and danger.—Ps. 46:1-11.

II. How the Confidence of Faith Becomes Ours.

1. Through the hearing and heeding of the Word.—Rom. 10:17.
2. It is a gift from God.—Rom. 12:3.
3. It is the fruit of the fruit of the Spirit.—Gal. 5:22.
4. It is from Jesus.—Heb. 12:2.
5. Fixing our hope on the promises.—Rom. 4:19, 20.
6. Praying.—Luke 11:9, 11-13.
7. Seek honor of God only.—Jno. 5:44.
8. Follow Jesus.—Jno. 8:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Confidence."
2. Unwavering Confidence in God.
 - a. Trusting His Word.
 - b. Always praying.
 - c. Obedience to his command.
 - d. Enduring hardness.
 - e. Waiting for His time.
 - f. Not afraid.
3. Increasing Faith.
 - a. By hearing and heeding the Word.
 - b. Doing what is pleasing to God.
 - c. Asking for the increase of faith.

For Seniors.

1. Confidence in One Who Is Trustworthy.
2. The Results of a Confiding Faith.
3. Increasing Our Faith.

Y. P. B. M. TOPICS—JANUARY TO JUNE, 1945

UNIT I. PERSONAL CHRISTIAN EXPERIENCE

January

7. First Principles of Salvation.—Rom. 10:1-17.
14. Comradeship With God.—I Jno. 1:1-10; Gen. 5:21-24.
21. Temptations and How to Meet Them.—I Cor. 10:1-14; I Pet. 5:5-11.
28. The Confidence of Faith.—Heb. 10:32-39.

February

4. Yielding to the Will of God.—Rom. 6:12-23; 12:1, 2.
11. How I Know I Am Saved.—I Jno. 5:1-21.
18. Lessons in Prayer.—Luke 11:1-13; I Jno. 3:19-24.
25. How to Grow in My Christian Life.—II Pet. 1:1-11.

March

4. How to Experience God's Leading.—Rom. 8:1-14.
11. Losing Self for Christ.—Phil. 3:1-14.
18. Evidences of Victorious Living.—Col. 3:1-17; Gal. 5:16-25.
25. Our Privileges in Christ.—Eph. 1:1-23.

UNIT II. SOCIAL ASPECTS OF CHRISTIAN LIVING

April

1. Fellowship with the Risen Christ.—Luke 24:13-53.
8. How We Influence Others.—I Cor. 5:6-8; 8:9-13; I Thess. 1:6-8.
15. Being Sincere With Others.—I Pet. 1:22, 23; Ps. 15.
22. Christian Courtesy.—I Pet. 3:8; Philemon 8-21; I Tim. 5:1-3.
29. A Cup of Cold Water.—Matt. 10:40-42; 25:34-46.

May

6. The Art of Spiritual Conversation.—Col. 3:5-17; 4:2-6.
13. Making Our Parents Happy.—Prov. 4:1-27; 10:1; 15:20.
20. Assuming Social Responsibilities.—Phil. 2:1-16.
27. The Grace of Humility.—Matt. 18:1-5; Mark 10:13-16; John 13:14-17.

June

3. Given to Hospitality.—Rom. 12:13; I Pet. 4:9-11.
10. Getting Along Agreeably With Others.—Jas. 3:13-18; Ps. 133:1-3.
17. Christian Courtship.—Eph. 5:22, 23; I Cor. 7:32-40; Prov. 31:10-31.
24. Applied Nonresistance.—Rom. 12:9-21.

QUESTIONS FOR STUDY

The Basis of Confidence.—How can we be assured of the existence of the invisible? Heb. 11:27. What is the difference between belief and presumption? can we have confidence without full understanding the object of our confidence?

Confidence in Practice.—To what extent does confidence in God relieve us of personal responsibility? How can we safeguard against maintaining false hopes? What are the characteristics of false hope? In what way is faith a shield? Eph. 6:16. If faith is a gift from God (Rom. 12:3), what is our responsibility in obtaining it?

Increasing Confidence.—Does an honest doubt ever contribute to the growth of faith? How does the exercising of faith strengthen it? If doubt does not change facts, why is it destructive? How can we get rid of doubts? How does self-will affect the growth of confidence? Does confidence in God destroy self-confidence?

SEED THOUGHTS

The ground of confidence is altogether the Lord Himself.—Iverach.

So for us, the condition and preparation on and by which we are sheltered by that great hand, is faith that asks, and the asking of faith. We must forsake the earthly props, but we must also believingly desire to be upheld by the heavenly arms. We make God responsible for our safety when we abandon other defense, and commit ourselves to Him.—A. Maclaren.

Faith, then generically, is confidence in a personal being. Specifically, religious faith is confidence in God, in every respect and office in which He reveals Himself. As that love of which God is the object, is religious love, so that confidence in Him as a Father, a Moral Governor, a Redeemer, a Sanctifier, in all the modes of His manifestation, by which we believe whatever He says because He says it, and commit ourselves and all our interests cheerfully and entirely into His hands, is religious faith.—Mark Hopkins.

God cannot lie; and if, fleeing for refuge, you have run to the hope set before you in the Gospel—if, nestling in some invitation or promise of God's changeless word, you are resolved that Death and the Judgment shall find you there, you are safe. The way to honor God is to trust His truth, and hidden in His Word you are also hidden in His love. Rest there.—Jas. Hamilton.

Saving faith is confidence in Jesus; a direct confidential transaction with Him.—Richard Fuller.

YIELDING TO GOD'S WILL.—Rom. 6:12-23; Rom. 12:1, 2

Topic for February 4

MOTTO

"Yield yourselves to God."

GIST OF THE TOPIC

The very will of God to which we yield has been revealed in the Bible. This also shows us how to realize the blessings of a yielded life. We never need to question the righteousness of God's will nor the wisdom of our yielding to it. God created and sustains the world for the good of man and for His own glory. His will can be only good, for it originates in His love.

A sinner is saved in a penitent response to God's will. Having been born again, the Christian yields to God's will in his daily living because he is saved. He is not saved because he yields but finds inner joy through yielding. This is the natural outcome of being "in Christ." Abiding in Christ is "simply yielding to the known will of our Lord."

We give up, once for all, our own desires

for the desires of Christ. Our will identifies itself with His will. We are eager to do whatever He commands through His Word and in His church.

We do not wait to yield until we know whether His will is pleasing to us. We make up our minds beforehand expecting to conform to His. Such self-abandonment enables us to meet life's daily issues in conformity to the Gospel of Christ.

Christ is our perfect example of yieldedness. A study of the examples of other Bible characters helps one to see the blessedness of yielding. The stories of godly men and women of today inspire us to deeper devotion to Him.

OUTLINE STUDY

I. The Character of God's Will.

1. Irresistible.—Rom. 9:19; Dan. 4:35; Eph. 1:11.
2. Righteous.—Ps. 11:7; 145:17.
3. True.—Rev. 16:5, 7; 19:2; Rom. 2:5.
4. Compassionate.—Ezek. 33:11; II Pet. 3:9.

II. Blessedness in Yielding to God's Will.

1. Will abide forever.—I Jno. 2:17.
2. Brings us under His sanctifying grace.—Heb. 10:10; Acts 5:32.
3. It means life.—Heb. 12:9; 5:9.
4. It means nearness to God.—Jas. 4:7-10; I Sam. 15:22.
5. It means illumination.—Jno. 7:17.

III. Examples of Yieldedness.

1. Jesus.—Matt. 26:42; Jno. 6:38.
2. Paul's companions.—Acts 21:8-14.
3. Paul.—Phil. 1:21-26; 2:17; II Tim. 4:6-8.
4. The men and women of faith.—Heb. 11.
5. Saved men and women.—I Pet. 4:1-5; Luke 14:26-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Will of God."
2. Giving God His Way:
 - a. In my love.
 - b. In my thoughts.
 - c. In my words.
 - d. In my doings.
3. What It Means to Give God His Way.
 - a. Salvation.
 - b. Success.
 - c. Joy.
 - d. Fellowship with God.
4. Men Who Yielded to God's Will.
 - a. The Son of God in the flesh.
 - b. Moses.
 - c. Samuel.
 - d. Abraham.

For Seniors.

1. The Reasonableness of Yielding.
2. What It Means to Yield.
3. The Prosperity of the Yielded Life.

QUESTIONS FOR STUDY

On Becoming Yielded.—What becomes of our will when we yield to the will of God? Must we know specifically what the will of God is, before we can be yielded to it? Is it an indication that we have not yielded, if we have not been called upon to make great sacrifices? How can we know when we are yielded? Is attitude, in yielding to God, of greater importance than the deed?

On Being Yielded.—How can we distinguish between our own desires and Holy Spirit promptings? What is the place of personal initiative when we are yielded to the will of God? Shall we expect God to lead us in everything we do, if we are yielded? Will yielding to God mean that we must sacrifice pleasures? Does continued yieldedness call for reconsecration? How can we yield in cases where God has not spoken through His written Word? Does complete yielding tie our hands too completely for happiness?

SEED THOUGHTS

Do not let the loud utterances of your own wills anticipate, nor drown, the still, small voice in which God speaks. Bridle impatience till He does. If you cannot hear His whisper, wait till you do. Take care of running before you are sent. Keep your wills in equipoise till God's hand gives the impulse and direction.—A. Maclaren.

The true servants of God are not solicitous that He should order them to do what they desire to do, but that they may desire to do what He orders them to do.—Augustine.

"My will, not Thine be done," turned Paradise into a desert, "Thy will, not mine be done," turned the desert into Paradise, and made Gethsemane the gate of heaven.—Presense.

The sound convert takes a whole Christ, and takes Him for all intents and purposes, without exception, without limitations, without reserves. He is willing to have Christ upon his own terms, upon any terms. He is willing to bear the dominion of Christ as well as have deliverance by Christ. He saith with Paul, "Lord, what wilt thou have me to do?"—Jos. Alliene.

I find the doing of God's will leaves me no time for disputing about His plans.—Geo. MacDonald.

WHAT IS NEW IN YOUNG PEOPLE'S BIBLE MEETINGS THIS YEAR?

BY NELSON E. KAUFFMAN

Bro. Kauffman, Secretary of Young People's Bible Meetings of the Mennonite Commission for Christian Education and Young People's Work, tells us about the new developments in the Y.P.B.M. field, especially with reference to the new topics publication, "Program BUILDER." See list of topics, January to June, on the opposite page.

Why Anything New?

For over two decades there has been little change in the type of young people's Bible meeting program that has been provided by our church. These programs have served their purpose very well, but there has been a feeling current for some time that some new features should be added to meet new needs arising. In some sections young people's Bible meetings have been on the decline. To meet this problem and to stimulate new interest some new program material has been approved by the Commission for Christian Education and Young People's Work, and is now being offered to the Church.

What Is Not New?

The Word of God is forever settled in heaven. It is unchanging, timeless, and powerful. For this we are thankful! We shall always have it as the foundation of all our effort. Its doctrines are the motivation of holy living. This Book shall continue to be basic in all our teaching and practice.

The topics will continue with Scripture references, motto, outline study, and suggestive assignments, some of these, at least, appearing in the **Monitor**, together with Seed Thoughts, etc.

(Continued on page 9)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE AMERICAN ELECTION A TRIUMPH OF DEMOCRACY

The kingdom shall be divided; but there shall be in it the strength of iron, . . . thou sawest the iron mixed with clay . . . whereas thou sawest iron mixed with miry clay, . . . they shall not cleave one to another, even as iron is not mixed with clay.—Daniel 2:41-43.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21.

The American election and the above-quoted texts may appear to be far removed from each other. However, on closer observation they may be more applicable than it appears on the surface. Many competent Bible teachers interpret the iron to stand for imperial rule, and clay for more democratic processes. This much is true, the empires named—Babylonia, Media-Persia, Greece, and Rome—were largely imperialistic and dictatorial, the rule of iron. Today, we find the last political experiment of man, democracy—the masses seeking to rule themselves. The pendulum swings from the right to the left, and back again. This futile experiment will not succeed in bringing about an ordered world. The reason is self-evident—**sin**. Under the last imperial system portrayed by the Prophet Daniel (Rome) and ruling while the Apostle Peter was preaching, you have the clarion call to repentance and conversion (Acts 3:19-21), implying that if men would repent and be converted, God would send Jesus Christ, the times of refreshing would come, and the day of the restitution of all things would dawn.

The 1944 election was the closest election since the World War I days of 1916. In round numbers, Franklin D. Roosevelt's majority over Thomas E. Dewey was 3,000,000, the total vote cast for Roosevelt being slightly less than 24,000,000, and Dewey's being 21,195,000. In 1916, Woodrow Wilson defeated Charles E. Hughes by only 591,385 votes. The 1944 election was warmly contested. For the good of the nation there are two powerful parties bidding for its support. This being the case, the party in power will be all the more careful as to its conduct while in power; otherwise its days will be numbered. On the other hand, should this party's administration be disapproved by the people, another strong party is but standing at the exit ready for entrance. All this sets an example to some parts of the world, where free elections have not been held for some time. The election is over, and although many of the defeated candidates are still licking their wounds, the nation is quiet, and the people getting ready for the future, hoping for the best. This is often referred to as "the triumph of democracy."

Millions feel that democracy is the world's hope. They fought the first World War to "save democracy," they are again fighting this war to finish the job—then "Utopia." Yet never was the clay—the brittle, unstable, fragile, populace—more freely mixed in, yet hopelessly unamalgamated with, the hard crushing iron of imperialism. Dan. 2:43.

Suffer an illustration of the marked change in ruling in the British Isles, the United States, and Canada. In England the Reform Act of 1832 enfranchised half a million middle-class people. The Reform Acts of 1867 and 1884 added three millions of the working classes. In

1919 the poll in the United States was more than doubled at a stroke of the pen. Woman's Suffrage had already been passed in England in 1917 and in Canada in 1918. Thus the inclusion of millions of women brought us within range of democracy's last possible development—adult suffrage, with cabinets and parliaments embracing both sexes. Thus democracy has reached a force and flood nothing short of a bloodless revolution.

The Form of Rule, or Sin? Which?

The grant of power is divine. What is the attitude of the Most High to modern democracy? Democracy—"the government of the people, for the people, by the people"—may be but the longsuffering of God, granting to the less cultured classes such political power as will prove whether the miscarriage of all human government is due to its **form**, or to its **sin**; so that, when moral disaster overtakes republics equally with empires, every mouth may be stopped, and every order of sinners—whether Chaldean absolutists, Persian satraps, Greek oligarchs, Roman militarists, or modern democrats—be proved by sin, to be equally incompetent to rule the world. This may be but a laboratory demonstration that the crime of the world is not bad government, but the wickedness of the people, that the breakdowns of civilizations are not caused by such barriers as monarchy, peerage, or sex. Grant at least has been given to adult suffrage, and has allowed woman suffrage at last, until the whole colossus—man—collapses in ruin.

It is deeply significant that the church named in Scripture, and that which will precede the final crash, is Laodicea—"judgment by the people"—God's closing probation of the organized church, in which He entrusted the maximum power to the nonministerial elements in the assembly. Consequently, in both state and church the whole organism is being tested (in grace and love) down to the last man.

Government Itself Is Threatened

We seem to see the goal to which God is tending. Every form of government, when administered by righteous men, brings ample blessings in its wake; it is **iniquity**, and not polity, that wrecks nations. Political well-being is not a question of monarchy or democracy, nor the rule of the few or many. The early church was largely ruled by a handful of apostles. They were directly inspired and miracle-gifted, and ruled well.

The Almighty allowed a Czar, who had altogether too largely abandoned Jehovah in favor of a wicked Rasputin, to be given over to be shot. With this downfall emerged the Red Republic, one of the most powerful political movements of the masses. They flung wide the prisons. For quite some time abolished the law courts. In 1917, the Soviet leaders set up a government dedicated to the purpose of wiping out Christianity from the face of the earth and the destruction of ordered government. Millions of Christians were killed and imprisoned.

Mr. Frederic Harrison, in the Fortnightly Review, March, 1918, well-nigh spoke prophetically:

Would that men could see that we are living not only in the crisis of the greatest war that has ever afflicted mankind, but also in the advent of revolution, at once material, moral, and spiritual; wider, I believe, and deeper than any which in some thousand years has transformed civilization on earth. The Russian Revolution, in its scale of population and area, in its over-

whelming changes, in its suddenness and velocity, exceeds any revolution yet known. Now in a state of revolution things move, change, appear and disappear with lightning velocity. Things which we imagine to be trifles swell up into incalculable forces; changes, which in normal times could hardly be worked through in generations, spring up completed in months or weeks.

Since 1918 this propaganda has filtered through every major nation in the world. (Japan is the sole exception. Her doors were sealed to "Red" propaganda.) The reaction to "Red" revolutions, organized in Germany, Italy, Spain, and France, gave the world **Naziism** and **Facism**. Both these systems were sired by Communism. Communism, Naziism, and Facism are evil triplets, and they all belong in the same bed. They may yet prove to be the "Three Unclean Frogs" out of the mouth of the dragon. In their train we have revolutions, strikes, and kindred acts of violence—and now the major second World War, with the civilization of the world trembling in the balances. It does not take a shrewd and close political observer to see a world crisis which may lead to a lightning-speed crash. The vast and changing forces we are now confronting, threaten not mere forms of government—but government itself.

Is Democracy Collapsing?

With the exit of the Kaiser, with his "Ich und Gott," went many of the ruling monarchs. Such rulers like the highly honored King George VII are mere stamps and ornaments of the parliaments of the people. The people are in the saddle. A Hitler could not survive an hour without the people's backing. Stalin would never have risen to his present place of power except on the backs of the Russian people. Mussolini rose to power overnight because of the uprising of the people.

Allow us to quote: "No prison for our enemies," cried Trotsky, "but the guillotine! It is not immoral for a democracy to crush another class; that is its right." It was Grote, heartbroken over democracy, who said, "I have outlived my faith." He found that the world was not safe in the hands of unregenerate man. More than one democrat (like Rauschenbusch) is said, since the first World War, to have died of a broken heart. For in democracy we have reached the human bedrock; if this, the last trusteeship of power, fails, there is nothing beyond. This is evident from the general outline of Daniel 2 and 7. Beyond this Daniel portrays a frightful dictator in control of the economic, political, and religious spheres of life.

The world is plagued and seems not to understand the why of the constant rise of dictators. Lawless democracy produces an invariable ultimate dictatorship. Iniquitous anarchy and iniquitous tyranny act and react in a vicious and constantly revolving circle. This can be seen in the conditions which made Napoleon possible. He exclaimed: "It was I who closed the crater of anarchy; I alone can tame them." Often it takes an iron hand to restore a disintegrating community or nation. Vast forces of anarchy make inevitable a miraculous Napoleon. Of him it was written: "Napoleon was the incarnation of the noble superman." It was by democracy that Napoleon was thrown into sovereign power, and by the guillotine and the bayonet he kept it. The French Revolution created Napoleon. Is it saying too much, with revolution stalking all over the world, the world drenched in blood, and seemingly unable to rule itself, that such a dire situation could create the "Antichrist"?

If men will not repent, will not be converted, will not have Christ—then "Antichrist" alone appears on the horizon.

It is slowly dawning on careful thinkers that world-salvation is no more lodged in democracy than in monarchy. The struggle between the iron and the clay does not only point to political conflict, but to military, that is, to civil and other wars. Almost the major portion of the earth, directly and indirectly, is embroiled in the present struggle, with its "mud, blood, and tears."

Added to political wars, are class wars, industrial wars, and religious wars. Irreligion is evident all about us. Millions in the world know only the gods of pleasure and appetite whom St. Paul characterized thus: "Whose god is their belly"; "lovers of pleasures more than lovers of God." An irreligious democracy will end in a state of society worse by far than has ever been witnessed in a Christian civilization.

It is the "beast,"—not the "woman,"—the imperial power, not the ecclesiastical—which the Spirit paints entirely scarlet. Rev. 17:3. **Antichrist will be born in the cradle of anarchy.**

"Maranatha"—The Lord Cometh!

The greatest holocaust in human history is upon us. We have mangled humans, mangled cities, mangled nations all about us. Cities are being reduced to ashes by the impact of powerful explosives from the earth, sea, and sky. Devastating barrages are belched from tens of thousands of ultramodern implements of destruction. Billions of dollars of debts are being piled up. Chaos has mounted the throne in Europe and elsewhere, and sways the scepter. Famine is stalking many lands of the earth. Millions are fatherless. Millions are widows. Millions will never marry. Millions are orphans. Some one may ask, "Is this the proper time for the fulfillment of Daniel's prophecy?" The answer is, "We cannot know for sure at this date." Nobody would be happier than the writer if the war would end before tomorrow and the nations once more be calm and quiet. The warring nations are not stepping on the brakes, they are stepping on the gas. With lightning rapidity the scenery is changing.

"In the days of these kings (could any music be sweeter to our ears?) shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). He refers to the "Ten-Kingdom Empire," to be set up at the endtime, that is in the days when democracies have collapsed. The Old and the New Testaments portray the rise of an "Antichrist," and a powerful "Confederation," to bring order out of chaos. They even foretell the universal cry of "Peace, peace." All this before the final storm breaks over the world. This Paul terms "sudden destruction." The epoch of the struggle of the iron and the clay is the epoch of the return of the Lord. The advance of democracy over the ruins of monarchies is so sure and rapid that, were the advent indefinitely delayed, it is doubtful if many kings—assumed by prophecy as present at the end—would survive. The falling thrones of the Czars and Kaisers and the constant rise of republics all warn us that the hour is getting late. The clay came out master in the first World War, but the iron will be lord at last. Anarchy will create "Antichrist," and both will force the intervention of God.

However, let me make it simple, clear, and emphatic that Christians are not looking for the "Antichrist," but for the "Christ," of whom St. John wrote: "Even so, come Lord Jesus."

May the prayer from the pen of Richard Baxter, be the prayer of our lips:

Hasten, O my Saviour, the time of Thy return! Delay not, lest the living give up their hopes; delay not, lest earth should grow like hell and Thy Church be crumbled to dust. Oh, hasten that great resurrection day, when the graves that received but rottenness, and retain but dust, shall return Thee glorious stars and suns. The desolate Bride saith, Come. The whole creation saith, Come, even so, come, Lord Jesus.

THE MENNONITE CHURCH'S DEBT TO WILLIAM PENN

They shall comfort you, when ye see their ways and their doings.—Ezek. 14:23.

In this tercentary year (1944) a grateful nation rejoices to heed the request of the governor of the state of Pennsylvania: "To study anew the writings and accomplishments of this great man who exerted so positive a force in the record of human progress."

The world at large can with proud ponder the ideas of the founder of Pennsylvania whose tercentennial birthday was just celebrated. Three hundred years ago was born a man whose ideas were so modern that the world is just catching up with some of the best of them. He died seventy years before the birth of the United States of America, yet he was first to propose it. Not only did he propose a union for the colonies, he even drew up a plan for a league of nations. The historian John Fiske declares, "William Penn was by far the greatest among the founders of the American commonwealth."

Born to the world of nobility and high offices, widely traveled and a linguist, moving at ease in the courts of Europe, having the ear, successively of four British monarchs—Charles III, James II, William of Orange, and Queen Anne—he was just as much at home under a thatched cottage roof. He granted absolute freedom to all comers. He allowed no race discrimination. Although English law enumerated 200 offenses for which hanging was the penalty, Penn reduced capital punishment to murder and treason. In cases involving Indians, the jury was to be composed half of red men. He established freedom of worship. He was interested in freedom from want. All trades made swift progress in his colony. In his colony was one of the finest systems of education. The Penn Charter School still exists. He was deeply interested in children. Although history knows him as the grave Quaker, he romped with his own children to an extent that would astound many. The Pennsylvania Historical Commission restored his home perfectly at a price ten times what it cost Penn to build, near Tullytown, 20 miles north of Philadelphia. Among his last words it is well to remember: "It isn't *what* you leave your children, but *how* you leave them."

The Mennonites and Quakers are quite closely related. It is said that the mother of the founder, George Fox, was of Anabaptist (Mennonite) background. Be this as it may, the stories of both churches in America are closely entwined. Even the most casual student of the history of both churches must observe that they had much in common in doctrine, practice, and spirit. The historian Barclay suggests that Quakerism owes its origin to the Mennonite influence from Holland. Mennonites and Quakers moved in close contacts in Holland. Prominent Quaker leaders, among whom was William Penn, made an extended journey through Holland, on July 26, 1677. The party sometimes held joint meetings with Mennonites. George Fox was also in the party. This tour, since they were traveling in the interest of the Quaker religion, was not always too friendly; nevertheless, it was full of significance for the future settlement of Pennsylvania. For, when Penn was granted a large tract of land in the new world a few years later, he sent agents to the continent of Europe to secure colonists. Excellent offers were made to the persecuted Quakers, Mennonites, and Pietists. There is historical evidence that the Mennonites heard many of the Quaker preachers gladly. The historian Story writes in 1714, "In Holland, I met with great kindness, especially from a sect called Min'sts [Mennonites], who in many respects resemble the Friends."

For the sake of our youthful readers, and the older ones who have not acquainted themselves with our interesting history, it would be interesting and instructive to discuss these

early days more fully, but space forbids. May we challenge all our readers to study some of the latest histories, so well written and informing. Lately, the writer, while teaching a course in European Mennonite Church History, was approached by a student who remarked: "I have always sought to be a loyal Mennonite, but from now on I have been more largely challenged." This was said with tear-dimmed eyes and with deep emotion.

A writer describes the landing of Penn on the shores of America as follows:

That is how, one beautiful Indian summer morning in October, 1682, the good ship *Welcome* guided me a weary swan whitey into Delaware Bay. At the little settlement of New Castle (now in Delaware) Penn stepped ashore and received the delegation bringing him a "porringer of river-water, earth, and a green twig." Thus symbolically did he take possession of earth and stream and woods—Penn's woods, or Pennsylvania, as his loyal tenants insisted it should be called.

The banks of the Schuylkill were flaming with autumn tints when Penn's barge landed on the site of his future capital. How well he selected the spot is proved by the fact that Philadelphia is today the third largest city in America. With the enthusiasm of a boy he planned the streets and named them—Broad, Chestnut, Spruce, Pine—for a tract covering 10,000 acres. Regarding him as a visionary, more practical people cut his plans down to 1200 acres, unable to foresee that within two centuries "Philly" would exceed Penn's wildest dreams. Every house, Penn decreed, should stand in a large yard of its own; every street should be broad and planted with trees.

Although Penn owned the king's grant outright, he conscientiously paid the previous settlers full value for their lands. More, he bought the land all over again from the Indians, going forth, unarmed, to meet the fiercely painted Susquehannocks, the slant-eyed Shawnees, the stately Leni Lenape. For 70 years the Quakers and the Indians were to live in harmony—a record in the turbulent history of the American frontier.

It should be added that the first large settlement of Mennonites, with a considerable degree of permanency, was at Germantown, the north end of Philadelphia. One needs only to travel from there through Montgomery, Bucks, Berks, Chester, Lancaster, and other counties westward, meeting thousands of Mennonites, and seeing some of the choicest farms and hundreds of substantial churches, to realize what resulted from such small beginnings. Our debt to William Penn for his hospitable reception of the Mennonites can never be paid. The small sums of money that were paid, actually never paid the bill. His own willingness to suffer and be imprisoned, and his sympathy with other persecuted minorities, still make us indebted to him. He will be remembered by many for all time. He should be remembered by more of us, with a larger degree of affection. The Mennonite Church joins other Christians in respect to this man of God.

Donald Cuttross Peattie writes of his faith:

HIS FAITH

"For his faith Penn had been expelled from Oxford, and driven from home with blows by his father. Not this, nor even nine months of almost solitary confinement in the Tower, deterred him; he went about the British Isles, Holland, France and Germany, attracting crowds of two and three thousand, most of them not even Quakers but simply men in search of their lost rights, men who heard in Penn's strong voice the trumpet call to freedom. One day, in London, he and his followers found their meetinghouse locked against them by soldiers, and Penn led the assembly in prayer in the street. He was at once arrested and hauled into Old Bailey court, charged with unlawful, seditious and riotous assembly.

"Are you guilty of the indictment?" demanded the bewigged and frowning magistrate, Sir Samuel Starling, Lord Mayor of London.

"The question," flung back young Penn, "is not whether I am guilty but whether the indictment is legal!"

FAMILY ALMANAC

Seventy-Sixth Year

Brought up to date for the year of our Lord, 1945, with eclipses, planets visible, the seasons, church days and holidays.

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- Ministerial Directory



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Above the hubbub which followed he proclaimed that a law denying the inalienable right of a man to obey his conscience is not valid.

"Stop his mouth! Clap him in the bail-dock!" thundered the Lord Mayor. And, while the jury was instructed in so many words to bring in a verdict of guilty, Penn was forced into a cage as if he had been a wild beast.

"You are Englishmen," he called to the jurors, "Mind your privilege. Don't give away your right!"

"Nor will we ever!" cried the foreman.

Quaking but resolved, 12 good men and true returned to pronounce Penn guilty of no crime. The angry judge threatened to have their noses cut off, and sent them back, without food or fire, till they should change their minds. But nothing broke their will. After five days the judge, beaten, clapped jurors and accused in Newgate prison for contempt of court. Penn's dying father paid the fine. The jurors sued the judge for illegal arrest, and won. Today a monument, on the site of the Old Bailey, commemorates "the great trial for liberty of conscience." Five times did William Penn go to prison for his religious and political views. Each time he grew stronger. While he meditated and wrote his greatest books within prison walls, he became clearer about what he thought, and his will was forged into a rapier. His fame increased; he was a martyr dear not only to Quakers but to freedom-loving men everywhere.

We are grateful to "The Presbyterian," and the writer, William W. McKinney, D.D., Ambridge, Pa., who allow us to include the following historical facts and some splendid deductions for the information and inspiration of our readers:

Three hundred years ago, there was born to a proud aristocratic British family a gifted son whose Quaker convictions were to help mold the political and religious freedom of the two greatest English-speaking nations. That boy was William Penn. He was reared in an environment of worldly interests and in an age of religious intolerance. His father, an Admiral in the British Navy and a favorite of the Eng-

lish monarch, cherished for his brilliant and handsome son a distinguished career in the military and diplomatic service of the government. Every advantage that education and social prestige could offer was utilized for the fulfillment of the father's ambition for his favorite child.

But God had a nobler career for the conscientious lad who was to plead the cause of religious toleration, to sensitize the national conscience, and to establish in America the "Holy Experiment" which cradled successfully the civil and religious liberties of the American people. Truly "man proposes but God disposes."

Called to Service

At the age of eighteen the future founder of Pennsylvania was expelled from Oxford for insisting on the right to worship God according to the dictates of his own conscience. An infuriated and chagrined father punished him and threatened to disinherit him; but an indulgent mother soon secured her son's return to the family fireside. To complete his interrupted education and to thrust him into alluring temptation, the worldly minded father sent Penn to Paris. He was hoping that his too religious son would cultivate the necessary social graces and an acceptable moral laxity amid the extravagant indulgences of the gay French capital.

But the seductive charms of the sophisticated court could not pierce the spiritual armor of the clean and upright youth. The intellectual atmosphere of the University of Paris was obnoxious to him. Soon he shifted to the nearby Protestant College at Samur, where he steeped his mind in the writings of the Church Fathers and of the Protestant theologians. He returned to England a cultured scholar, a fluent writer of the French language, and a polished gentleman, but clean in mind and soul. To the taunting sneer that he was a Parisian courtier, he replied indignantly: "No one has ever seen me drunk, heard me swear, utter a curse, or speak an obscene word." A year at the law school completed Penn's formal education. He seemed fully equipped for the governmental service his father, now a member of the British Parliament, had planned for him.

Upon his return the youthful Penn found that the moral and religious practices in London were at a low ebb. Aristocracy and common people alike were indulging in the excesses of reaction following the ten years of restraint during the Puritan Commonwealth. Under Charles II decency and morality fled from the English court. The great Plague ravaged the city in 1665 and was followed by the Great Fire in 1666, and the renewal of war with the Dutch in 1665-1667.

God seemed to be speaking through these successive catastrophes in retributive anger. So thought the conscientious William Penn. He began to speak in rebuke. This outburst of righteous indignation on the part of his son angered and alarmed the proud Admiral. So again he sent him into a new environment. He made him overseer of his large estates in Ireland where, amid the charms of rural life and the pressure of financial responsibility, he hoped the sensitized soul of his son might be lulled into habitual silence.

Again the worldly minded father was doomed to disappointment. The strange workings of Providence summoned to Ireland the flaming itinerant Quaker preacher, Thomas Loe. Penn listened to his preaching. His heart was stirred, his mind convinced. Penn, then a young man twenty-three years of age, became a Quaker. He withdrew from the Church of England. The whole course of his life was changed. He must preach. He must testify. He must turn from a career of worldly ambition to devote his talents to the cause of strict morality, and religious toleration. The university-trained aristocrat enrolled among the humble and despised Quakers. Like Paul, he was "not disobedient unto the heavenly vision." "Woe is unto me, if I preach not the gospel!"

Sacrificed in Service

From the worldly viewpoint, Penn had everything to lose and nothing to gain by leaving the established church and joining a persecuted religious sect at a time when religious toleration was unknown and the rights of individuals were spurned and trampled upon. Only in the realm of the soul could he cherish any hope of reward. With the zeal of a new convert, he responded to the inner call to service. He insisted on the dignity and divinity of all men and denounced injustice, immorality, and intolerance. His fluency as a writer and his tremendous energy found expression in a host of controversial pamphlets, totaling over one and a half million words.

Much of this controversial work was hastily written and useful only from the ephemeral phases of an age that has passed. Other parts are masterpieces and reflect a prophetic vision and a standard of morality that Christian civilization has as yet failed to attain. Like Paul and Bunyan, his prison meditations, including "No Cross, No Crown," "Some Fruits of Solitude," and "An Address to Protestants," have left the world permanently blessed.

Six times Penn suffered imprisonment, yet he could not be silenced. The injustices he

(Continued on page 9)

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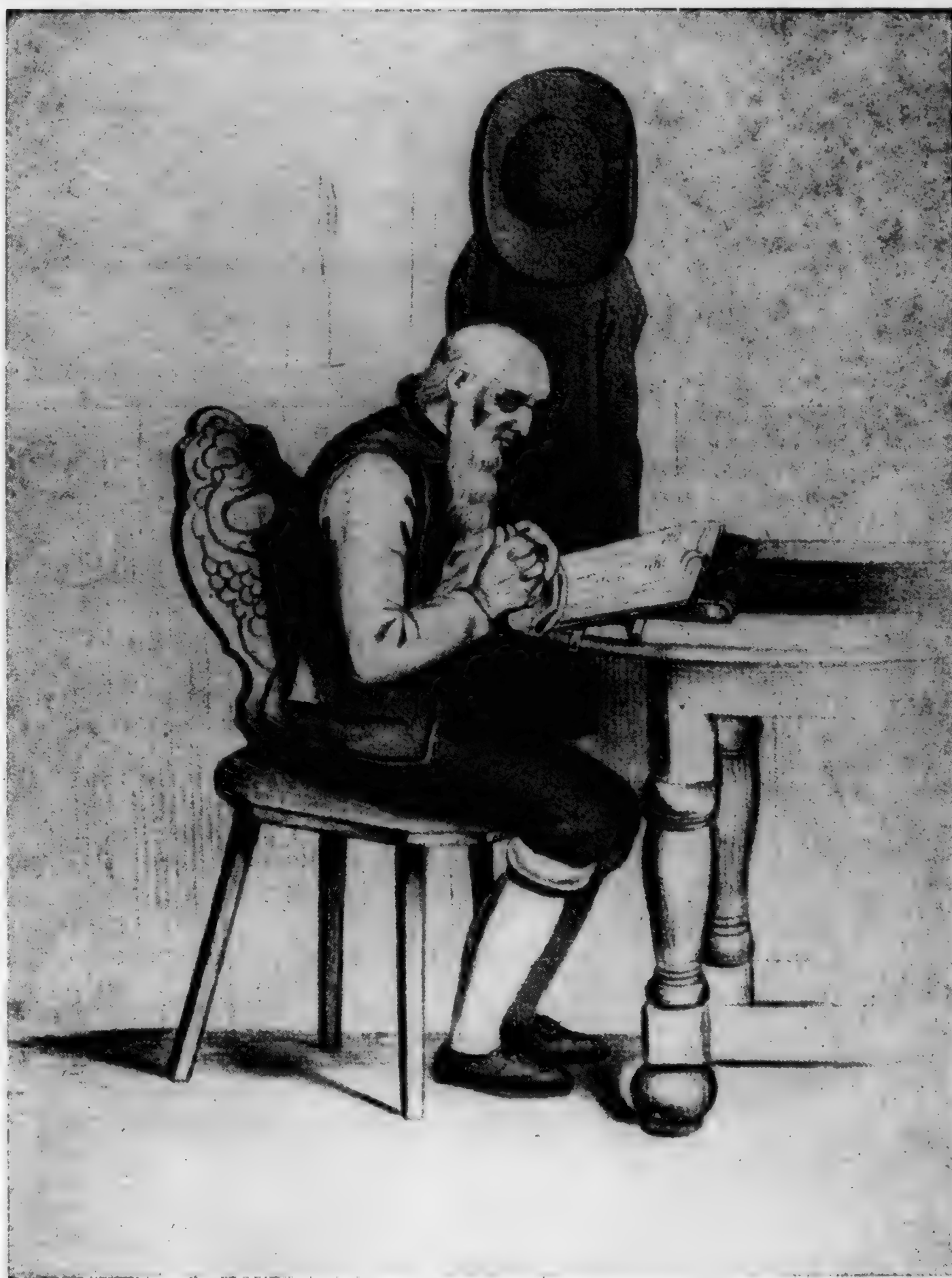
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Typical Figure of the Swiss Mennonites of the Eighteenth Century—A Preacher
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RETHINKING THE YOUNG PEOPLE'S BIBLE MEETING

BY RUTH M. BEAN

The plan outlined by the author has actually been tried out and has proved successful in arousing new interest in Y.P.B.M.

"Phil, guess what happened to me last night?"

"Last night? Did you have a blowout on the way home from young people's Bible meeting?" queried Philip with mild curiosity.

"Hm! Nothing as exciting as that! Just got elected president of our young people's Bible meeting at home."

"You sound pleased! Well, I went through the experience myself the other year, so I can sympathize with you. Anyway, it isn't so bad. Just call together the committee, and act as leader when the one assigned doesn't turn up—announcements once in awhile. . . . You won't be overworked."

Mark did not immediately reply to his friend's consolatory remarks. After a little he said, "You didn't talk like that when you were president of the literary society last year." In reply to the questioning look on Philip's face, he continued, "You know what I mean. You really went to a lot of trouble about that. Getting every one to work, scouting around for new ideas—that sort of thing."

Philip began to laugh, but seeing that Mark took the matter seriously, said, "Oh, come, you don't pretend to think they're anywhere near the same kind of job! As literary president, one is expected to be on one's toes, but if you become too much in earnest about your job, folks would just be surprised, or laugh, or say you were starting something you couldn't finish."

Having summed up the question so neatly, Philip was surprised when Mark said, "You can laugh, Phil, but I don't think I'll let it go at that. I've heard you and the other boys say that the Y.P.M. is fading out, haven't I? And I've heard it around home too. Moreover, the church leaders seem to be concerned about the lack of interest. Don't you think that the attitude we've taken has been a deadly factor in the decline of interest?"

"Now you're getting into your debating stride. I won't trouble to argue with you," grinned Philip amiably. "I admit my attitudes have been faulty. But can changing our attitudes revive a thing that's dead?"

"I'm not sure. After all, perhaps the system is only ill, and needs careful nursing to put it back on its feet." As the amused expression remained on Philip's face, Mark went on even more positively. "It may mean that we have to rethink the young people's meeting, that is, go back to the aims and objectives for which it came into being. Putting it roughly, I should say young people's meeting was meant to be an organization where we young folks might learn to know better our Lord Jesus. Naturally, there were other aims, but I should say they were subordinate to this. We've got into the habit of thinking that all our meetings must be planned and run along the same pattern. Anything that deviates from that pattern is considered extreme or disloyal to the traditions of young people's meeting. We've come to think that the young people were made for the young people's meeting, rather than the young people's meeting for us. We're slaves to a system. We're in a rut!"

"You needn't close your sermon so early. I'm still awake," interpolated Philip, as the other stopped for breath. "What do you propose to do?"

"I'm not quite sure yet," answered Mark, unperturbed by his skeptical friend. "But one thing I'm decided on. There'll be variety. We'll have responsive Scripture reading, testimonies, short sessions of prayer, special singing, inspiring and helpful poems, book reviews, synopses and digests, new choruses—good ones, of course—Bible quizzes, panel discussions, mission studies—"

"Stop, stop!" begged Philip. "You take my breath away. A young people's meeting with all that! You actually make it sound appealing!"

"Ah!" laughed Mark, exultantly. "I thought I could get you enthused. Don't you wish you belonged to our society?"

"Well," said Philip cautiously, "I'll wait and see how it turns out before I buy a farm over there. But, really, Mark, I wouldn't mind getting in on one of your variety meetings."

"It's too early to know how my ideas will take. But I think I can safely invite you to

A SMILE

**When your soul feels blue and weary,
And the days look dark and dreary,
Wear a smile through all the day,
E'en though you do not feel that way.**

**If you frown and look real cross,
You at last will reap the loss;
For the smiles you used to meet
Will not then return so sweet.**

**Now a grouch upon your face,
Some one's smile will sure erase.
Like a rainbow in the rain,
A pleasant smile will chase the pain.**

**For in this life, so well we know,
We reap exactly what we sow;
So, then, put on a pleasant smile,
And this will make your life worth while.**

—Selected.

get up a carload and drive over to Mayhill some night next summer, if your gas and tires can stand it."

Accordingly, on a fine Sunday night in July, the Mayhill group was augmented by a number of interested visitors. Mark's reports to Philip on the working of the scheme had shown only a slight diminution of optimism. The latter needed still to be convinced of its practicability. He had driven over this evening to acquaint himself particularly with a feature which Mark recommended very highly.

Though most anxious that his friends should receive a favorable impression, Mark would not allow his mind to become trammelled by uneasiness. He had spent much time on his knees in preparation for the evening, and had confided to the Lord the responsibility for its success. Especially had he prayed that the discussion of the topic for the evening, "Dying to Self," would stir in many hearts a sense of need, and that its important teachings might be not only comprehended but appropriated. The quiet intensity of his tone as he read the sixth chapter of Romans and then led in prayer imbued the meeting

with a spiritual atmosphere to which even the children were sensitive.

After the singing of a few well-chosen hymns, Mark introduced the topic for the evening. Each member had been provided, at the previous meeting, with a question outline as an aid to private study of the topic. Following his brief explanation of the evening's procedure, he divided the assembly into four groups. To each group he assigned a discussion leader, who had been carefully chosen both for spiritual insight and for ability to lead a discussion. Soon the auditorium was filled with the sound of earnest voices. Looking round to ascertain that all was going smoothly, Mark noted with satisfaction that Bob Mason, the reticent boy in his Sunday-school class, was holding his own on a question under discussion. He was unsuccessful in his attempt to catch the eye of Philip to see whether he appreciated the discussion, for that young man was deep in the problem of the two natures of man. Over in the corner both old and young of the group were leaning forward to catch the words of the woman who could speak with experimental knowledge of being crucified with Christ.

"Dear Lord, let it not be only a superficial interest. Make them willing to live it," prayed Mark as he watched.

The bell that gave the closing signal sounded all too soon, judging by the expressions on the faces of both group leaders and learners. But, as each leader had been informed beforehand of the quota of time, discussions were quickly closed. As Philip passed Mark on the way to his seat, he whispered, "We weren't nearly finished!"

Mark then called on one member of each group to make a report on the most vital conclusions reached by his group. These reports took very little time, but served to emphasize the high points and to unify the findings of the entire body. As each leader had been free to deviate from the written outline, it was to be expected that there would be diversity in treatment. It was notable that this very quality enriched rather than detracted from the understanding of the theme.

When the chorister had led the group in singing "Moment by Moment," Mark called for a reading, by the pastor's wife, which clinched the lesson effectively.

At the close of the meeting, Mark impatiently awaited the comments of his visitors. The shower of questions poured upon him was evident that they had been impressed.

"I liked your discussion groups, but they'd never work at Leyton," said Mary Fuller with a shake of her head. "It's the hardest thing there to get anybody to speak up. You must have a different type of people here from what we have."

"I'm not so sure of that," replied Mark with a smile reminiscent of first attempts. "This was our best night. Any discussion you might undertake couldn't be any worse than our first. Those who spoke at all thought it their duty to give an exhaustive survey of the subject, or else gave tight little monosyllabic answers. You can take it from me that it has taken tact, perseverance, and patience to get into our present form."

"Then you have this sort of thing at every meeting?" inquired Sam Fuller.

"Oh, no!" replied Mark, laughing. "This was only the fourth we've had. We use the topical outline as found in the booklets much of the time. They contain very good material, you know. But we feel that the committee that gets them up doesn't know the needs peculiar to our group as we do. Therefore we

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THE CASE OF THE MOLOKANS

BY CLAUDIA DOUGLASS



MOTHER Miller washed her dishes swiftly, methodically, mechanically putting each article just where it belonged, but down over her cheeks and on down into the soap-suds rolled large tears. Her heart was almost choking her when her youngest son came in to get the lunch pails.

"Bye, Mom," and he came over to give her a pat on the shoulder just as he always did before he went with his father to the mill.

"Aw, Mom, don't feel so—. You know perhaps this is just what the Lord wants me to do. Camp will bring me lots of new experiences and help me broaden out." The car horn honked and he left; he would not have known what more to say anyway.

Mother Miller (she had once been known by the name of Hattie, even "Het" back in her girlhood days, but now she was "Mother Miller" to about everybody, but "Mamma" to her husband, and "Mom" to the boys) continued doing up the morning work with a heavy heart. By evening, however, she had a plan all worked out, and she was almost feverishly waiting to tell Papa and Raymond.

"Papa," she began while they were getting ready to eat the evening meal, "you know I think your work is just as important as farming, and I am sure that the draft board would think so too if they just knew the facts. What would the farmers of this isolated little place do if they could not bring their grinding here to have done, or if you couldn't handle their seed crops? There would be no well-balanced feed for dairy cattle or chickens or turkeys. And Raymond is your key man at the mill." She stopped out of breath.

"But, Mamma, I did tell them all that and more too when I put in my plea for his deferment last fall." Henry Miller slowly combed his thin hair, bringing the back ones over the bare place in front, just so.

"But why can't we circulate a petition among your patrons? I know that many would be glad to sign it, for they need Raymond's service. That might make the board reconsider."

The youth took his father's place before the little kitchen mirror, and the bushy black mane received a vigorous dressing before he spoke: "Mom, we can't do that. I just object to that sort of procedure. I am a conscientious objector and not a bit ashamed of my position, but I am not a draft dodger. Community feelings have been very good so far."

His mother interrupted with, "Why shouldn't they be good? We are almost the only family around here who has sons gone. Two already, and now the last one." Her trembling lips refused to say more just then, and the remainder of the meal was dished up in silence.

Grace was said placidly by the father as usual, and then the conversation was resumed. Husband and son tried to reason and

console, but Mamma would not be reasonable nor would she be consoled. They were taking her last child—her baby—and he was only eighteen.

"Well, we can pray that God will intervene and we can keep him here," she insisted almost stubbornly.

"We can and will pray that God's will be done." Her husband was firm about that.

Raymond was a bit distressed; he had never seen his mother like this. "Mommie, Dad is right. You yourself have always taught us that God's way is the best, though we cannot always see it so. Then let us just leave it up to Him."

Mrs. Miller argued no further, but she was determined to ask God to let her boy stay at home, and surely God was answering, for the very next day a patron of his own free will offered to circulate the petition and get signers. She was jubilant when it looked as if the board seemed favorable and promised that that very night in their meeting with the state board it would be considered.

Raymond in a tranquil calm that was beautiful to see awaited whatever the Lord had in store for him, for he had committed it all to his Master as he was learning to do with every other event in his life, whether great or small. Bags and suitcases were all packed, but they could be unpacked. Then just when, humanly speaking, everything looked favorable things all came tumbling down like a house of blocks, and all through misunderstandings. Somebody thought somebody else was going to look after it, consequently nobody did, and Raymond Miller left for camp, cheerful and happy, but solicitous of his mother, whose disappointment threatened to overwhelm her. It was only after he thought they would not see, that his mother, looking through the car window, saw her baby son, who had all too soon become a man, wiping the tears he no longer tried to restrain.

When Hattie Miller learned that what had so nearly been a happy reality was not, all because of a combination of circumstances, she was terribly upset. "Why did God let it happen so? Why did He?" was her constant question.

"Mamma, I am sure that the Lord has a purpose in it all, and I am very thankful for Raymond's attitudes and consecration. Let

us praise Him for such a boy and pray that He will make our son the blessing there that he has been here. Devoted campers are needed, too, to help elevate Civilian Public Service."

But his wife was not very comforted by this. She almost wailed, "Oh, but Papa, he is so young! If the campers were all of OUR (her emphasis was on 'our') church! There are all kinds in camp. Perhaps he will be led astray; he is only eighteen."

"Young fellows can and do sometimes stand more firmly than older folks. We will pray for him, and I am sure the Lord will work it all out for the best."

Hattie Miller never did become reconciled to her boy's being in camp, and she fretted over it till it threatened to ruin her health. So after six months her husband and married daughter worked out a way so that she could take a trip and see her sons. She was agreeably surprised at the happy contentedness of the men she visited. They were a group of nice, friendly people. The reverence of their religious services impressed her. She visited Raymond last and stayed longest, for he worked in the laundry, and she could help him and visit by the hour. How grown-up he seemed as he courteously cared for his mother and discussed life and its issues so maturely with her! And he seemed quite efficient in his work. They had put him on a number of committees, and he was Sunday-school superintendent. She glowed with pleasure when the director told her, "I am so pleased with Ray; he is consistent and very friendly, and takes a keen interest in the spiritual welfare of the boys."

The little boy was not all gone, however, for Mom had to see everything, even the rabbits. One morning as she and Raymond were ironing shirts and chatting away one of those "outside fellows" who had such a queer philosophy of life came in to get some of his laundry. Raymond introduced him to his mother, and he was so nice and friendly that all the mother in Hattie Miller thawed out and she thought, after all, that he was just like her boys, only he had been taught differently. Mrs. Miller was a winsome person and the boy really seemed glad to chat with her and he gave this testimony, "We all like Ray fine; he always is contented and helpful—and—and stands for the right. He surely is an example to the rest of us. If we could only be more like that ourselves!" A warm glow hovered over her heart as she thanked him.

She was touched to tears at the sincerity of the fellows in prayer meeting; their requests and prayers were so simple and direct. One prayed, "Dear Lord, remember the young boys who are called up. Please give them faith like You did us, to choose Thy way. Help them to follow Thee truly, and do not let them be led astray." "Why these men were interested in the younger boys and each other—concerned for the spiritual welfare of each," she thought.

There was, however, one factor that she was not pleased with—that was the many



Russian Molokans in camp—great big husky fellows. Some of them were rude and boorish and loud. Some smoked, and they were always together talking a language that no one understood, and no one seemed to know much about their religious belief. "They do not mix very well, and they do some pretty inconsistent things," Raymond told her. The matron and dietitian confided that they, too, were having difficulty in getting used to them in the camp. "Of course, they have not been here very long, and we will admit that we did not think they would be an asset to us before they came, so perhaps that has colored our attitudes some."

Raymond and his mother went with the camp director to visit and deliver supplies to the side-camps. There she met more boys. She was introduced to a small chubby fellow with a slight accent in his speech. She did not quite get the name, but she soon noticed that they called him "Little Sugar." Somehow the name fitted, and Mother Miller liked his appearance right off. "He probably was of German extraction," she decided.

"Well, how are things going at Wyeth?" he asked as they were unloading.

"Oh, pretty well—we haven't had to throw out the Russians yet," replied the director.

A grin overspread the little fellow's face, and the bushy eyebrows lifted above the merry blue eyes, as with a rising inflection he said, "Yet?"

"Well, what did you expect me to say?" This time there was also a twinkle in the brown eyes of the director.

"If you would not have said that, I would have said it for you," returned "Little Sugar" goodnaturedly. The point of this repartee was lost on the woman standing beside the truck till Raymond said in an undertone, "Sugar is a Russian Molokan."

This incident somewhat mollified his mother's feelings, nevertheless, she told her husband when she got home, "If it were not for those Molokans Raymond's camp would be all I could ask for."

Summer drew on and the Bethany Church had its annual summer Bible school. Two of the teachers stayed at the Miller home. It was nice to have them. They were quite helpful and very nice girls. The one was the daughter of an old friend, and the other was a stranger to them, having been converted in a little schoolhouse Sunday school up in the hills about fifteen miles. Her name was Tanna Shubin. The Millers had seen her baptized a few years before, but had not seen or heard too much of her since. It had been understood that her folks came from the old country and opposed her joining the church. Apart from the little Sunday school that had long since been closed Tanna had not been inside any Mennonite church a dozen times since her conversion. But she was a sincere Christian girl, very much devoted to her Lord, and she had such good balance in faith and doctrine. Both of the Millers fell in love with this gentle-voiced stranger. There was a quiet refinement about her entire being that was striking. "And she is so loyal to the church and thinks so highly of Mennonites that I just hope she will not be disappointed too greatly as she knows us better. She thinks we are almost ideal, and we are so far from that," sighed Mother Miller.

"Russian Molokans do make good Mennonites sometimes, don't they?" teased her husband.

The thrust was ignored, for Tanna had been a Russian Molokan before her conversion, and she told Mother Miller all she could about the faith of her fathers, but it wasn't much, for like many of her people she didn't

know very much about it, but she did say, "We are just a humble people, poor and hard-working, and our people were persecuted a great deal in Russia. My grandmother was beaten by Cossacks for her faith."

They held the doctrines of nonconformity to the world and nonresistance, as well as the prayer veiling for women, in common with the Mennonites. "But our people are not missionary," said the girl a bit sadly. "The older people are very sincere, but our young people have nothing to hold to. So many of them are turning to the world, and some to drink, and even a few middle-aged men to agnosticism. How I wish that they could know my JESUS!" and the lovely blue eyes filled to the brim with unshed tears.

"Do the Molokan people lay much stress on the atonement Christ made on the cross for our sins by the sacrifice of Himself?" gently asked Mother Miller, feeling that perhaps here was the key to so many unsatisfied people.

"Not as much as I would like to see them do. Not a great deal is said about it," was the answer.

So did the girl entwine herself about the older woman's heart that not a day passed that she did not thank God for the faith and devotion of this young disciple of His. It had been a hard row for the girl, one filled with loneliness and misunderstandings. She had few Christian contacts. Relatives had tried every way to dissuade her.

"Once," confided the girl, "my aunt and cousins persuaded me that it would not be wrong to see a good show such as they were going to, and I went, but I did not feel right. I tried to keep my eyes closed so as not to see the picture."

Tanna asked Mother Miller what she believed about clothes for Christians. "My mother thinks I dress too plainly and do my hair too simply for a young girl. She feels that I will never get a husband this way."

"Do your people think it is almost a disgrace for a girl not to marry?" asked Mother Miller. "Some of the older Mennonite people do."

"Yes, they do," was the quiet answer. "My father tells me continually that I ought to marry and have a home of my own; then I could do more as I would like to and believe as I wanted to, but he thinks I am a fanatic religiously and that because of that I will never marry." There had been boy friends or those who wanted to be, but always they had been refused because they were not Christians.

"I feel, though," continued the girl a little shyly, "that if it is the Lord's will that I am to be married, He will lead me to the one He has for me, and if it is His will that I should remain single, He will be able to satisfy me with just Himself."

Mother Miller assented with misty eyes, for she well knew that such consecration and trust was a scarce article, as scarce as it was precious, and she was not at all sure that she would have had it at the same age and in such circumstances.

Tanna was much interested in the camp paper that Raymond sent home. She knew some of the Molokan boys whose names appeared in print. A warm interest in these people was developing, and Mother Miller was beginning to include them in her prayers. The interest continued after the girl left and went home. Once Raymond wrote home. "I am getting better acquainted with the Molokans and they are sort of lovable." Shortly after a camp paper came that had an article entitled "THE CASE OF THE MOLOKANS." Hattie Miller read that. It told of

their customs and beliefs. She read, "Molokanism had its birth as a result of an intense social and religious conflict in Russia. The peasantry, no longer satisfied with the orthodox church, . . . needed most a breadth of spiritual expression Hence many religious sects arose Among them arose a strong religious body prompted by strong Scriptural guidance called the Molokans." Because of the poverty and illiteracy of these downtrodden peasants no written records were kept and only oral tradition was handed down. "That probably accounts for the fact that none of their young people could tell what the Molokans believed," was Mother Miller's reflection.

For their belief in nonresistance the Molokans had in bygone days suffered untold tortures, such as being dragged with ropes around their necks, having the skin of their necks peeled off, having ears slit, and having hairs pulled out of their heads; yet they prayed to God and thanked Him for mercy. The article ended with, "The overall picture creates a bewildered second generation in America, groping in the dark, feeling for a way out. Will we maintain our Russian language? Will we lose our culture and religion? Time holds the answer. In the meantime we remain a very unorthodox but sincere type of American."

The pathos of the last paragraph brought tears. Again Mrs. Miller remembered Tanna's, "How I wish they could know MY JESUS!"

The paper was sent to the girl with an invitation urging her to visit the Millers again. The invitation was accepted. "I want to thank you for sending me that paper," Tanna told Mother Miller, "I was so interested in that article about our people."

"It was so pathetic that it made me cry," said the older woman.

"That is a true picture of our young people, though. I am so glad our Russian Molokan boys can be in camp with Mennonites. Perhaps, they can be helped."

Hattie Miller's face burned with shame, and that night she recounted the entire conversation to her husband. "I wonder," she mused, "if perhaps our church is not in a peculiar position to help these people?"

Then catching a glimpse of her husband's expression in the mirror, she retorted, "Laugh all you want to, Henry Miller. I know I have it coming, but I am thoroughly ashamed of my attitudes and former opinions. I am going to pray the Lord to send laborers into this great harvest field—ten thousand people—and I hope that the laborers will be from our own beloved group. Who knows what the God who changed a selfish, narrow old woman like me can do?"

WHY DOES GOD DISCIPLINE?

The immediate object of God's discipline is to form character; to create and develop love, trust and obedience; to uproot evil dispositions; to break down self-will and self-dependence. The ultimate end of it is the service and blessedness of heaven. There may be some service God is preparing us for on earth, some possession he wishes to give us, some trust he is about to repose in us. But heaven is the goal, and the end of God's discipline will not be fully seen until the goal is reached.—Orr.

When my soul fainted within me I remembered the Lord.—Jonah 2:7.

MENNONITISM IN PHILADELPHIA

II. Immigration—1700-1754

BY CLARENCE Y. FRETZ

The author gives us a very illuminating article on the eighteenth-century movement of Mennonites into Eastern Pennsylvania. The accompanying pictures give an idea of the appearance of the Mennonite immigrants who arrived in Philadelphia during that period. The pictures also appear in the recent book, "Mennonites in Europe," by John Horsch.

"Herewith comes the Palatines, whom use with tenderness and love, and fix them so [with land] that they may send over [to their homefolks] and agreeable character [of their new home]; for they are a sober people, divers Mennonists, and will neither swear nor fight. See that Guy [the captain of their ship] has used them well."

So wrote William Penn in 1709 to James Logan, his secretary in Pennsylvania. According to his letter, the immigrants were faithfully bringing to Philadelphia and the new colony those Scriptural principles which have characterized the plain, nonresistant sects, and which have made Mennonitism so valuable in a world that needs these principles and ideals.

With these "Mennonist" Palatines, began a great wave of Mennonite immigration into Pennsylvania. Only a few score Mennonites had come before this, chiefly from North Germany and Holland. The new immigrants were from the Palatinate, in Germany, where they had found only temporary refuge after being driven from their homes in Switzerland. Conditions were getting worse, and so they looked to the New World. Once they found out they could make homes for themselves and their families in a place where they would have complete religious freedom, they began coming to Penn's colony in large numbers.

At first most of the Palatines were Mennonites, but as time went on, other Palatines heard the good news, and the Mennonites were joined in their migration by increasing numbers of Palatines of other faiths—Dunkers, Schwenkfelders, Moravians, Reformed, and Lutherans. In the period from 1707 to 1754, it is thought that 100,000 Germans came to Pennsylvania, chiefly from the Palatinate, and that this number included from three to five thousand Mennonites.

As pointed out in the preceding article, the Palatine Mennonites did not settle with the Germantown Mennonites in their village. They were farmers, and went north and west, seeking fertile soil and pure water. The first settlement to the north was made along the Skippack in 1702, and the first settlement to the west was made along the Pequea Creek in 1709. Both settlements grew, so that by the time of the Revolution, there were at least twenty-three meetinghouses in the Skippack district (now Franconia Conference district), and at least twenty in the Pequea-Conestoga district (now Lancaster Conference district).

The Mennonite Immigrant in Philadelphia

The Mennonite immigrants had important contacts with Philadelphia. Not only did they land at its docks and pass through this rapidly growing city on their way to the inland settlements, but since the seat of government was in Philadelphia, they had to arrange there for land purchases, deeds, wills, naturalization, appeals to the Assembly, etc. What were their experiences in this "City of Brotherly Love"?

At first, the Mennonite immigrants came in small groups, or as individuals, and their arrival was given only passing notice. Many of the early Philadelphians were Quakers, whose kindred faith and practice may have led them to take a friendly interest in the newcomers.

The year 1717 brought quite a change. Early that year a number of Mennonite elders met at Mannheim, Germany, and decided to emigrate to Pennsylvania. Three hundred persons joined in this emigration, and were assisted in the enterprise by the Dutch Mennonites. Besides this large number of Men-

nonites, many other Palatines came to Pennsylvania at this time. When the English people in Philadelphia saw these large numbers of Germans entering the province, they became alarmed. Governor Keith feared that the English-speaking population might be outnumbered by the foreigners and recommended that future immigration be restricted. When land was sold to the Mennonite immigrants, they were reminded that they were aliens, and would not be able to bequeath or sell it to others, unless they became naturalized. Yet when they appealed to the Assembly in Philadelphia for naturalization, action was delayed for two years.

The indenture system brought over an increasing number of Palatines. About 1721 they were "imported in lots and their services for five years were advertised at ten pound per head. The manner of the advertisement makes it certain that the condition of these servants, until sold, was very similar to that of slaves or convicts" (Scharf and Westcott).

It seems the shipmasters had become ruthless in their efforts to make a large profit out of the Palatine immigration. They sent out agents into the German States to lure people to migrate to America, even kidnaping them at times for this purpose. Those who could not provide passage money were sold in America as indentured servants who had to work out, over a period of years, the price of their passage. Even those who had passage money were given poor accommodations. To increase the income, passengers were crowded in like cattle, permitting them room for only a little baggage—a sea chest, a bag of household utensils or tools—no bed to sleep on and no proper provisions for decency. The water was poor and the diet unhealthy. Cooked meals were few and far between. Seasickness, dysentery, and other forms of indigestion were prevalent.

It is no wonder that epidemics of contagious diseases broke out on shipboard. This not only brought the immigrants much grief, but made them very unwelcome in Philadelphia. In 1732, smallpox was quite severe, and in 1741 there was an outbreak of yellow fever in Philadelphia. The latter might have come from the West Indies via merchant shipping, or have been due to the bad condition of the docks, but it was blamed on the Palatines, and the disease was called Palatine fever. There were 505 more deaths in the city than there had been the year before, and 206 of the immigrants fell victims to the dread disease. Finally, through the appeals of the immigrants themselves, and the intervention of the governor, a suitable pesthouse and quarantine station was established where immigrant ships could stop before bringing disease into the city.

Efforts were made from time to time to check the stream of immigrants. In 1727, a law was passed requiring shipmasters to furnish lists of their passengers, the immigrants to sign a declaration of allegiance



(From Geiser: "Die Taufgesinnten-Gemeinden," Karlsruhe, 1931)
Typical Figure of the Swiss Mennonites of the Eighteenth Century—A Woman Spinning

to the King of England and of fidelity to the Proprietary of Pennsylvania. These lists have since been printed and are valuable to persons desiring to trace their ancestry. In 1729, another law was passed, providing for a levy of a head tax of forty shillings on every alien who should come into the province. By this time, the majority of the immigrants were not members of the peace sects, as the following will show:

"Palatine immigrants, when they landed, were marched in line to the courthouse, where they laid down their guns, met the Governor, subscribed the oaths, saluted the Governor with three volleys, the same to the mayor and sheriff, and so back to the ship" (Scharf and Westcott).

However, the flood of immigration kept increasing, and in the peak year, 1749, more than six thousand German immigrants arrived at Philadelphia. But with the outbreak of the French and Indian War in 1754, this period of immigration came to a close.

The Witness Given by the Mennonite Immigrants

Mennonitism at its best is a thoroughgoing exemplification of New Testament Christianity. Did the Mennonite immigrants bring such Mennonitism to Philadelphia? Records are meager, but it seems they gave a loyal witness in the following respects:

1. **Nonresistance and Nonswearing of oaths.** Nowadays, some "Mennonites" engage in carnal warfare and take forbidden oaths, but the Mennonite pioneers did not. William Penn wrote, "They will neither swear nor fight." In 1706 they appealed to the Provincial Assembly in Philadelphia for exemption from oath swearing, and sometime before 1742 for exemption from military service. The former was soon granted, but the latter was not granted until compulsory military service was first enacted—in the Revolution.

2. **Integrity of Character.** Penn described them in 1709 as a "sober people." In 1727, when the Mennonites were trying to buy land as aliens, and appealing for the privilege of naturalization, they represented themselves as "honest and conscientious people." The governor made inquiry, and reported to the Assembly in 1729 that "they have hitherto behaved themselves well and have generally so good a character for Honesty and Industry as to deserve the esteem of this Government," and the appeal was granted.

3. **Plainness of Dress.** Various historians have given testimony to their faithfulness to Scripture in this respect. The Mennonite immigrants did not follow after the fashions and follies of this world. They did not attempt to conform to a world that had crucified Christ, and still stained its hands with the blood of innocent people. The plainness of their garb was not due simply to their poverty. It was not simply the common garb of their day. Though somewhat like it, their garb embodied strong religious convictions that made its form distinctive. When they applied for naturalization, they had to declare their religious views, and were denounced by their inquisitors "as being peculiar in dress, religion, and notions of political government, and resolved to speak their own language, and acknowledge but the great Creator of the Universe." However, they were not the only ones in colonial Pennsylvania who endeavored to dress plainly, for the Baptists, Methodists, Dunkers, Schwenkfelders, Moravians, and Quakers also endeavored to do this, to varying degrees.

4. **Brotherly Helpfulness.** The Mennonite immigrants were generally poor, having been

cruelly impoverished by persecutions in Europe. However, when Philadelphians and others met at the wharves to buy immigrants as indentured servants, they found very few of the plain Mennonites for sale. Either their Dutch Mennonite brethren had helped pay their passage money, or their Mennonite brethren already in the colony were there to redeem them.

The Mennonites saw that the church of Christ as described in the New Testament is essentially a brotherhood, and they, together with the other plain, nonresistant sects, found many opportunities of showing brotherly helpfulness in the arduous pioneer days. They helped build each other's houses and barns, shared with others in need, lodged the wayfaring, and ministered to the sick. A beautiful example of this has come down through history.

Christopher Saur is known as one of the leading printers of colonial days, especially among the German-speaking peace sects. Not so well-known is the fact that he had built his large home in Germantown with movable partitions, so that it could be used both as a hospital and as a place for religious worship, and that "it was his custom, when a vessel arrived from Germany, to take vehicles, and go to the landing for sick passengers, whom he would take to his house, caring for them until they were able to earn their own living" (Faris).

It is quite likely that there were other wagons there besides Saur's. As we shall see in the next chapter, the Mennonite farmers early began to come to Philadelphia with their produce, and it may be that often they took their newly-arrived brethren with them on their return journey. What a testimony the Mennonites could give in growing Philadelphia, as they came to market there year after year! We shall endeavor to find out more about this in our next installment.

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Philadelphia, Pa.

RETHINKING THE Y.P.B.M.

(Continued from page 34)

intersperse topics that relate to our needs particularly in these discussion groups. We try to get all the young people to feel that it's their problem we are discussing."

"I see," said Mary. "But who gets up the outlines? Isn't that a good deal of work?"

"It does take some hard thinking, but you enjoy it when you are interested in the subject. We had none for the first few meetings; just announced the scripture or the topic under discussion and hoped they'd study it. But it works better this way."

"Well, if I'm on the committee again next year, I'm going to work some of these into the program," said Sam decisively. "I've got ideas for topics already. How's this—'Use and Abuse of the Radio?' What else have you featured this year?"

"We have a lively quarter hour with choruses every two weeks or so."

"How do you learn them?" asked Beth Randall. "As chorister at Leyton, I'm interested."

"Oh, the chorister teaches them by rote," answered Mark. Then, as the others laughed at Beth's dubious expression, he added, "It isn't so much of a trick. The young folks are so keen on them that you'll soon enjoy teaching as much as they do learning. But be sure to get good ones. I haven't any use for the jazz type. You can't get anything finer than 'Thou Wilt Keep Him in Perfect Peace,' 'If You Want Joy,' and 'Whisper a Prayer in the Morning.' Some have a lovely descant, too. Keep them thinking about the message, and you'll find choruses add a good deal to the meeting."

"What about mission study classes?" asked Philip. "You were planning some, weren't you?"

"Yes, but we are not beginning the series until September. We haven't decided yet whether we want to study a book as recommended by the Secretary of Missionary Education, or whether we'll just study the lives of a number of missionary pioneers. We may try the latter for this year. It wouldn't be so intensive a study to start with, and should awaken interest in world missions. I've been reading Broomhall's *The Man Who Believed God*. I think an evening looking into the life of Hudson Taylor or David Brainerd would be well spent."

"Oh, I meant to ask this sooner. Mark," said Sam. "Why do you divide your people into groups? Wouldn't you have a keener discussion with the whole group together?"

"I'm glad you brought that up, Sam," said Mark smiling. "Perhaps if everyone were like you and Phil, it would work that way. But we have a number of reserved people who won't express any opinion in a large group. Their ideas are too worth-while to miss, and it's surprising how ready they are to respond in a smaller group. Take young Bob Mason, for instance. He's the most bashful youngster in my class. You wouldn't catch him saying a word if the whole church were listening to him, but I noticed tonight that he was putting in his bit."

"I believe you have the right idea," said Philip. "Well, Mark, it didn't take you very long to put this meeting back on its feet. I wonder what can be done about ours."

"Just as much, and more," replied Mark, promptly. "But let me give you a tip. Put the Lord Jesus in the foreground in every meeting. Go to some effort to have your devotional service, your singing, your praying, in a worshipful mood. Your leaders and choristers can do much through a quiet word and by their bearing. Let all your thought be to bring glory to Christ. Study how you may exalt Him, and you'll find that He will bless your meeting."

"I think we can truly say that you gave us a high standard to try for in tonight's meeting, Mark. We surely felt the presence of the Lord Jesus. But we really must be setting out for home. Wish us the Lord's blessing for our young people's meeting, will you? We'd appreciate it if you'd pray for us."

"I'll be glad to do that," responded Mark, turning out the lights. As he locked the church door he could be heard softly singing the song taught that evening:

"Not I, but Christ, be honoured, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action;
Not I, but Christ, in every thought and word."

New Dundee, Ont.

CHRISTIAN MONITOR PULPIT

CROSSBEARING

BY LEONARD HAARER

TEXT: He that taketh not his cross, and followeth after me, is not worthy of me.—Matthew 10:38.

These words were spoken by Jesus as He was teaching the disciples a few of the fundamental and basic rules in the Christian life. As we think of these weighty words of Jesus, our minds immediately run back to the time when the Master Teacher was carrying His own cross. Jesus in a very remarkable and marvelous way demonstrated to the world what it means to carry a cross.

Can we picture in our mind's eye a procession led by the cross-bearing Jesus and made up of His cross-bearing train? As we behold that picture, may we remember that it is not a pageant, or play, but a reality; it is a real march of suffering, and it reaches through all time. Day after day, while some new ones join the great host of cross-bearers, the procession moves on through the ages. Another thing which we behold as we see the picture in our minds is that not everyone in the group has the same kind of cross. We can see nearly as many differences as there are people going on the journey following the great Cross-Bearer, who is leading His followers into the eternal realms above.

The subject of cross-bearing is one that is not pleasant to many. Many individuals would rather not hear about it. To them life is a terrible burden, and not only that, but life seems to be very hard and the road rough. Oftentimes we hear of people who are tired of life, and they become very weary and in extreme cases take their own lives. It is true that even too many of us Christians grumble at the things we must go through, thinking our lot is a hard one, when in reality it is light when we face it squarely.

Oftentimes aged people, well stricken in years, find life somewhat burdensome and the days long, for the simple reason that they constantly reflect upon their own lives and the conditions in which they find themselves, rather than to look to Christ who is just as willing and able to help an aged person carry his or her cross as a young and nealthy individual.

As stated before, cross-bearing differs with almost each different personality. One thing, however, is definite and sure—that to be true Christians we will go in the same direction with our different crosses, following the same Leader, Jesus Christ, the world's greatest Cross-Bearer.

I shall ask these two questions: What is my peculiar cross? What is your peculiar cross? These questions are personal and rightly so, because Jesus in His authoritative statement referred to the cross as belonging to the individual, a personal matter,

"He that taketh not ~~his~~ cross." I trust that as we think on this subject, we will not begin to look around about us to try to see what some one else's cross might be and comment as to whether he is faithful in carrying it or not, but that we look to ourselves and ask the question, "How is my relation with Christ in connection with my lot in life?"

The cross which may become my lot to bear may be the enduring reproach and unkindness, or remaining in poverty and obscurity for the good of others. Jesus in the Sermon on the Mount gave us very encouraging words, when he said, "Blessed are ye, when men shall revile you, . . . and shall say all manner of evil against you falsely, for my sake." At times the reproaches of men become almost unbearable, yet if we let our minds go back to the Scriptures we see there One who also suffered great reproach and much unkindness from the lips and hands of those of His own blood and from those for whom He died. Surely for Christ's sake we ought to be able to bear all the ugly and mean remarks any individual can thrust upon us. It may be that we are even asked to endure more than just the unkind words and reproach thrust upon us from some uncharitable individual. For the sake of others we may have to suffer losses, persecutions, and remain in poverty and obscurity. Full many a time some of our greatest Christians were those who suffered materially and in the flesh and perhaps were very little noticed as far as the public was concerned, but in the eyes of God were of His worthiest saints. How happy we can be that our hands are in God's and not in man's! Life at times would be very miserable for us if we had no God and loving Father to flee to when tribulations come. All this is possible through our loving Saviour, our Cross-Bearer.

In thinking of my peculiar cross and you of yours, it certainly means the consecrating of all to Jesus, and the bowing of the whole self beneath the blessed burden of service with which He honors us.

We are not fair to ourselves nor to Christ if we attempt to honor Christ in our service to Him by only yielding ourselves partially to Him. God is honored only with the best that we have and expects us to consecrate all to Him so that we can faithfully discharge the duties which He gave us to do. It is an honor to every Christian that God entrusts a life to us that can be used in His service. But if we betray that trust of the gift of life by not faithfully carrying our cross, no matter how small or large it may be, we dis-

please God and we lose the blessing, and perchance eternal life, if we turn away.

It is indeed a serious thing to tamper with life and to ignore the tasks and responsibilities God has placed upon us. May we keenly feel our responsibilities and duties in relation to Christ.

What am I to do with my cross? Jesus said, "Taketh . . . followeth after me." I am deliberately to take it up. I am not to choose a cross nor pine after another form of trial. I am not to make a cross by my own hardness and obstinacy. Neither does the Lord want me to murmur at the cross appointed me. Oftentimes certain ones may despise their crosses by willful neglect of duty. God does not honor that attitude. I am not to faint under my cross, fall beneath it, nor run from it.

How often we are prone to try to make life easier by choosing our own cross, one to our liking and fancies! Or again we remark at times that others do not have it nearly as hard in life as we have, and that if we were in their circumstances things would go easier. This is delusion. Here is one fact I wish we would all remember and that is that we will enjoy life most and receive the greatest blessings **only** as we faithfully carry the cross appointed unto us without complaint or hesitancy. Any other attempt will not make life easier, as may appear to our natural eyes, but will bring added miseries and hardships in some form or another.

The cross is before me, and by the grace of God I must boldly face it and patiently endure it, for I need to carry it only for a short while and a little way. I want to resign myself to it cheerfully, for my Lord appointed it to me, and anything that He gives me is for my greatest good and will bring most honor and glory to Him. My life has often been inspired by those who cheerfully carried their cross to death, because they knew it was from God and felt His presence with them as they carried it. One particular case was that of a beloved sister in the church who had cancer, which affliction she bore cheerfully, and she always had a radiant smile on her face until the Lord called her home unto Himself.

Did you ever stop to think that the cross God gave you is a royal burden, a sanctified burden, a sanctifying burden, and a burden which is accompanied with fellowship and communion with Christ? Most surely we do not want to ask for anything else or ignore the God-appointed cross and attempt to set up our own.

What should encourage me to carry my cross? One thing that should encourage me is necessity. I cannot be a disciple without cross-bearing. Better men than you or I have faithfully carried their crosses, and

(Continued on page 45)

Editorials

"Little Foxes, That Spoil the Vines"

In the Song of Solomon, chapter 2 verse 15, we have these significant words: "Take us the foxes, the little foxes, that spoil the vines." This is good advice to any vineyardist, for animal marauders can do a great deal of damage to a vineyard or garden, as many amateur gardeners find out, when rabbits, moles, or other small animals get busy. The trouble in the vineyard seemingly was that the baby foxes found their way in through the hedge and ate the tender shoots and blossoms, thus ruining the crop just as effectually as if some larger animal had come in and played havoc among the vines.

The spiritual lesson is that often seemingly small things can do great damage to our spiritual lives, and since we think they are small we are not on guard against them and are often unaware of the harm which they do to us. Let us notice some of the "little foxes" that creep in unawares and then stealthily work to do us serious spiritual harm.

1. *Prayerlessness.*—It is so easy to neglect the hour of prayer, that, often before we are aware of it, we have lapsed into an almost entire lack of prayer or have become so stereotyped and formal in our prayers that they mean little to us and are not honored of God. We must never let up in our vigil against this seemingly little thing that can do us great spiritual hurt.

2. *Neglect of Bible Reading.*—We are all agreed that a devotional reading of the Bible is of great value to us, and probably most of us find also that we can almost entirely neglect such reading unless we are on our guard. It is not enough to study our Sunday-school lessons and to follow the daily readings. We need to read the Bible consecutively and devotionally. Many people have found blessing in reading it through once in a year; but the main thing is to have some systematic plan and then to work that plan.

3. *Levity.*—One of the things that Christian people often allow to hinder their spiritual development is undue levity in their conversation and deportment. The Bible condemns in strong terms the use of "idle words" (Matt. 12:36) and counsels us to use "sound speech, that cannot be condemned" (Tit. 2:8). It also warns against "filthiness," and "foolish talking and jesting, which are not befitting" (Eph. 5:4, R. V.). It condemns foolishness time and again, in both thought and word. Prov. 15:2; 24:9; Mark 7:22, 23. On the other hand it counsels us as Christian people to be grave and soberminded. Tit. 2:2-6; I Pet. 4:7; 5:8.

4. *Evil Speaking.*—It is very easy to indulge in speaking unkindly of others and to become somewhat of a gossip, even unconsciously. On this point Paul is very emphatic and gives us sound advice when he says: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. . . . Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 5:29, 31). So it is very important that we watch not only our words, but our thoughts, so that we may refrain from speaking evil of others.

5. *Envy and Jealousy.*—There is a difference between these two, but they are related in that they both produce a feeling of ill will toward others. Envy looks with inordinate desire upon the things or achievements of others; while jealousy looks with suspicion upon the motives of others relating to things which are in our possession. Envyings are strongly condemned by such scriptures as these: "Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. 5:26); "For where envying and strife is, there is confusion and every evil work" (Jas. 3:16). The evil effects of jealousy are also brought out in the Scriptures: "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Song of Solomon 8:6).

6. *Indifference and Coldness to Spiritual Things.*—This can come over one as gradually as creeping paralysis, but it is more to be dreaded because it affects the spiritual health instead of the physical. It is usually caused by an increased interest and absorption in worldly things, and is warned against by Jesus in one of His parables when He says that people become "choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).

We have enumerated a few of the things that many people consider of rather minor importance, and therefore can be classed with the "little foxes, that spoil the vines"; but like the foxes, they come stealthily, almost before we are aware of what is taking place, and then when they have a foothold in our lives they do us great damage. The list might be extended considerably, and maybe the reader will want to make his own additions to the catalogue, but the things which have been enumerated should cause us to do some serious thinking and to make a careful self-examination of our motives and actions. If we are not making the spiritual progress that we would like, if our lives are not bearing fruit as we think they should, we had better be on a lookout for the "little foxes" that make their way into our lives quite surreptitiously, but which once they have gained entrance may do untold damage.

Concerning This Issue

Once again we print a half-size issue of the MONITOR in order to conform with government restrictions in the use of paper. In order to meet this situation we must make some adaptations, and therefore some of the familiar departments are omitted. To help to get more material into this smaller paper the space between the lines of type has been reduced in a number of the articles, although the type remains the same size.

It will be noted that we have two historical articles in this issue, the one a continuation of a series by Bro. Fretz, on the Mennonites of Philadelphia, especially featuring the immigration into this country at the turn of the eighteenth century; and the other, by Bro. Landis, making considerable reference to the migration of the Mennonites from Pennsylvania to Canada in the beginning of the nineteenth century. Both of these movements should be of great interest to us as Mennonites of the present day, and it will be of profit to us to be informed concerning them and to learn whatever lessons we can from the experiences of our brethren of earlier times.

We trust our readers are following the new series of Sunday-school lessons, the first of a six-year cycle that has just been begun. It will probably be noted, among other things, that as a rule a wider scope of lesson material is presented for study by the different age groups. Some people look with apprehension at these lessons, others may not see much difference from what we have always had. The wise course seems to be to give them a fair trial and see how they work out in actual experience. THE CHRISTIAN MONITOR continues to print *Nuggets of Truth* on the lessons, from the pen of Bro. J. F. Bressler, and these continue in all the issues. Hence the reference to the Sunday-school lessons here.

This year also marked the beginning of a new series of young people's Bible meeting topics. The list of topics was printed in the January issue, and we continue to print discussions and outlines and suggestive assignments, as you will find in this issue. Young people's meeting workers should get copies of the new publication, *Program Builder*, for additional helps. You will also be interested in the story in this issue on "Rethinking the Young People's Bible Meeting," by Ruth M. Bean.

The MONITOR will do its best to provide a helpful magazine for the home and the Christian worker, even though working under disadvantages for the time being. Next month we hope to print a full-size issue with all the usual departments.

We appreciate the fine steady growth we have had in the subscription list. We hope this will continue and that we will soon reach the 9000-mark. Just now we have a special offer for new subscribers. You will find details on the last page.

EDUCATIONAL

FROM THE BIG CONESTOGA CREEK TO THE CONESTOGO RIVER

BY IRA D. LANDIS

When the Mennonites emigrated from Pennsylvania to Ontario, around the beginning of the nineteenth century, they went from the Conestoga country in Eastern Pennsylvania to the valley of the Conestogo, in what was then known as Upper Canada. The story of this movement is graphically told in "The Trail of the Conestoga," by Mabel Dunham, to which Bro. Landis refers. In describing his recent trip to Ontario the author of this article in part relives this trek of the Mennonites across the border to the north.



THE CONESTOGA

At Arthur Witmer's Curve four and one-half miles from its mouth on the Susquehanna River. Two miles from the latter it invites the Little Conestoga, coming in a nineteen-mile course from the north, to join it. The Conestoga crosses Lancaster County, Pa., from the Caernarvon Hills, in its serpentine meandering, to make sixty-two miles, which a bird could make in twenty-nine.

After the second Lancaster County Land Stock Company was organized in 1807 the hills, valleys, and rolling Eden of Woolwich Township, Upper Canada, were open for homesteading. In 1808, 26,600 acres were purchased in 350- to 1400-acre tracts by five Bowmans, from Allegheny; six Ebys, three Brubakers, two Erbs, and two Reists, from Hammer Creek; three Martins and two Weavers, from Weaverland; and other scattered ones with their families.

To reach Upper Canada, a distance of 460 miles, many hardships were encountered by the immigrants as they blazed Indian trails from Harrisburg to Halifax, Sunbury, Northumberland, Milton, Muncy, Williamsport, Blossburg, Tioga, the Genesee River (by raft), Batavia, Black Rock, the Niagara River to Fort Erie, Chippewa, Queenston, Dundas (then Coote's Paradise), Ebytown, and the Conestoga country. The Conestoga wagons, traveling in small caravans, were heavily loaded with all their earthly possessions. The cows following the wagons furnished the milk and butter for the journey. In crossing the mountains much of the goods was unloaded and reloaded a few times so that the horses or oxen could pull the wagons across. The women often walked to lighten the load. The journey, encountering many hardships, took from four to six weeks, and when they arrived, it was pioneer life again, far from civilization.

All of this was in vivid contrast to a recent trip which I made to Ontario. At 10:00 P.M. on October 23, 1944, I boarded a train in Lancaster and with the comforts of modern travel (best enjoyed at night today), we arrived after some sleep in Buffalo by eight

o'clock the next morning. Changing to the New York Central, we were soon across the border. Three customs officers crossexamined everybody and made a sham search of all baggage. I carried the John W. Weaver Booklet, the Year Book, my auto driver's card, my clergy book and my birth certificate. They called for none of these, but passed me on with one hundred per cent on a verbal examination.

It was raining until we reached Hamilton, so the miles of vineyards and orchards in all directions to the south of this city were not the attraction. The similar beautiful pictures in Lincoln County were too far to the side. Three things drew my attention. Even though Oscar Burkholder calls Canada, "the land of the free and the home of the brave," on every hand anything of any size or consequence was marked "Limited." This was true even of the Landis Tool Company of Canada. The first fields were small and seemed in many cases somewhat swampy. Wheat was either entirely absent or in a very few cases just peeping through.

Changing to a bus at Hamilton by 2:15 I arrived at the Golden Rule Book Store to be greeted by the smiling faces of Sister Grace Shantz and Bro. Joseph C. Fretz, the manager. I entered the largest Canadian store of its kind, that is, religious literature. It is much appreciated by the community, as the volume of sales distinctly verifies. The comfortable quarters, the private committee rooms, the comforts offered the public, make it not only a Mennonite center but also a shopper's paradise. Here people obtain cards, papers, books, etc., for their enjoyment until they again return.

I immediately started my research, with some valuable materials Bro. Fretz has collected and others he received from the veteran Canadian historian, L. J. Burkholder, now aged and blind. He has left an invaluable memorial to his labors in "A Brief History of the Mennonites in Ontario" (1935).

With merely a start on the possibilities, Bro. Fretz said a meeting is called at Parker, thirty-five miles to the north. With two eyes I readily understood what that meant. We were soon passing through the Twin Cities (Kitchener and Waterloo), St. Jacob's, Elmira, to Reuben Dettwiler's, and then through Floradale to Levi Martin's for supper. Levi is a brother to Emanuel Martin of Indian town, who lived five miles north of Floradale three years ago. Levi, his wife (a Hoffman),



THE CONESTOGA

After its twelve-mile run from the Wellesley Hills in an easterly course enters the Grand River at Musselman's Mills, near the town of Conestogo. The original mills were built by David Musselman, of Bowmansville, Lancaster County, Pa.

and the family gave us a taste of Canadian hospitality. We learned that they get the same amount of sugar for table use as we do but only ten pounds for canning. They, however, have an abundance of cheap honey and maple syrup. They also raise immense pumpkins which can be used as a base for apple butter.

At Parker Schoolhouse, a mission station, since August, 1942, serves that community. With a fellowship of song and worship this group was much appreciated. Here we met the interesting young pastor, Gordon Schrag and his wife. He preaches the everlasting Gospel, and for a living turns milk into the never-lasting tasty cheese.

Among others I met the interesting Urias Brubacher family. He is in C.P.S. on a farm a few miles to the east. I learned that in Canada the C.O. boys were first sent to Vancouver, B.C., to camps such as we have in the United States. (I met a Mr. and Mrs. Robertson in Kitchener, whose home in Vancouver, the boys called "Home Sweet Home"). The government recognizing that their work was not of the greatest "national importance" and that the labor situation at home was such that their absence was folly, brought them home. They have the choice of working in industry or on farms. One of B. B. Shantz's boys is in the Kitchener Packing Plant, John Fretz is distributing milk through the Twin Cities, Willis Shantz is working at home, and some are teaching school. Aside from the latter the employer must pay them \$50 per month. Of this \$25, if single, and \$15, if married, must be returned to the Red Cross. This latter fund is approaching the \$50,000 mark. The ten-dollar difference was this year to be handed by the churches to the single men as a Christmas present. This setup is in many ways to be preferred to the system functioning in the United States. However, few boys above eighteen are not included in C.P.S.

Through a dense fog we returned to the Fretz home for the night's rest. At the book store the next morning a daughter of the late lamented Moses Shantz, Luella by name, met all comers to keep them happy on their way. She told me that her father was ordained bishop on July 24, 1938, for Blenheim, Ont., and Clarence Center, N. Y., and that he was called to his reward three weeks later, without baptizing a single person or giving one communion.

I resorted to the committee room to delve into the dusky past. Among other things I found that at Black Creek, Willoughby, the first Mennonite Church school was built in 1824 and that Sunday school was held in 1825. (This is interesting, even if not an all-Mennonite School, which can neither be affirmed nor denied.) The first Sunday school in Berlin (now Kitchener) was in session November 10, 1839, according to the Ober Canada Calendar, and possibly earlier.

I also learned that Hershey, of Lancaster County extraction, a bachelor and a prosperous farmer, below Bridgeville, had a dream that he would be drowned that day. Instead of driving to Fort Erie and crossing to Buffalo by ferry, he took a tramcar, and sure enough the drawbridge was open and the car dropped into the Niagara and all were drowned (1843).

Michael Gander, a Strasburg Mennonite whose house was burned during the trying days following the Revolution, decided to move to the wilderness beyond Niagara. His wife refused. So he took the two fair-haired children, and she remained with the two dark-haired ones, weeping on a knoll on the edge of Strasburg as he left never to return. The

historian in an Ontario Historical Society paper informs the reader that he has in his possession the letter written to this Michael Gander after the death of his wife, even though she died in 1828 and he in 1813. (Even historians betimes give the absurd.)

Extracts from the 1837 Calendar: "Conference marked for April 1, and October 9, on a Monday. Sunday preceding should be Umfrage (inquiry meeting). Grosze Zusammenkunft (Conference) was on Friday, October 13."

Notes from the September 7, 8, 1893, Berlin Conference:

"Resolved: That we advise our brethren to clothe their dead with a white shroud, the same as our forefathers did.

"Resolved: A preacher be appointed at Rainham, according to Acts 1:15, providing, however, that the congregation of that place submit to the rules and regulations of the church. (Moses Hoover was ordained.)

"Resolved: A deacon be appointed at Schneider District, according to Acts 6:1-8. (Jacob Cressman was ordained.)

"If in the course of house visits by the preachers in various districts they be requested by the members of the church of that district to hold meetings in private dwellings, that they hold such meetings according to established rules of the church and in the same way in which regular church meetings are held. Any preacher violating these rules will be looked upon as an offender." (Partly on this issue the Wisler split had occurred in 1889 and J. S. Coffman already had 325 converts in 1891-92.)

On September 4, 1801, a letter (still preserved) in German from Bedminster Township, Bucks County, Pennsylvania, was signed by Jacob Gross, Abraham Wismer, Abram Oberholtzer, John Funk, Rudolph Landis, and Samuel Meyer. This advised the Moyer settlement, because of distance between, to proceed with the lot for the ordination of a minister without a representative from Franconia. This is said to have had the approval of the Conestoga brethren also. Whether in a separate letter or by a silent "Amen" to this, I know not.

I learned that the location of the Waterloo settlement, ninety-five miles from the Falls, was due to a number of factors. The Iriquois after the Revolution fled to Canada and were given all the territory for six miles on both banks of the Grand River. Much south of Kitchener they would not relinquish, and they still have a few townships. The townships close to the Falls were well peopled. The almost impassable swamp (now largely tiled) brought them so far inland. Then they recognized good land when they saw it. The Beasley Mortgage Episode, through the philanthropy of our Hammer Creek brethren, made two large territories, Waterloo Township directly and Woolwich Township indirectly, solidly available for Mennonites only. How the Lord leads when we follow! This had been impossible had Beasley not entered the picture.

I could see how the Mennonite philosophy of life was broken down in Black Creek, Bertie, and other sections, so that today those sturdy Mennonite pioneers if they could return would find few or none of their descendants in the church of their choice.

At noon I went along home with P. Fisher, Secretary of the Waterloo County Historical Society. I had the opportunity of choosing from the Society Records such issues as would be of especial interest to a Lancaster County, Pa., historian.

At noon two of us had a cheap meal. It was at a downtown cafeteria where home

cooking is the rule. Our bill was \$1.04. I threw down a ten dollar United States bill and came away with four cents less than ten dollars Canadian money. So the meal cost us two cents each, and it was a rare treat to country boys in the city. The rate of exchange allows ten per cent additional for any United States coin reduced to Canadian of the same denomination.

In the afternoon I saw the sheepskin that furnished the Erbs with a clear title from R. Beasley for all debts and liens on Waterloo Township. With this in their hands the Mennonite pioneers thanked God and took courage. I also chanced upon the names of the Hammer Creek subscribers, making this deed possible. I have been searching for these names for years, and at an unexpected place I chanced upon them.

The evening I spent very enjoyably at the Shunamite Home for preachers in Kitchener. This home of David B. and Fannie Hess Betzner and daughter, Helen, has been a bathing place in the sunshine of God's love for preachers and wayfarers from afar, regardless of how often and how many. Knowing the family for years and Sister Fannie from boyhood, many were our recollections of things new and old, here, there, and everywhere. The evening and morning were much too short. But even good things have an end.

In the morning the Kitchener Library opened its doors to us. The Historical Floor in the basement had the chief interest. Here was the medium-sized Conestoga wagon used by Abram Weber in coming to Canada in 1808, two wheels of the wagon used to haul the \$20,000 in species over in 1804, the flyleaf from John Brubacher's Bible, giving the names and dates of himself and wife, his parents, and grandparents, and many other items of note and interest. This John Brubacher of Hammer Creek in 1816 obtained 3,000 acres here. He divided it into farms for each of his fifteen children. He had no harrow, but after plowing scratched the ground with tree-tops. He cut grain with a cradle, and the women bound it by hand. Their barn was covered with hand-split cedar shingles which lasted for seventy years. At the sound of a tree falling the cows would run as far as a mile into "the bush." They preferred the tree leaves to the coarse grass. He felled a tree that contained two tubs of honey. They boiled maple syrup by the one-hundred gallons.

Here I met Mabel Dunham, author of "The Trail of the Conestoga," who is a descendant of Christ Eby of Hammer Creek. With seven copies of the Society Reports I left, grateful for my finds.

At noon the Commission for Christian Education and Young People's Work met at the First Mennonite Church, Kitchener. When all were present there were 38 brethren from 13 conferences of the United States and Canada surrounding a square round table. With the Commission had met representatives of the Sunday-school and religious education work of the various conferences for the mutual good of all and the cause.

Each session opened with a half hour of Scripture reading, meditation, and prayer, by a secretary or local representative. The vision of each of the latter was much enlarged and a more careful picture of needs and solutions was given the Commission. These were profitable Mountain top days for all. These sessions were reported elsewhere so will desist here. The interim fellowships were real in helping one another to solve some of our problems.

Of course we met Bro. Derstine whose church was host to the Commission during these days. They treated us royally which, being under the Crown, they know how. Two nights J. C. Gingrich and I spent with Mrs. Moses C. Bowman and daughter. The former is a sweet eighty-three-year-old widow of a Latschar minister. She spoke of a number of Lancaster County folks she met here years ago. She still corresponds with Kate Longenecker, our ninety-one-year-young sister of Salunga, Pa. In the church the young people had an interesting Bible meeting on Thursday evening, when they meet regularly, instead of Sunday evening.

On Friday evening Andrew Shelley, pastor of Sterling Avenue Mennonite Church took me to Merle Shantz's for supper. Andrew, born and reared in Pennsburg, Pennsylvania, is a brother of Paul Shelley now on the Bluffton faculty. Merle is the pastor of the Braeside Old People's Home, the latest of our charitable institutions. Not only did Sister Shantz have a fine meal, but our fellowship with the three and the two small boys just as fine.

On Saturday morning Bro. Gingrich and I strolled over to the Kitchener Market, the largest single market in Canada. All brands of Mennonites and other folks, both rural and urban, were here to buy and sell. The building is a long, two-storied structure, with three avenues of traffic through both floors. All are lined with market stands filled to the limit with all varieties of meats, eggs by grade, apples of the St. Lawrence, Strawberry, and Snow flavors, pumpkins and squashes (the largest ever), honey, baked products, cheeses, and even one stall had something like a rummage sale. I had a pleasant chat with a Martinite of St. Jacob's and another brother from Baden. On three sides of the market house are curbs where the farmers can sell directly from their wagons or trucks. They pay fifty cents a market here to melt in summer and freeze in winter. In the center of the market a weigh-master will weigh all chickens for the farmer if he has no scales, and if a customer is not satisfied, she can get the weight checked here. Live chickens were sold on the curb. The prices are not so much under those in the United States. Points are quite necessary here too.

Saturday evening Bishop B. B. Shantz took me to the Memorial Tower seven miles to the south on the Grand River, opposite Doon. This large tower of stone, with a weather vane on top in the form of a Conestoga wagon, was erected by the Historic Sites and Monuments Board of Canada. A tablet gives the story:

"In the Spring of 1800 Joseph Schoerg (Shirk) and Samuel Betzner, brothers-in-law, Mennonites from Franklin County, Pennsylvania; began the first two farms in the county of Waterloo, Schoerg on land adjoining this farm, Betzner on the west bank of the Grand River, three miles downstream.

"In the same year came Samuel Betzner, Sr., to take up a farm, including this site. Other settlers followed, and in 1805 a company formed in Pennsylvania purchased 60,000 acres, the German Company tract comprising the greater part of Block 2, Grand River Indian lands, now Waterloo Township. This constituted the first larger settlement in the then far interior of Upper Canada. Erected 1925."

On this site is their first cemetery where are in that small God's Acre among others: Joseph Schorg, born February 3, 1769, in the state of Pennsylvania, an immigrant to Can-

ada, one of the first Mennonites, in the year 1799. He died in 1855.

David Sherk, born September 19, 1801, ordained to the ministry in the Mennonite Church, July 2, 1837; died 1882; 81-0-10. Wife, Elizabeth Betzner.

After a pleasant fellowship in Bro. Shantz's home we again returned to the First Church to a public session attended by many neighboring churches. One of the outstanding



THE DOON MEMORIAL TOWER

Built in 1925, in appreciation of the coming of pioneer Mennonite settlers from Lancaster County, via Franklin County, Pa., one hundred twenty-five years earlier.

messages of the day was "Rightly Dividing the Word of Truth," by Bro. Paul Mininger. Ephraim Shantz's of St. Jacob's took me to their home for the night.

Sunday morning found us at St. Jacob's, close to the Conestoga River, for a wonderful all-day fellowship. Here were still some Brubachers, Webers, Hursts, Hoffmans, Goods, Martinis, and Bowmans, whose ancestors came from the Conestoga and eastern Lancaster County. They are still interested in the Christian Gospel and in living the simple life. You would immediately feel at home with these of God's children and your fellowship would be inspiring.

In their Sunday school the teacher divides the work. One important phase of their schools is the memory work. A pupil is given charge of this, and they really do memorize Scripture. After devotion by a veteran of the pulpit and home minister, Noah Hunsberger, Abner Good, the junior deacon, served as moderator. After a few brief remarks on "Church Assets for Christian Nurture," the morning message on, "In Christ," was given.

Dinner was taken at the home of Bro. Ab-

ner Good. His mother, a sister of Bro. J. B. Smith, makes her home here, adding sunshine to every nook in it.

For the afternoon Moses Bowman, of Roseville, and Amos O. Hostetler, of Topeka, Indiana, helped in making the sessions on "Living and Serving in the Spirit" quite uplifting.

To my delight thereafter Bro. and Sister Angus Weber took me across the Conestogo, downstream through the old town of Conestogo, passing the David Musselman Mills (although the original were destroyed by fire), and then to the mouth where the Conestogo flows into the Grand and on to Lake Erie, ninety miles to the southeast. We returned by way of the site of the first Conestogo Church and Three Bridges, where the Conestogo splits into three streams, requiring three bridges to cross it. We had supper at the home of Menno Brubacher, senior deacon at St. Jacobs and a direct descendant of John of Hammer Creek. He has a tree along the road that grew to eighty feet in a hundred years. (He measured it with a yardstick—and shadows.)

After the evening session, which climaxed the program of the day, Ananias Martin took me into his home and Amos Hostetler proceeded towards eastern Indiana. Bro. Martin has, as Jabez, made good in spite of his name. He and his industrious family have a real Christian home. At the end of his lane is the house his ancestor, Peter Martin, built soon after coming to Canada. The Peter Martins had a story-and-a-half house in Weaverland, where in 1819 fourteen children and two in-laws lived. Seeking more room, they chose the wilds of Canada, and I was anxious to see what he built there—and I saw it.

Bro. Ananias took one of the children to the Martin School, the oldest in that part of Canada. Here I met the teacher, Mr. Hunsberger, and some of the children. All were from Mennonite homes. A pupil with a high-school course, which in eastern Canada includes the thirteenth grade, and one year at a university, is eligible to a provisional certificate for teaching. The pictures of the Crown and Queen Victoria had a prominent place in the school.

On an old map in the schoolroom the southern township of Waterloo County was marked North Dumfries. A later one was marked Dumfries North. So in Kitchener it is King Street East, and a compass would sometimes come in handy to know which way you are traveling in spite of the street designations. The country, especially before 1791, was called Upper Canada which convinces me that the St. Lawrence does not run up hill as the map seems to imply. On the old meeting calendars for the Mennonites of Berlin (now Kitchener) it is for Canada West, even though our Alberta brethren were on the train from Monday evening to Thursday morning to arrive in Kitchener, and they do not live on the west coast. On King Street, East, there is a factory self-styled Onward Manufacturing Company, Limited. I saw some signs too short to put the "y" on Binkley, and on Steckley. Ebytown at different times was in York, Halton, Wellington, and Waterloo counties.

The Martin Church opposite the school is an old landmark, built at least 110 years ago. It is a frame structure built inside on the order of Deep Run, in eastern Pennsylvania. It is used by the two branches of the Martinites, called Wisler people in "British North America." When the one branch meets on

(Continued on page 48)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS AND THE TWELVE.—Matthew Chapters 10, 11

Lesson for February 11, 1945

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Chapter 10:1-15. In every group there is one man of outstanding characteristics. In the apostolic college Peter was such a one. In the list of the apostles he was always named first, and Matthew calls him, "the first." And Judas is always the last; he who also betrayed him. Where do you stand among the followers of Jesus? The disciples were to give freely of that which they had received. But silver and gold they had none, nor were they to provide it. That which they had received for dispensation to the multitude was of far greater value than the things for which the average person toils to gain—food, clothing, shelter, and wealth. First and foremost of the things that they were to give completely and thoroughly was the Gospel of the kingdom. Then next came the ministry of physical compassion—healing the sick, cleansing lepers, raising the dead, and casting out of demons. In the beginning of their ministry they were to go only to the lost sheep of the house of Israel, but after Jesus had ascended to glory and they had received a new outpouring of power they were to go to all peoples, even unto the ends of the earth. Some argue that that power was only for the apostolic age. What then is left for us? Must we do the work of God without the power of God? Apparently many of us think so and are trying to do that work in our own strength and wisdom. No wonder the church has become impotent! We can only give that which we have received. If we have received nothing, neither light nor power, what can we give to the world groping in blindness, and helpless through weakness to free itself from the shackles of sin? Nay, in the work of the Lord it must be now as always, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

But why have we lost the power? The fountain that seals the outflow (quenches the Spirit) will presently cease to have an inflow. We must (no matter how weak) be forever giving if we would be receiving. But could we still raise the dead? If the Lord wanted us to do so. His power is not diminished. Scientists claim that the time will come when the sun will lose its brightness. It may be so. But I am sure that the Creator's power will never grow less.

Verses 16-36. Beware of men. A great enemy of man in this world is his fellow man, yea, he may be even a member of his own household. Much as you may crave the help of your fellow man while climbing the heights that lead to glory, you will find that largely you will have to battle alone. Not only will you be unaided of your fellow man, you will be hated for trying to do the will of the Father. And in the crises of life, as was the Master, all (even those upon whom you leaned for comfort and strength) will forsake you. But the help of God never fails, and if your resolve to endure remains, heaven is sure. Fear only God. The greater fear expels all lesser fears. It is true, however, that as Christians we should love and help each other.

Verses 37-42. As the greater fear expels all lesser fears, so the greater love will supersede all lesser loves. Nature teaches us to love our own kin; grace teaches us to love God above all. Even love of life is on a lower plane than love of God. Energy is never wasted, though it may be misapplied. If misapplied it will bring us undesired returns. Even so, all labor in the service of the Saviour, and for the glory of His name will have a sure reward. I Cor. 15:58.

Chapter 2:1-15. As human beings, responsible before God for all we are and do, mankind is equal, but in character and calling man is far from equal. On account of his calling as the forerunner of the Saviour John was the greatest ever born of woman, but in other respects he was normal. The mighty preacher of repentance had his periods of doubt. But he was wise. When in doubt he sent messengers to Jesus to learn for a certainty. And Jesus did not disappoint him. Possibly some of John's doubt came as a result of the prevailing views of what the Messiah would do. Jesus cured his doubts by showing to the messengers the things the Messiah did.

When Jesus says that John was Elias He did not teach reincarnation. Bringing the nation back to God was Elijah's great work, in his day. That was John's great work in his. And the same Spirit empowered both.

Verses 16-24. Men grow up physically, but few advance beyond the child stage in their mental and moral development. "Like unto children." As was the generation to whom Christ came, so is the present.

Verses 25-30. Some childhood characteristics we should never outgrow, viz., the love of innocent childhood for the good, the humility of ignorance with the accompanying desire to learn, and the open mind to believe the things of truth that we are taught.

"Rest" in verses 28, and 29 has the sense of the rest of the Sabbath—six days to work, the seventh day to rest in the Lord and recover strength for the days to come. This can be gained only as we come to Jesus. Working with Him will make our week-day labors easier.

TREASURES OF THE KINGDOM

Chapters 12-14

Lesson for February 18, 1945

Golden Text.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1:17.

Chapter 12:1-30. There is an inherent baseness in man that makes him put obstacles in the path of him who would walk in the way of holiness to take all the joy out of that life; but strews the path to hell with flowers and enlivens it with song. And this is true even of those who would be known as saints. Because religious leaders have always been prone to load their fellow travelers with burdens grievous to be borne, even they have got the idea that if you would enjoy life you must walk in the way of sinners. Jesus taught no such thing. His yoke is easy and His burden is light. Only in the path of life do sorrow and sighing flee away and joy unspeakable take their place.

Because the disciples ate some grain as they walked the paths through the wheat fields on the Sabbath they were censured by those who would take happiness out of holiness. Because the Master healed the sick on the Sabbath they took counsel to destroy Him; and, even though this was not on the Sabbath, when the Master drove the evil spirit out of the man they blasphemed Him. Religiosity sinks to a new low when it would rather keep a devil in a man than to have him driven out by the One whom they envy and reject.

Verses 31-42. Would such repent if the Lord gave them a sign? Yes, if the devil would have repented if the Lord had turned stones to bread. Else, NO.

Verses 43-45. The evil spirit of idolatry was driven out of the people of Israel as a result of the exile; but in its place came seven others even worse to torment that nation.

What is true of a nation is just as true of the individual. If you drive out one evil and do not replace it with a positive good, other evils will enter and worsen rather than improve your state.

Verses 46-50. There are families of races and nations and languages, but spiritually there are but two,—the children of God and the children of the devil. They who do the will of God are His sons and daughters; they who do the works of sin are the children of the devil. There is no medial group.

Matt. 13:1-43. The kingdom of heaven is not natural to this earth. It was brought to earth from heaven. It was brought nigh to all the sons of men. As men forsake the world and are translated into the kingdom of God's dear Son, they take the first step towards the entrance into His everlasting kingdom. During the interim they are in the world but not of it.

All and each of the parables of this chapter teach certain aspects of divine truth, as it is related to the kingdom of heaven among men.

Verses 44-46. These two parables are part of the printed portion of today's lesson. It seems to me, in harmony with the interpretation usually given the other parables, that the man in both parables is the Son of man. The field is the world. The treasure is the souls of men, each worth more than the whole world. The pearl of great price is that collective body of mankind known as the church, the body of Christ, redeemed from among men out of every nation, kindred, and tongue. The price that was paid to redeem mankind, first to the entire race in general, and then to the body of believers particularly, was the precious blood of Him who though He was rich, yet for our sakes became poor that we through His poverty might become rich.

There are other lessons that can be learned. If the Lord was willing to pay such an extraordinary price for us because He loved us, should we not also, with Paul, be willing to suffer the loss of all things so that we might win Christ? Shall we put a lower valuation on our own souls than the Lord has put upon them? If He considers us so precious that He was willing to go to the utmost to buy us for Himself and heaven, shall we esteem ourselves only fit for hell and the everlasting burnings?

Chapters 13:47-14:36. In all spheres of knowledge we are just standing on the brink of the sea. We are just beginning to learn. So also in the sphere of knowledge of things divine. With every hour of study and meditation we come upon new fields of revelation. Yet now we see through a glass darkly. What will it be when we shall see face to face and know fully even as also we are fully

known? Unbelief and selfishness hinder our growth and darken our understanding. May we get rid of both. He who fed the five thousand with plenty to spare will be able to supply all our needs, according to the riches of His grace. Come and be filled.

JESUS, THE SON OF GOD.—Matthew Chapters 16, 17

Lesson for February 25, 1945

Golden Text.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matthew 10:32.

Chapter 16:1-12. One extreme begets another. The Pharisees and the Sadducees were the two extremes in the religious life of the Jews. The Pharisees were the fundamentalists and the Sadducees the liberals of their day. They both had teachings that were as evil leaven. Christ tells His disciples, not that they had to be one or the other but that they were to beware of the leaven of both. The Lord condemns the hypocrisy of the one and the truth rejection of the other. No one school of thought has much to boast of; it were well if all sought to find their own errors to eliminate them.

Verses 13-20. The lens through which each individual looks upon the world has much to do with the nature of the image imprinted upon the brain. Possibly none of us look the same to two different individuals. Even so our Lord appeared different to the people of Palestine. All acknowledged Him to be unusual, but their final judgment varied from "blasphemous deceiver" to the "Son of God." We see in others what we do because we are what WE are. Because the disciples were honest seekers after truth they saw in Him the Son of God. But it is only as the Spirit of God reveals this to us that we can perceive this, for spiritual truth can not be perceived with the natural understanding.

Interpretations of the Bible vary, but the truth never does.

Verses 21-23. All men are affected by the thought life of the times in which they live. When Peter rebuked our Lord for foretelling His rejection and death he was thinking according to the then prevailing conception of the Messiah and His work. Had the other disciples had the same freedom of speech their words would probably have been expressive of the same thoughts. But to think as the masses think is more often wrong than right. The word "savourest" implies a habit of thought. Can you say that you have the mind of Christ so fully that the thought life of the times in which you live never moves you into a position antagonistic to the things of God? If so, condemn Peter. But I am sure that if we make a diligent search into our own thought life we will find our own thinking in great need of readjustment and even of crucifixion.

Verses 24-28. I wonder who first coined the phrase, "Self-preservation is the first law of nature." How much of soldiers would men be on the battle fields of the world if they really believed that? And how much of a Christian soldier would he be that believed that? No, the soldier hero lives and fights and dies for something outside himself. And to the extent that that false philosophy permeates his thought life, to that extent he will be a self-seeking coward. "He who lives for self alone lives for the meanest mortal known." He who lives and dies for his country may be esteemed great; but he who is willing to live or die for God and the salvation of others is greatest of all. They who put a high esteem upon the body usually undervalue the soul.

Chapter 17:1-8. After confession comes further illumination. It was after the disciples confessed Jesus to be the Son of God that they were privileged to behold His glorious transfiguration on the Mount. It was after Peter said, "Thou art the Christ," that

he heard the voice from the Shekinah cloud saying, "This is my beloved Son."

Did Peter speak unwisely on the mount? The Master never rebuked him. Why should I find fault? Was it wrong that he called Jesus "Lord"? Was it improper that he should desire to provide temporary shelter for Jesus and His heavenly visitants? Was it a mistake to say, "It is good to be here"? Was it a sin to desire a continuance of this heavenly experience? No, a thousand times NO. Who would not desire the prolongation of such an experience, or later repetitions of it? But we can not abide permanently on the mountain. In the valley below is sin, and all the powers of evil doing their dreadful work. Thither you and I must follow the Master, and if we would not suffer humiliating defeat we must follow Him in hours of fasting and prayer, after which and not without we will have power to overthrow the citadels of Satan.

He calls the disciples who tarried below a faithless and perverse generation. With their little faith they had done much, but in this they failed, and failed because of unbelief. What have you done, or even tried to do?

Verses 22-27. A fisherman dropped a stater. A fish gobbled up the shining silver. That fish bit at Peter's hook. That stater paid Peter's and the Master's shekel of the sanctuary account. God has strange, but unfailing ways to supply my needs and yours. But do not look for a dime in the mouth of the fish if you need money for the movies or for cigarettes.

JESUS TEACHES FORGIVENESS

Matthew 18; 20; 22:1-33

Lesson for March 4, 1945

Golden Text.—If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matthew 6:14, 15.

Matthew 18:1-6. In the few years of my life I have met some giants in the field of human endeavor, and with no exception they have always acted without ostentation. It is the small underling who desires to show you his importance. And I have reached the conclusion that a man's greatness is in inverse ratio to his pride. The more pride, the less man.

Great preachers avoid all display of erudition and oratory; great saints make no parade of their virtues. "Let me be nothing, and let Christ be all in all," is the heart cry of all those who live close to God.

Verses 7-10. My flesh is my biggest troublemaker, and in allowing it to make trouble to me I also trouble others. Before I find fault with others and complain of their ungodly conduct, let me do some serious self-examination and self-surgery. Better to drown with a millstone tied around my neck now than to drag others with me into the doom of hell fire later.

Verses 11-14. The god of war and all his devotees glory in the destruction of men and nations; the Lord of glory and all His children find their joy and glory in salvaging the wreckage of humanity and making them heirs of salvation and of glory.

Verses 15-20.—We have here a Scripture that is much taught but little practiced. At times we make earnest efforts to bring the lost to Christ, and how we rejoice when we can announce that we (our little congregation) had an ingathering of fifty souls! But we do little after they are in the fold. There is no man on earth who doeth good and sinneth not. What do we do for our brother when he sins? If he sins against others we say it is none of our business. If he sins against us we get angry and cut him cold. And when he leaves the church we are glad—a good riddance. In all congregations there are many ex-members. They have drifted away, and no effort was made to stay the drift or to reclaim the wandering. These verses

plainly state the urgency of repeated and increased effort to recover the erring brother to a life of holiness.

Verses 21-35. The rabbis taught that to forgive an offender twice was about the limit of forgiveness. Christ had told the disciples that unless their righteousness exceeded that of the scribes and Pharisees they could in no case enter the kingdom of heaven. Possibly with something like that in mind and anxious to outdo others Peter asked the Lord if forgiving his brother's offences seven times were enough. Back came the answer, "Until seventy times seven," so often that you cease keeping track of the offences or their number.

And to make plain the reason why He tells the parable of the unforgiving debtor. The ten million dollars that this man owed to the king was forgiven him because the king had compassion upon him. The man's begging for time to meet his obligations meant nothing unless it reveals the man's inability to face facts. A debt of such magnitude is impossible of payment by a man who has nothing. It is a picture of the debt we owe to God. We can never pay it, and the only way the record will ever be cleared is by the Lord's forgiveness.

But the first man this wastrel met was a poor man who owed him seventeen dollars. And he wasn't quite sure of that. It may have been settled. But he is no mood to waste his sympathy on the poor. He grabbed him by the throat and said, "If thou owest me aught, pay me" (Greek). The poor fellow begged for a little time (and he could have paid the debt) but it was refused him and he was made to suffer, with nobody the beneficiary. An unforgiving spirit makes us all the poorer.

Were these fellow servants tattletales? By no means. Some things are everybody's business. When you abuse the underprivileged it is my business to interfere and stop you if I can. If I saw you abusing your own dog, not mine, I would stop you if I could. And of all despicable souls there is none more so than he who is always asking for things that he would refuse with insult to others. I am glad they told the king. And if you act like that in spite of my pleading, I will tell my King about you.

Can you lose your standing as a forgiven sinner before God? I think so. And there are other scriptures that to me substantiate that belief. But if you think otherwise, this scripture gives you no consolation if you demand of your fellow men your pound of flesh. For it plainly teaches that God will not forgive the unforgiving. Then you never had anything.

CROSS-BEARING

(Continued from page 39)

so society also asks and encourages me to carry my cross. The greatest motivating power and force which encourages me cheerfully and faithfully to go through life, bearing all the reproaches and persecutions of men, is love. That love holds one and keeps one in the Father's hand. Jesus bore a far heavier cross than mine, and if I truly love Him as I say and sing, I will carry my cross, for Jesus' sake. The fact that God gives grace equal to the weight of the cross should encourage any one to press on. Lastly, my expectation of the future glory spurs me on, for there is a rich reward for enduring the cross. I Tim. 2:12. Where there is no cross, there will be no crown. "Come unto me . . . ye that labor and are heavy laden." Yes, Lord, I'll come and carry my cross, for Thy grace is sufficient for me.

Scottdale, Pa.

YOUNG PEOPLE'S MEETING

BY THE Y. P. B. M. EDITOR

HOW I KNOW I AM SAVED.—I John 5:1-21

Topic for February 11

MOTTO

"He that believeth on the Son of God hath the witness in himself."

GIST OF THE TOPIC

It is important that we know whether or not we are saved. To think we are saved when we are not is certainly very dangerous. But to doubt God with reference to our salvation is sin also.

The Word of God presents the conditions of salvation. We must turn to the Scriptures and learn what they are and inquire of our own hearts whether we have met them. Sometimes people have difficulty in believing that God will hear them; they are not sure their sins are forgiven. But God's Word is sure. We need not hesitate to claim the promises after having met the conditions.

Jesus says we prove our love for Him when we keep His commandments. Are we sincerely desirous of learning His will and of obeying it? Art we learning to love His Word? Do we pray in sincerity? Are our prayers answered? These are simple questions whereby we can discover whether we have received salvation. To be able to answer affirmatively does not mean that we must be accomplishing unusual things for God. The Bible speaks of faith as small as a grain of mustard seed, but it is a growing faith.

Each Christian must examine himself. He can tell if his heart is sincere. "Beloved, if our heart condemn us not, then have we confidence toward God" (I Jno. 3:21). If some doubt comes to us, let that be an occasion for searching our hearts for sin. But let us never doubt God. Doubts may be only a matter of feeling. John repeatedly writes, "We know." Not once does he say, "We feel," when offering a test of salvation. John knew that the promise of God stands sure. He knew that he had met the conditions, therefore he could say with confidence, "We know [not feel] that we have passed from death unto life."

OUTLINE STUDY

- I. **I Know What Conditions I Can Claim.**
 1. Receiving Jesus as my Saviour.—Jno. 1:12, 13; Rom. 10:8-13.
 2. Repenting and confessing my sins.—I Jno. 1:7-9; Acts 3:19.
 3. Surrender and obedience.—Luke 14:33; Jno. 12:25.
- II. **I Know the Work of Grace—God Is Working.**
 1. The witness of God's Spirit with mine.—Rom. 8:16; I Jno. 2:27.
 2. The proofs that this is the Holy Spirit.—Gal. 5:22, 23; Jas. 3:17, 18.
 3. Doing righteous works.—I Jno. 2:29.
 4. Ceasing from known sin.—I Jno. 3:6-9; 5:18.
 5. Loving our brother.—I Jno. 3:14.
 6. Answer to prayer.—I Jno. 3:19-22.
 7. Inwrought desire working out.—Phil. 2:12, 13; Rom. 5:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Know."
2. How to Know My Salvation.
 - a. My faith.

- b. My acceptance.
- c. My turning from sin.
- d. My obedience to God.
- e. God's work in me:
 - Of desire for the right.
 - Of love for God.
 - Of love for others.
 - Of hatred for sin.
 - Of power over sin.
 - Of the fruit of the Spirit.
- f. God's work for me:
 - Answer to prayer.
 - Spiritual blessings.
 - Leading my life.

For Seniors

1. Assurance in Meeting the Conditions.
2. Assurance in Experience with God.
3. Using the Word to Test My Experience.

QUESTIONS FOR STUDY

I Doubt.—Why do doubts arise in the mind of a Christian? What should be our attitude toward doubts? How may we know that doubts are not the promptings of the Spirit telling us of sin in our lives?

I Feel.—What is the place of feeling in Christian experience? Must we wait for feelings before we can have assurance? How can we control our feelings in the matter of assurance? How may we distinguish between fact and feeling?

I Know.—What are the distinctions between assurance and presumption? Should we look for new experiences continually as an assurance of our standing with God? How does assurance affect the possibility of our sinning? Can we be saved without knowing it?

SEED THOUGHTS

You have a valuable house or farm. It is suggested that the title is not good. You employ counsel. You have the deeds examined. You search the records for mortgages, judgments, and liens. You are not satisfied until you have a certificate, signed by the great seal of the state, assuring you that the title is good. Yet how many leave their title to heaven an undecided matter! Why do you not go to the records and find it? Give yourself no rest day or night until you can read your "title clear to mansions in the skies."—Talmage.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

"And hereby we do know that we know him, if we keep his commandments" (I Jno. 2:3).

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I Jno. 2:29).

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I Jno. 3:9).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I Jno. 3:14).

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I Jno. 4:13).

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I Jno. 5:10).

LESSONS IN PRAYER.—Luke 11:1-13; I John 3:19-24

Topic for February 18

MOTTO

"Teach us to pray."

GIST OF THE TOPIC

The greatest lessons in prayer are to be learned from Jesus. He demonstrated to us the true spirit of prayer. He expressed His thanks and presented His petitions with appreciation and expectation. All that we have are gifts from the Father and we owe Him thanks for every one of them.

God has made every possible provision for our happiness and well-being. Our receiving is not limited in His giving. We are limited more by our willingness to meet the conditions of receiving what we ask for. When our prayers go unanswered, we should blame no one but ourselves.

One of the conditions of answered prayer is to present our supplications in the name of Jesus. This means more than attaching the phrase to the end of our prayers. It refers to our relationship with God; our standing in Christ. To be able to pray in His name we must be living in Him. This relationship is beautifully illustrated in the parable of the vine and the branches. John 15.

Among the many lessons in prayer we dare not overlook the significant suggestions in the model which Jesus used to teach His disciples to pray. Matt. 6:9-13. Observe the spirit of that prayer. Its content is more suggestive as to the nature of prayer than it is comprehensive as to the scope of prayer. It needs to be studied from the viewpoint of a learner and does not invite comments from the critic.

Although prayer is commanded, it becomes meaningful only to those who count it a privilege. We are told to pray because God knows it is necessary to successful Christian living. It must become habitual, but it dare not sink to the level of being a mere habit. It must include petitions, but it dare not be limited to requests. It is a communion in which Christians discover a growing intimacy with God.

OUTLINE STUDY

I. In the School of Christ.

1. The pattern.—Matt. 6:9-13.
 - a. The Father.
 - Hallowed.
 - Desired reign.
 - Desired support.
 - Desired forgiveness.
 - Desired keeping.
 - Acknowledged position.
2. Examples.
 - a. Of intercession.—Jno. 17; Luke 23:34.
 - b. Of submission.—Matt. 26:39-44.
 - c. In solitude.—Mark 1:35.
3. Precepts.
 - a. United prayer.—Matt. 18:19, 20.
 - b. Closet prayer.—Matt. 6:6.
 - c. Prayer without fainting.—Luke 18:1-8.
 - d. Humility in prayer.—Luke 18:9-14.
 - e. Forgiveness in prayer.—Matt. 18:23-35.
 - f. In Jesus' name.—Jno. 14:13, 14; Luke 15:16.
 - g. Abiding in Christ.—Jno. 15:7.
 - h. Believing prayer.—Matt. 21:21, 22.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Prayer."
2. Prayer Lessons of Jesus:
 - a. From the Lord's Prayer.
 - b. From His prayer in the garden.
 - c. From His prayer for His persecutors.
 - d. From the times and places of His prayers.
3. Teaching about Prayer by Jesus:
 - a. Forgiveness toward others.
 - b. Humility.
 - c. Faith.
 - d. In His name.
 - e. Abiding in Him.

For Seniors

1. The Great Teacher on Prayer.
2. Lessons on Prayer That Impress Me.
3. Prayers That Are Heard.

QUESTIONS FOR STUDY

How Do We Pray?—Does our submission to God's will limit our asking? How shall we intercede for the lost? According to the Lord's Prayer, must a Christian always be asking for forgiveness? Does our praying ever change the mind of God?

How Have Others Prayed?—Can we pray in the same way Christ did? Was Paul's prayer for the removal of his "thorn in the flesh" contrary to God's will? How could John "know" that we have the petitions that we desire of him? How could Elijah influence God to the extent of withholding rain from an entire country?

How Are We Commanded to Pray?—What does Christ mean by His command to pray "in my name"? Dare we thank God for goodness in our lives? See Luke 18:11. What is meant by praying "without ceasing"? How can we pray for all men?

SEED THOUGHTS

Talking with God

To stretch my hand and touch Him
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray.

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear.—Samuel W. Duffield.

True Prayer

I.

It is not prayer,
This clamor of our eager wants
That fills the air
With wearying, selfish complaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me His wealth He ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days.
God-favored, with all else forgot.

II.

It is true prayer
To seek the giver more than the gift
God's life to share
And love—for this our cry to lift.

It is true faith
To simply trust His loving will,
Whichever He saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark;
To sing, all days
Alike, with nightingale and lark.

—Jas. W. White.

HOW TO GROW IN MY CHRISTIAN LIFE.—II Pet. 1:1-11

Topic for February 25

MOTTO

"Grow in grace."

GIST OF THE TOPIC

It has been said that too frequently we direct our efforts to help people along in the Christian life who have no spiritual life in them. Regeneration and the growth following it are inseparable. He who wishes to grow must be certain first that he possesses real life.

Growth without nourishment is impossible. One may get along without eating for a short time, but while he fasts he is depending upon energy received from nourishment taken previously. Spiritual exercise, though highly important, cannot take the place of spiritual eating. The first thing a young Christian must learn is to feed upon the Word of God and to pray.

It is the law of life that all infant life forms must depend upon simple and easily digested foods and that these foods must be received frequently and in small amounts. Young Christians are not expected to probe deeply into the mysteries of God. But they must feed regularly upon "the sincere milk of the word." Exercise in the simple things of the Word will prepare them to receive later the "strong meat" belonging to full age.

Lack of appetite causes leanness of soul for many Christians. But an appetite can be developed for such foods as have been previously tasted and digested. Some have tasted the Word but have never digested it because the sin and insincerity in their lives produced spiritual indigestion.

Muscles grow strong with use. If you would be loving the love. If you would be patient, then exercise patience. Someone has said that we complain when in answer to our prayer for patience God sends tribulation so that we may become patient. Virtuous character and virtuous living go hand in hand.

Peter touches the keynote of growth in the word "desire" (I Pet. 2:2). Growth comes to those who desire it enough to get it. "If any man will do his will, he shall know of the doctrine." Growth is not difficult for it depends upon our sincere desire and willingness for the will of God to be done in our lives.

OUTLINE STUDY

I. Life Comes Before Growth.

1. Born again of incorruptible seed.—I Pet. 1:23; II Pet. 1:4.
2. Love before its increase.—I Thess. 4:9, 10.
3. Childhood before manhood.—Heb. 5:12-14.

II. We Grow Through Proper Feeding.

1. Feed on milk at first.—I Pet. 2:2; Heb. 5:12, 13.
2. Feeding on Gospel truth.—Eph. 4:11-16.
3. Stronger food for the mature.—Heb. 5:14-6:3.

III. We Grow Through Wholesome Exercise.

1. Diligence in exercising virtues.—II Pet. 1:5-8.
2. Diligence in guarding against dangers.—II Pet. 3:14-18.
3. Exercise of the inward working of God.—Phil. 2:12, 13.
4. Prayer and meditation.—Jude 20, 21.

5. Concern for one another.—Heb. 10:24, 25.
6. By abiding in Christ.—Jno. 15:4-10; Col. 2:19.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Grow," or its synonyms.
2. How to Grow in the Christian Life.
 - a. Being a Christian first:
 - Salvation through Jesus.
 - Born of God.
 - A babe in Christ.
 - b. What we are to feed upon:
 - The milk of the Word.
 - Fellowship with believers.
 - Think on spiritual truth.
 - c. What exercise we are to take:
 - Put off the old man.
 - Put on the new man.
 - Keep the commands of Jesus.
 - Pray.
 - Obey the voice of the Spirit.

For Seniors

1. Life and Its Proper Nourishment.
2. A Healthy Christian Environment.
3. Activities That Promote Growth.

QUESTIONS FOR STUDY

Hindrances to Growth.—How does prayerlessness affect growth? What is the Bible solution for the problem of the young Christian who finds no pleasure in growth-producing activity? How does sin affect growth? Will unknown sin hinder growth? Can we overfeed spiritually? How can growth be promoted in poor environment? Is there danger of our lives being sheltered too much so that we never grow strong against evil? What is wrong when our interest in spiritual things lags?

Helps to Growth.—How can we develop an appetite for Bible reading? What fruit should young Christians be expected to bear? How does exercise produce growth? How can the need for growth be impressed upon young Christians? Should we be selective in our Bible reading? Does the Bible standard for young and old people differ? How can spiritual pruning be an aid to growth?

SEED THOUGHTS

As the bud which abides in the light of the sun and receives the refreshing showers opens to the fullness of beauty and fruitfulness; so should the Christian character of the person who abides in the light of the Sun of Righteousness and receives the refreshing showers of God's Holy Spirit.—J. G. Lawson.

Word and work—the two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians, there must be both Word and work.—D. L. Moody.

You want to grow in grace. Then be sure that you are alive at the roots.—Sel.

It is not my strength that grows, so much as God's strength in me, which is given more abundantly as the days roll. It is so given on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting purer, nobler, wiser, more observant of His will; gentler, like Christ; every way fitter for his service, and for larger service, as the days increase.—A. Maclaren.

If you have nothing of the spirit of prayer, nothing of the love of the brotherhood, nothing of mortifying the spirit of the world, nothing of growth in grace, of cordial, habitual, persevering obedience to the

divine commands, how can it be that you have been brought nigh by the blood of Christ?—Gardener Spring.

All growth that is not upwards toward God is growing to decay.—Sel.

HOW TO EXPERIENCE GOD'S LEADING.—Rom. 8:1-14

Topic for March 4

MOTTO

"Quench not the Spirit."

GIST OF THE TOPIC

Christianity by its very nature demands that we give everything to Christ. We can be very happy in Him if we place full confidence in His purpose to direct our lives. Problems of guidance are often problems of faith. We are not quite willing to allow God to do the planning.

The Holy Spirit is here among us and within us to direct God's affairs on the earth. He is done with giving revelations and is now personally supervising Kingdom activities. He works through things at hand, using first of all the Word of God. His use of the Word is limited to those who know it. He also works through fellow Christians, parents, and ministers. By using these various means He impresses upon our inner consciousness the things He would have us do. We are not relieved of our own responsibilities of choice, but we depend upon Him to direct circumstances so that His will can be done.

The leading of the Spirit in our lives is made possible through our obedience to His voice. He will not speak to us in the great things of life if we have not practiced obedience to Him in the little things. We prove our willingness to be led by the Spirit by a submissive attitude toward God and toward His church. It is also manifested by our deliberate avoidance of questionable influences and by a definite separation from the world. God respects our choices in this life and when we open our hearts to His leading He will take complete control. He forces His leading upon no one. It is for those who are "willing and obedient."

OUTLINE STUDY

I. God's Instruments for Leading

1. The Holy Spirit
 - a. In the Holy Scriptures—II Tim. 3:14-17; Ps. 1:1, 2.
 - b. In the service of Spirit-called men—Eph. 4:11-16; Acts 28:28.
 - c. In the service of Godly parents—Eph. 6:4.

- d. In the Spirit's inner working—Rom. 8:9-14.

II. How To Experience the Leading

1. By fulfilling the conditions for leading.
 - a. Accepting the plan of salvation—Acts 2:37, 38; 3:19.
 - b. Walk in the Spirit—Gal. 5:16-18; Rom. 8:14.
 - c. Obey the teaching of the Word—Jno. 7:17; 8:47.
 - d. Submit to overseers—Heb. 13:7, 17.
 - e. Heed the voice of the Spirit—I Thess. 5:19; Eph. 4:30.
2. By rejecting the promptings of Satan.
 - a. In false prophets—I Jno. 4:1-6.
 - b. In conforming to the world—I Jno. 5:4; Rom. 12:2.
 - c. In following the lusts of the flesh—Gal. 5:19-21.
 - d. In refusing the truth and following Satan's lies—II Thess. 2:9-12.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text word, "Obey."
2. God Will Lead Me:
 - a. When I become His child.
 - b. When I do not grieve or quench His Spirit.
 - c. When I continue in obedience to His Word.
 - d. When I heed the still voice within.
 - e. When I keep myself unspotted from the world.
 - f. When I obey those over me in the Lord.

For Seniors

1. Personal Conditions for God's Leading.
2. How God Shows His Children the Way.
3. The Strength of a Spirit-led Life.

SEED THOUGHTS

A guiding hand I clearly trace
Along my earthly way,
A Father's hand, in power and grace,
Upholding day by day.

—Geo. O. Webster.

If our circumstances find us in God, we shall find God in all our circumstances.—Sel.
When God will guide, God will provide.—Adolphe Monod.

I Will Trust

I am glad to think
"I am not bound to make the world go right,
But only to discover and to do
With cheerful heart the work that God appoints.

I will trust in Him
That He can hold His own; and I will take
His will above the work He sendeth me,
To be my chiefest good."—Jean Ingelow.

I welcome all Thy sovereign will,
For all that will is love:
And when I know not what Thou doest,
I wait the light above.—Sel.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Ps. 32:8, 9).

"Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:24).

FROM CONESTOGA TO CONESTOGO

(Continued from page 43)

the one Sunday no automobile is allowed on the church grounds. These are but two of the thirteen varieties of Mennonites in Waterloo County.

The cemetery here was of interest. Just inside the fence along the church was the grave of Peter Martin and Anna Zimmerman, his wife. Peter died in 1831, at sixty-one years of age. His home was the place of worship when he came over and possibly he was the first to be buried here. There is a "J. M.," 1831, here too. David Horst (wife Magdalena Martin) was "born in Lancaster Kaunte, Pensylvania." Here are such familiar names as Reichert, Horst, Brubacher, Shantz, Eby, Mueller, Eshleman, Bowman, Kinsey, Snyder, Bricker, Weber, Burkhart, Gingrich, and Wenger.

At the book store I met the Alberta brethren who work day and night six months of the year, and the other six months they can give to church work, Bible school, and meditation. This year their two brethren, Stauffer and Ramer, had two weeks less in the first period. I also met some of the Ontario brethren who that morning were looking over a possible building to house the new high school which they are planning for.

After saying "Good-bye" to the Conestogo and a number of friends and brethren in "British Upper Canada," I entrained again for the United States, and after an extended lay-over in Buffalo I was homeward bound for the Conestoga country which I still call home, where loved ones were anxiously awaiting a telephone voice, "Hello, Mother."

Lititz, Pa.

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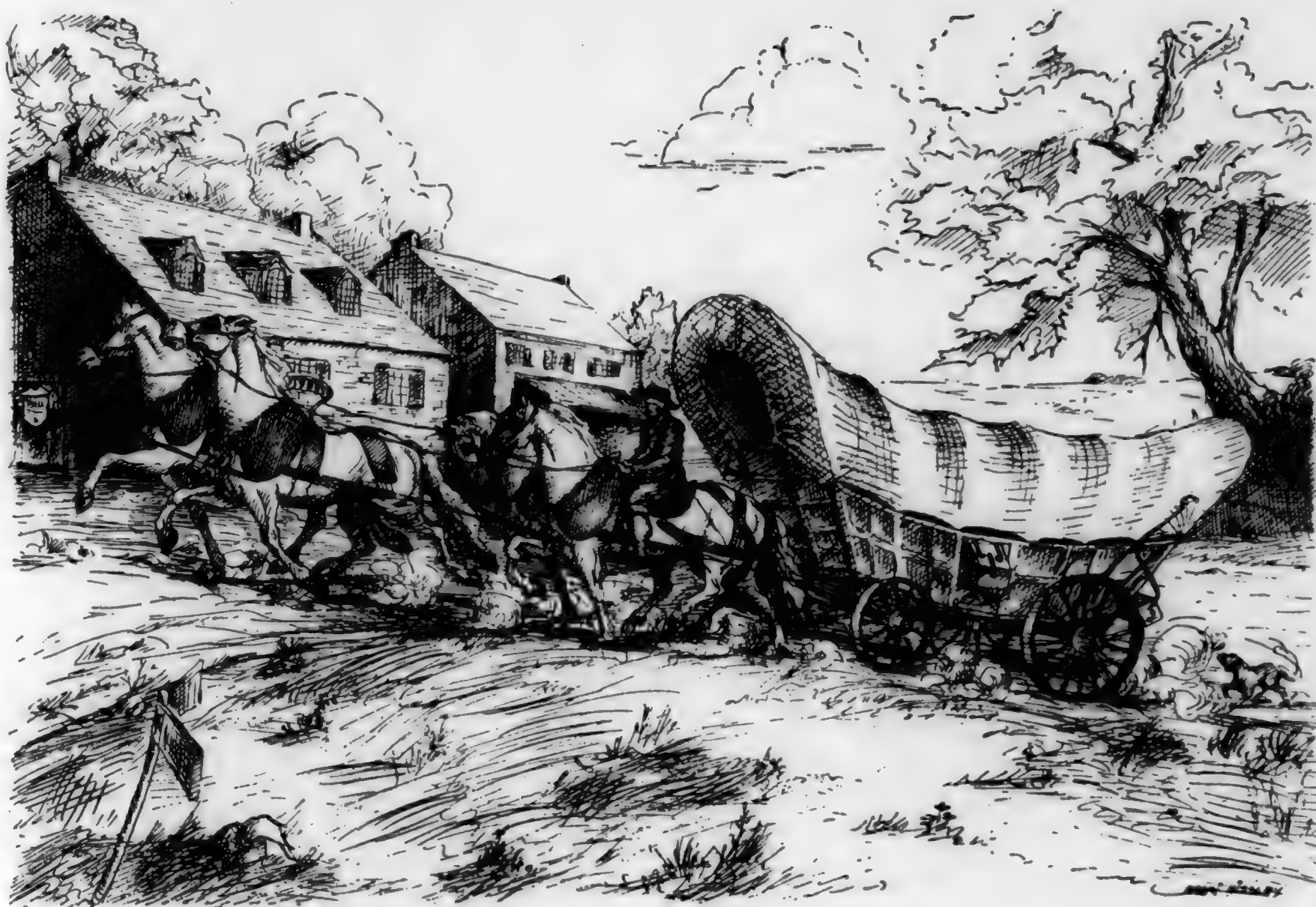
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March, 1945

CHRISTIAN MONITOR



Drawing by Naomi Nissley

On the Way to Market in Philadelphia

(See Article on Page 53)

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"AS UNTO THE LORD"

BY DOROTHY METZLER

The following is one of the prize stories among those submitted at the annual short-story contest at Eastern Mennonite School.



AMMA, look here. See what I did?" "Why, Elaine McCloy, that is the very image of your baby brother!"

Thus was the first recognition given seven-year-old Elaine's first portrait drawing. Indeed Mrs. McCloy had noticed that her little one's scratchings at three were more intelligible than most youngsters' at five, but this was the first she had seen her daughter's talents in a prospective light. As she looked at fuzzy-haired, big-brown eyed Elaine just now, Mrs. McCloy wondered at this artistic ability. Would it link with the dreams she already had for her first daughter? Artists weren't very common in their circle of friends, and although she used good taste in the family wardrobes and furnishings of the house, she didn't think plain, simple people had much use for the modern art trends in fashion designing and interior decorating.

Time fled on. "John," spoke Mrs. McCloy as they sat in their usual places by the blazing fire after the children had retired, "it just doesn't seem possible that Elaine will be ready for high school this September. Our family will be grown before we realize it."

It was a pleasure for Mr. and Mrs. McCloy to plan and talk together about their children, but this evening for a long time the husband and father watched the play of the flames with thought-indicating wrinkles in his forehead. "Yes, but Martha," he spoke, "just think how our dreams and plans for Elaine's education have changed. A year ago we were definitely planning on sending her to New Haven Bible School and now she will of necessity be going to Leekton High. If I just wouldn't have had this breakdown, and need to be away from the office a whole year, things would be different."

"Now, now, let's have no such talk, John. We're all happy that you are so much better, and Elaine has gotten over the disappointment well."

Little did Mrs. McCloy realize that the change in her daughter's attitude about attending Leekton High had come from a change of her heart. Elaine knew she would be expected to uphold the "plain people's traditions," as she termed them, but slowly, yet determinedly, she had decided that her home background was not going to keep her different from everyone else and from making a name for herself in this world.

Elaine's vim and vigor, together with her fine abilities along many lines, soon won for her a place among the more prominent of her schoolmates. She thoroughly liked all of her academic subjects, and her interests in extra things could easily be judged by the number of extracurricular activities in which she participated. With many duties she soon found her days very busy. Yes, even Wednesday evenings were too busy for prayer meeting, in spite of the fact that Mr. McCloy firmly held that all of the McCloy household went to prayer meeting if they were at all physically able.

After her first two years at Leekton High, Elaine's friends were making discoveries about her. One day Jim Tweed, her co-work-

er on the Leekton Weekly, in discussing Elaine to another fellow said, "You know, Lou, that girl isn't half bad. She's got brains, talents, and fun in her too. I used to think she wouldn't be good for much along the social line because she never talked about anything like that but Sunday-school class meetings and literary societies, but since the junior party I've decided that she is as gay as any belle."

"Why this exposition, Jim, ol' pal? Gettin' ready to ask her to the Christmas party?" Jim's face reddened, but before he could answer, Lewis continued, triumphantly, "Well, you needn't sweat over the speech you want to make to her because I've beat you. She is going with me!"

As Elaine became more involved in the things of the outside world, Mrs. McCloy spent more time than ever in prayer for her daughter. Often she was grieved at the lack of concern on Elaine's part for spiritual things

KADESH-BARNEA

**They came to the very threshold,
But they never entered in;
They came to the gates of Canaan,
But they perished in their sin.**

**On the morrow they would have entered,
But God had shut the gate.
They wept, they rashly ventured,
But alas! it was too late.**

**And so we are ever coming
To the place where two ways part.
One leads to the Land of Promise,
And one to a hardened heart.**

**Oh, brother, give heed to the warning,
And obey his voice today;
The spirit to thee is calling,
Oh, do not grieve Him away.**

**Oh, come in complete surrender,
Oh, turn from all doubt and sin;
Pass on from Kadesh to Canaan,
And a crown and kingdom win.
—Dr. A. B. Simpson.**

and at her apparent disregard for the wishes of the church and of her mother.

Great was the excitement among the Leekton seniors as they prepared for the presentation of "The Lass of Hazelton," their class play. "But if Elaine directs the stage settings, who will be the main character?" asked the chairman of the Personnel Committee.

"I really believe Joyce could do that because there just isn't anyone who can do up the stage like Elaine can," added another committee member.

Thus it went that Elaine was given a part which helped to make the play the grand success. The backgrounds she painted for several outdoor scenes in the play brought comments from many in the audience.

All too soon for Elaine and her classmates their commencement day arrived, and in the presence of many friends they received their diplomas and were now supposedly ready to face the world.

Elaine's plans for the future were not certain. Of this one thing she was sure, however—in at all possible she was going to further her training in art and find a career along that line. One evening as her daughter was poring over a number of school catalogues, Mrs. McCloy tenderly implored, "Elaine, won't you give more serious consideration to one of our three church schools?"

"Yes, Mother, I have been, but the possibilities for what I want are so much greater at the state university or even Mt. Friesen."

"Oh, Elaine, didn't you promise that you would not go to the state university? If you would only in a small degree at least realize how much you would receive from consecrated Christian teachers and from the development of Christian friendships!" Mother's face showed lines of deepest concern and even of fear. What if Elaine would go to one of these places?

"Well, Mother, for some time I've been looking at the catalogue from Mt. Friesen and I think I'm ready to make my decision in favor of that place. That is a Christian school, you know."

The first day of September that fall found Elaine entering the portals of Mt. Friesen College, a homey little interdenominational college nestled in a campus of beautiful elms in a little New England town.

Elaine's home training had had some influence on her, and in a group of professed Christians she was considered a girl capable of Christian leadership. True it was that Elaine was free from bad habits and had never begun attending the movies, but at heart she was not a faithful follower of the One whose name she bore as a Christian. However, she did her part as Y.W.C.A. secretary well, and their work of helping to entertain the girls, sponsor sales, ice cream festivals, and such things was successful. Also the young artist was making fine progress in her training. Her best work was with people and costumes, and before long her teacher prophesied that she would be a fashion designer.

If it would have been possible for this teacher to see into the future, she would have realized the folly of such a prediction. Elaine had been wool-gathering in her mind during a class lecture one day, but she became conscious of her surroundings just in time to hear Professor Higgins say, "The beautiful ideals of the man Jesus would truly be the basis of an ideal world order. He seemed to possess more of that divine nature, which we all have to some degree, than most of us. It is the noble record of His life and martyrdom to the cause of truth that causes many people to follow His example and teachings."

"This man Jesus," "more divine than most of us," "martyrdom to the cause of truth"—Elaine's mind rushed on. No, surely—the professor wasn't talking about the Jesus she had always been told about at home, in Sunday school, and in church—not the Jesus who died on the cross for the sins of the world. Then through Elaine's mind marched the host of Bible stories she had heard so often, the Bible verses she had one time learned so well. Why, she had nearly forgotten many of them. Were they just the myths and tales that her parents chose to tell her when she clamored, "More stories. One more, please"? Was this Jesus just the hero they painted up the most for her in her hero-worshipping age? Some reason or other had caused the tales about this Man to linger most vividly in her

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CHRISTIAN MONITOR

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FROM WITHIN

BY ELISABETH HORST



PAUSING for a moment on the threshold of the Little Valley Church, Alta raised her eyes and viewed the congregation before her. They, with John, were awaiting her coming.

The beauties of the spring day and the pleasant surroundings vanished. The sacredness of the moment gripped her. These were John's people and hers too. By the leading of an unseen hand she had come to this moment, and with this assurance she started gracefully down the aisle, followed by her bridesmaids. John who had entered a side door at the front of the church, stood before the altar, waiting for her. From an adjoining Sunday-school room came strains of music from a quartet, singing "Jesus Leads."

As Alta approached the altar, an aged minister stepped forward, and the sweet melody died softly away in the dells of the surrounding mountains.

Following the ceremony, John, Alta, and the rest of the bridal party took the seats reserved for them. Again soft tones from the quartet filled the room and echoed out among the wooded forests of the mountains.

In a simple Spirit-filled message an uncle of the bride drew the thoughts of the waiting listeners to the necessity of being prepared to meet Christ, the coming Bridegroom.

The service was over, and the mountain folks slowly wended their way homeward over the rugged mountain paths.

John and Alta, with a few close friends, returned to the little place up the valley which was to be their home in this rural mission field.

At the same time a large auto rolled quietly down the valley road and on to the smooth highway beyond. One of the occupants spoke,

"Miss Johnson, of all the brides I have seen, she was the most beautiful. It was very nice to have a seat in the front of the church. We could not have wished for a better view of everything."

"Yes, I wanted to see Alta as she came down the aisle. She had promised me long ago that I should have a seat of my own choosing, and that was my choice, nor was I disappointed that we could see so well."

"I haven't been able to decide yet just what it was about Alta that impressed me so, for her facial beauty is not outstanding. But there is something so sweet, so pure and saintly about her that gives her a beauty few folks have."

"You must live with Alta to know her, Mrs. Gahler. And to know Alta is to know her Lord. In all my twenty-five years of teaching and traveling I have not met another girl

like her, but then I have known few other girls so well.

"Alta came to Mother and me the first year of my illness. I was depressed by the loss of my vocation and the fact that my aged mother was caring for me when I should have been caring for her. Mother's strength was failing; we could no longer do alone, and then Alta came to us."

Thoughtfully Miss Johnson gazed into the distant mountains. The car glided over the highway, and still deep in thought she continued to look into the distance.

"Yes," reminded the waiting Mrs. Gahler.

"Oh, yes. Where was I? What a burden was lifted from me when I realized what full confidence we could place in Alta!"

"Working for us had appealed to her because we did not need her evenings, and Sunday she was free to do as she wished. This left her free for her beloved mission work. In fact, the work for us was secondary. Not that she did not do her work well, for to Alta if a thing was worth doing at all, it was worth the best she could do."

"A little motto on her dresser was the motive of all her labors. It read, 'Heartily as unto Christ.' Upon my inquiry one time, she told me, 'Miss Johnson, if I can't do a task heartily as unto Christ, it is not for me to do. That is why I did not stay with the folks on Elmwood Avenue. I could not serve liquor heartily as unto Christ when I knew it was so defiling.'"

"Oftentimes Alta spent her evenings with the mission folks in visitation work or prayer services."

"But didn't it disturb you when she came in late?"

"Alta didn't come in late. If she was not in by ten, we knew something unusual had happened."

"One evening she came in, her face beaming with radiance."

"'Miss Johnson,' she called, 'are you asleep? I have something to tell you, something that is different. You remember Margaret, that wretched bit of a girl I told you of? Remember the horrible things she had hidden in her life?'"

"I remembered. If ever there was trash,

it was Margaret. I had rebuked Alta severely for mingling with such folks, but her calm reply was, 'Miss Johnson, Margaret has a soul the same as you and I.'

"'Well, Margaret and Joe are living—'"

"'Yes, yes, I know where they live. I know they are Christians, but what is the news?' I demanded with excitement."

"'Margaret is the mother of twin girls!' she exclaimed, her dark eyes gleaming. She was as proud as if they had been her own little nieces. For two months Alta rose early and walked the seven blocks to Margaret's to get those babies started properly in life. Our breakfast was never late either."

"Then summer was coming, bringing with it the terrifying city heat, and Dr. Gordon ordered me to leave the city. Mother, as usual, went with Charles and his family to the seashore, but no seashore for me this year with Charles' family. His four young ones turned loose for the summer were too much for my nerve-racked body. Rest and quiet were what I needed. Where would I go?"

"Monday morning, when the sheets were waving rhythmically in the breeze, Alta came to my room. I had remained in bed that morning to rest and to wonder where I should spend the summer. I had had my share of institutional life. No rest home for me; also I was unable to travel far."

"'Miss Johnson,' she began, 'I know girls are hard to find, but Mother wants me to come home for the summer. You will find someone else to take my place, or—'"

"The clouds broke heavily about me. Mother gone, Alta leaving, the dreaded heat of the summer coming, and I a mass of helpless nervousness. Nowhere to go. No one to help. Letting go of myself I heaped all of my trouble upon Alta and blamed her for it. I regretted it at once. I knew I had been unjust with her."

"She left the room, but returned smiling, with a small glass of medicine in her hand. I willingly took it."

"'Now,' she said, 'forget all those apologies. I am sorry I aroused your anxiety. I have something else to say. Mother says that, if you care to, you may come with me and spend the summer on the farm. If you choose to stay with us, I will come back with you in the fall.'"

"I sent a wire to Mother, spoke to Dr. Gordon, and asked advice of several friends. A week later I lay in the southeast room of the old stone house at Alta's home."

"Bidding me good-by, Dr. Gordon said, 'Ten miles are not far these days. When you need me, give me a call; but remember, we doctors are busy men.' Then turning to Alta with a smile, he told her, 'Don't you overwork caring for her. Let her do that herself,' and then he was gone."

"The lowing of the cows awakened me. I raised myself on my elbow to find Alta waiting on the opposite bank of the stream, which flowed by the house, while the cattle quenched their thirst. Tripping lightly, she crossed



the steppingstones and drove the cattle into the stable. Was this a new Alta I was seeing, our gentle, refined helper, so much at ease among the herd?

"I was soon to learn that there were none of the many tasks about the place that Alta was not familiar with. She was never idle. There were the morning and evening chores, the summer canning of fruits and vegetables, numerous household duties, and now and then she was found faithfully sharing the work of her father and brother in the harvest field.

"For several weeks Alta brought breakfast to me in the southeast room; then one morning I ventured down and ate breakfast with the rest of the folks. This let me in on the secret strength of the home, the tie which bound them together and gave them one common outlook in life. At first I felt as an intruder and a stranger in the circle, but the warmth they radiated as they sang, prayed, and worshiped together put me at ease, and from within my own heart rose a deep gratitude for having had an insight into this home."

"But what of the mountain folks and John? How did Alta come in contact with them?" inquired the attentive Mrs. Gahler.

"I'll soon come to that.

"One Saturday afternoon Alta, looking me over carefully, said, 'I do believe I have never seen you look so well.'

"Yes, Alta,' I said, 'I do feel stronger than I have for a long while. The hours spent outdoors are doing wonders for me.'

"If you feel strong enough, Miss Johnson, I should like very much to have you go with me to the services tomorrow morning. The service will not be long tomorrow, and if you become weary before it is over, you and I will come back whenever you choose."

"Before this I had spent the entire time at Alta's home, except for an occasional business trip to the city or a peaceful drive now and then through the country."

"And did you go with Alta?" inquired Mrs. Gahler.

"Yes, and the rest of the summer too. Greatly surprised I had been to find how refreshed and rested I was when we came away from the service. I thought the day had passed when I could sit through worship service and not be weary and overdone the following day.

"Having met him only several times before, I had a new appreciation for John this particular morning as his clear, strong voice led the congregational singing, and I realized it was their common faith which drew the two to one another.

"John had always claimed Alta's Sunday evenings, and now that she had come to the country, thus dropping her activities at the city mission, he claimed other evenings too.

"Each time I saw them together, I knew the time was not far off when I could no longer lay claim to Alta, but I did not worry. She had promised to go with me to the city for the winter, and I was confident she would give me ample warning as to her leaving."

"Is John a minister, Miss Johnson?"

"Yes, Mrs. Gahler, he is, and a farmer, too."

"It is puzzling to me, Miss Johnson, how a country girl like Alta could adapt herself so well to city life and city folks. Nothing ever seems to worry or fret her; she goes about everything with the same ease and grace."

"Alta's strength, Mrs. Gahler, came from the fact that she was confident that whatever came had a purpose in her life."

Alta's life was not all sunshine. She had her trials as well as other folks. Had Miss Johnson known the entire story, she could have told Mrs. Gahler about Alta's reaction to John's becoming a minister. She recoiled at the thought of being a minister's companion. She did not want to be one. There were other things in life to do. She did not have to be John's wife. But then—she knew this was God's choice for her. This was the work to which He was calling her, but she was unwilling.

Alta was unhappy. Those about her realized she had lost her song. They saw the light of radiance slowly fading from her face, and rejoiced to see its return.

John had sensed the fading radiance and asked if he had caused some offense.

Bursting into tears, she told him, "John, I can't! I won't! The task is too great! I can't be a minister's wife! I don't want to disappoint you, but I'll never—I'm not—"

Tears fell rapidly and the girl wept bitterly.

"Listen, Alta," John spoke calmly, his voice full of tender sympathy, "of course, the task is too great, but our Father's grace is sufficient. He does not ask us to go alone. He will increase our strength."

All was still except for the tick of the mantel clock, and an occasional sob from the weeping girl.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding," Alta; follow where He leads." John spoke softly, reverently, and waited.

Lifting her face, streaked with tears, and



THEY AIN'T FOOLIN' US A BIT

Awalkin' down a country road,

When the sun is overhead;
Though there's snow upon the hillside,
An' everything looks dead;
An' the squirrel has stopped his chit-chit,
An' there's no livin' thing acreepin';
They ain't foolin' us a bit,
'Cause we know they're only sleepin'.

They're jus' waitin' for the springtime,
When the sun grows warm an' bright;
Then they'll come out an' stretch an' climb,—

An' grow with all their might.
An' they'll be glad the winter's over,
Jus' the same as you an' me;
When the fields are filled with clover,
An' there's the hummin' o' the bee.

An' you hear the lambs ableatin',
From the pasture fields anigh;
An' the flowers all nod their heads in greetin',

As you go to pass 'em by;
An' the birds up in the treetops,
Sing their pretty little songs;
An' somethin' in your bosom pops,
'Cause the world jus' ain't got no wrongs.

Oh, it makes us glad all over,
Jus' to think that far ahead;
Though the fields are bare of clover,
An' everything looks dead;
An' the ground is hard as grit,
An' there ain't a sprout apeekin';
They ain't foolin' us a bit,
'Cause we know they're only sleepin'.

—J. Russell Shotwell.

looking above, she said, "Yes, Lord, I will trust Thee," and again her face was filled with radiance.

* * *

Again Miss Johnson spoke: "Fall came, and Alta and I returned to the city. I was well and strong again, but Dr. Gordon forbade my return to teaching, saying if I did I would soon be back where I had started three years before.

"Mother's passing and the sudden departure of Alta's father bound the two of us together in our common griefs."

Spring had come at last and Alta had gone home to be with her mother a while before the wedding.

* * *

"At first Alta's mother was somewhat reluctant to see John and Alta go into mission work in a mountain community. When they told her that the Mission Board had called them into service, she was pleased.

"To Africa?" asked the mother delightedly.

"No."

"To India?"

"And John shook his head.

"Not South America?"

"No, Mother, to Little Valley in the western mountains!"

"A cloud crossed the mother's face, and for a moment she sat deep in thought. Then looking up, she said, 'Go, my children. He needs you there. I had hoped you could go to Africa; that sounds more important, more honorable, you know. I had always anticipated foreign labor for you. God has always been better to me than I deserved. This way we will not be entirely separated from each other. I can look forward to home-comings, many more than if you had gone to Africa.'

"Their home, Mrs. Gahler, is an humble little place just a little way up the valley beyond the church. If it were not for the two of them, the place would certainly hold no attraction for me, but they will be as happy as if it were a mansion. Its surroundings are lovely, and it will not take John long to improve the appearance of the little house.

"Inside it is cozy but very simple. It is just as Alta wanted it. She had said, 'Only the necessities, John. If we are to be one with the people, we cannot live too far above them. I want them to feel welcome in our home and free to invite us into theirs.'

"I know they are going to love you, Alta. You will not be long in winning their admiration," was John's reply.

"I had secretly hoped to plan Alta's wedding. Well, not really that, Mrs. Gahler, but I wanted to furnish Alta's clothing for her.

"When I made this suggestion, Alta brought from her room a piece of white material. 'I have this, Miss Johnson. It will make up beautifully and will launder easily. I feel it is foolish to have a dress that I must be afraid to wear and perchance spoil. I don't want a dress to store away in a trunk, and then some day when it is yellow with age, give it to someone who will wear it and have no appreciation for it.'

"I wanted to get flowers for her, but she refused. 'John would not like it. You know I shall be a minister's bride. I would rather, Miss Johnson, you would bring them sometime you come to us, and we shall all enjoy them together.'

"One day as she sat sewing on her wedding dress, I slipped the little white Testament into the folds of the material. Teasingly, she questioned, 'May I carry this as I go down

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MENNONITISM IN PHILADELPHIA

III. Marketing

BY CLARENCE Y. FRETZ

Bro. Fretz touches a phase of life which not only figured largely in the experiences of Mennonites in Colonial and later times, but which still has a large place in the lives of Mennonites of Eastern Pennsylvania. The illustration on the front cover was drawn by Sister Naomi Nissley and is intended to show a Mennonite farmer on his way to market in the famous wagon developed for this purpose in Colonial times. It afterward became famous in the western migrations and became known as the prairie schooner.

The Early Years 1683-1835

Mennonites came to Philadelphia to market very soon after the city was founded and have been coming ever since. The first Mennonite settlers in America were linen weavers, and when the first market places were built in Philadelphia, the linen weavers from Germantown were among the first to have their stalls there. In 1690, William Rittenhouse, their first minister, established a paper mill, and soon was making many trips to Philadelphia to market his product. These early marketmen followed the six- or seven-mile winding route now called Germantown Avenue, which was a very rough and muddy road at that time. As the number of settlers increased, appeals were made from time to time for a better road to be built.

Soon after 1710, when the Mennonites first began to settle along the Pequea and the Conestoga in what is now Lancaster County, they too began coming to Philadelphia to market their produce. Their seventy-mile journey on the Old Lancaster Road was a much more arduous task than anything the Germantown Mennonites ever experienced in their trips to market. "Necessity is the mother of invention," and it was not long until the Conestoga Mennonites had developed the famous covered wagon. "The body of this wagon was high from the ground and had a peculiar curved shape, to hold the goods in place on hills and help to float the vehicle in crossing deep streams. The Conestoga wagon was a crude boat on wheels. To protect the freight from weather, hoop-shaped slats were cleated at intervals along the sides and arched over the center of the wagon. On these arched hoops canvas was drawn so as to make a tent over the entire wagon box" ("The Pageant of America"). In such a wagon, drawn by four or five horses, the Mennonite farmer was able to haul to market, over the roughest roads, 2,000 or 3,000 pounds' weight of produce. It was no uncommon thing in the months of September and October for a traveler "to meet in one day fifty or one hundred of these wagons on their way to Philadelphia, most of which belong to German farmers" (Benjamin Rush).

In 1739, Ulrich Brackbill, one of the Mennonite ministers of the Pequea district, met with sudden death in some kind of accident which occurred to his wagon on the road to Philadelphia. There were many hazards—stumps, rocks, too-deep mud holes, too-deep streams, etc. Yet the traffic grew. In 1784, Johan Schoepf said there were probably "seven or eight thousand Dutch Waggon's with four Horses each, that from time to time bring their Produce and Traffick to Philadelphia from 10 to 100 miles distance."

By 1792, the demand for a better road between Lancaster and Philadelphia had grown so strong that the state legislature authorized the building of a turnpike, the first of its kind in the country. An unusually good road was built, and kept in fairly good repair, which

had for its financial support a system of toll gates, whose turning after the traveler paid the required toll gave rise to the name "turnpike." The whole plan was so successful that many turnpikes were built all over the country. An almost continuous procession of traffic passed back and forth on the turnpike from Lancaster to Philadelphia.

Many Mennonite marketmen also came into the city from other directions—Reading, Skippack, Bethlehem, etc. Where were the markets where they sold their produce?

For the first century or more of Philadelphia's existence, all the markets were on High Street, eventually called Market Street (see map in January Christian Monitor). This was due to the ingenious planning of William Penn. When he founded the city, he planned that a market place should be erected in the middle of High Street between Front and Second streets. Stalls were to be rented out by the city at fixed rates. Wednesday and Saturday were to be market days, and selling produce at any other time or place was carefully restricted. This plan not only brought revenue to the city but seems to have been quite favorable to the business of marketing.

At least, the market grew steadily and from time to time the market buildings were extended farther and farther west in the middle of High Street (now Market Street). In 1824, a traveler described the market house as follows:

"The market house, which is nothing more than a roof supported by pillars and quite open to each side, begins on the bank of the Delaware and runs one mile, that is, eight squares in length! It must be understood, however, that the market house stops at the edge of every square (so as not to interfere with the cross streets) and begins on the next square, and so on, having an interval for every street, but on market days a strong chain is drawn quite across the street at each end of the market house, and so no horse or carriage is permitted to pass, as these intervals, as well as the whole market, are then occupied by both buyers and sellers, to a degree beyond belief" (Quoted by Faris).

It is difficult to determine just how many Mennonites came from year to year to market their produce in Philadelphia. Some came with wheat, and planned to take home flour, but the establishment of local mills soon eliminated this. Others would come to the city with a load of hay. Just how many came weekly with perishable goods like butter and eggs, as Mennonites do now, is unknown. Those who did undoubtedly came from the more near-by Mennonite communities, such as Skippack, and hardly from as far away as Lancaster. The Lancaster farmers would come in certain seasons with the less perishable products of the farm.

These early Mennonite marketmen had many opportunities to witness by life and deed and word, yet it is not easy to determine what witness they gave. From various sources, some rather vague, we gather that they were calm, quiet, patient businessmen,

noted for their industry and integrity, and that they were less addicted to the use of spirituous liquors than the English-speaking people. It was also noted that they were brotherly and helped each other's trade.

Modern Developments, 1836-1945

Many important changes and developments have occurred in the matter of marketing by Mennonites in the last century or so. After about 1836, turnpike traffic declined, as marketmen and others began to use rapidly developing railroads. The Conestoga wagon lost its importance in the East, and became the popular "prairie schooner" of those seeking new frontiers beyond the Mississippi. Those marketmen who continued to come to Philadelphia by wagon, gradually began to use a streamlined version of the old Conestoga. It was called a "market wagon," and many of us living today remember its appearance. It was also a covered wagon, but was rectangular in shape, with a seat in front, and a tailboard and curtain in back; it was pulled by one or two horses, and rode much more comfortably than the old Conestoga, because it boasted springs.

For the benefit of those marketmen who took advantage of railroad facilities, the railroad companies ran a special market train, which brought the farm produce to the station at Third and Berks streets. Mennonite marketmen then would hire teams to haul their produce to the market places at various places in the city.

As the city grew, the chain of market houses was lengthened on High Street (Market Street), and similar shed markets were built in the middle of other streets in the city. But city traffic was also growing, and as it became heavier, there arose widespread demand that the market houses be removed from the center of the streets. Finally, the City Council yielded to this demand, and in 1855 officially banished them. Market houses were then erected in various parts of the city, some of which are still standing. They are large buildings with solid walls, so that they are not nearly as cold and drafty as were the market sheds.

In more recent years, the farmers' market idea was somewhat abandoned by Philadelphians for the more numerous chain stores, "super markets," and small privately owned groceries and vegetable stores. However, there are still many people who are able and willing to pay slightly higher prices and buy direct from farmers and marketmen from the country. Moreover, our Mennonite farmers and marketmen now have automobiles and trucks which make it much easier for them to come to market with their produce. As a result, although some of the older farmers' markets are now extinct, new farmers' markets have been established, especially in the more suburban and residential areas, where the more prosperous people live. They are doing a thriving business, especially during the present war period. These newer markets are generally called "Lancaster County Farmers' Markets," although not all the market men are from that county.

Another important development, the result of the development of the automobile truck, is the great increase of Mennonite farmers and others who have street routes, and sell to Philadelphians at their own front doors. These marketmen often have a modern-type truck in which they have their produce arranged very systematically and conveniently. They seem to have no difficulty in getting customers. However, they are more exposed

to the elements, and must go up and down many steps.

The Witness Given by Mennonite Market People

There are now at least eight markets in Philadelphia in which there are Mennonite market people. More than fifty Mennonites have market stalls in these markets, and each of them usually has one or more other Mennonites assisting him, so that there are probably one hundred fifty or more Mennonites coming to the city every week to sell produce in these markets. Besides, there are perhaps an equal number or more who do not come to market houses, but sell their produce on street routes. This would mean that besides the half-dozen regularly appointed Mennonite missionaries here, there are over three hundred Mennonite market people who are also giving a witness in Philadelphia, as they come here week after week.

What kind of witness are Mennonite market people giving in Philadelphia? The writer did not wish to give undue praise or unjust criticism; so he carefully interviewed certain non-Mennonite Philadelphia businessmen who have long been in close touch with Mennonite market people. Then the writer submitted his finding to a variety of qualified Mennonite people for their corrections and additions. In the light of this investigation, and of his own personal knowledge, the writer concludes that Mennonite market people are giving a witness along the following lines:

1. **Honesty and reliability.** Mennonites seem to be much appreciated for this, especially in their business dealings, where there is so much opportunity for deception. Mennonites are so generally honest that people have, and show, much confidence in them. One man who has had many contacts with Mennonite marketmen claimed that he had never known a dishonest Mennonite, although he had met a few who were so eager to make money that they stooped to sharp practices. Another, the superintendent of a market building, said that Mennonites add prestige to a market, because people put more faith in them. (Nearly all the farmers' markets have succeeded in getting Mennonite marketmen to come there.) One informant deplored the fact that Mennonites, however, do not trust others until they know them.

2. **Friendliness.** Mennonites, according to non-Mennonite informants, are much more friendly to their customers than the average city salesperson. They have a pleasant attitude toward their customers, and are ready to talk to them in a social way. They try to explain fully their wares, even pointing out shortcomings when necessary. In this day of shortages, they try to be gracious about it, and avoid sending people away dissatisfied. The more spiritually minded and missionary minded among them are especially outgoing, and take a friendly, helpful interest in the personal lives of their customers—their troubles, problems, disappointments, etc.

3. **Attractive, simple, and neat appearance.** A number of Mennonite market people dress in the plain and modest garb of their people, particularly the women, who for the most part wear the prayer head covering. Far from repelling a fashionmonging, sophisticated public, the simple, distinctive garb of Mennonite market people actually attracts people. Indeed, some seem to prefer to buy from those distinctively attired. One informant felt, however, that Mennonites were not extraordinarily clean and neat in the arrangement and care of

stands and food displays. On second thought, he added, that he thinks those who are more true to their faith and wear the more plain garb, are also the ones who are more clean and neat in their work.

4. **Temperance.** Mennonites are generally more temperate than others, non-Mennonite informants say, and have quite a good record in most places. However, they seem to be far from having a clean record on smoking and even drinking in several places.

5. **Upright speech.** All informants agree that Mennonites do not swear and use profanity, and most of them report that Mennonite market people are also clean in their speech. However, one informant who has had wide opportunity to observe them, say that after he got to know them he found out they indulged in filthy and suggestive talk among themselves and even with others. "This," he said, "was an amazing thing to me. It was not in keeping with the rest of their life." The writer has no way of knowing how widespread this condition is, but even if true of only a few, it is a serious blot on the Mennonite witness, and needs prompt correction.

6. **Brotherly helpfulness.** After non-Mennonites come to know the Mennonites and how much they help one another, said one informant, "we are jealous of their clannishness." They are unusually neighborly, extending their neighborliness to non-Mennonites, too. However, this informant could not see why Mennonites do not extend this helpfulness more to their ministers, and reported that when people find out how little Mennonites support their ministers, it becomes the cause of much sharp criticism.

7. **Industry and diligence.** People are especially impressed by the industry of Mennonite women who do their own housework, and besides get up at three or four o'clock in the morning and come to market. One market manager said of the Mennonites, "I wish I had more of them. They are naturally born market people. They have more variety in their trade, bringing along homemade preserves, cakes, pies, and a variety of little things, even catnip."

8. **A witness to Christ and His saving power.** Early Mennonites, like early Christians, "went every where preaching the word." Not merely did they live good lives, but also gave a message of life and salvation. Certain modern Christian businessmen have found various ways of giving the same Gospel message in their business contacts—by giving out Gospels, tracts, Bibles, books; by displaying mottoes, Scripture signs, Scripture text calendars and pictures; by actual personal evangelism, etc. These businessmen say that they are able thus to reach many souls, and that they receive many expressions of appreciation, and few unfavorable reactions. Such a witness is much needed in Philadelphia, but we are sorry to say we have learned of very few Mennonite market people who are "holding forth the word of life." The only gospel (good news) that most Mennonite marketmen have for their customers is that "this week we have butter" (or something else for the stomach). As for tracts or penny Gospels, or something like that for their souls, Mennonites so far have had little room on their display counters. It is not that they are not permitted to give out the Gospel in this form. Different market managers expressed themselves that they had no objection. The only life that Mennonites (generally) hold before their customers in

Philadelphia is their own, which seems to be above average, but after all has flaws, and certainly cannot save lost souls. As for the perfect life and example of Christ, and His saving death and resurrection, few Mennonite market people bother to hold it forth in their many business contacts. What a lost opportunity! Think of how many people three hundred Mennonite market people could reach in one year, if each took time to make only one contact each week.

Yet Mennonite marketmen are not entirely devoid of a love for the souls with whom they deal, and we rejoice to say that there are some who have gone out of their way to do something for the lost souls of Philadelphia. Indeed, as we shall see in a later article, it was the heart yearning of a Mennonite marketman that helped to bring about the establishment of the Mennonite mission in Philadelphia, which has brought blessing to many. A number of other market people have helped in this enterprise down through the years. Besides, some have invited certain of their customers to visit them in their homes, and have taken them along to church, and witnessed to them in other ways. May the Lord richly bless the witness of Mennonite marketmen, that in the days to come it may bring a blessing to many hearts and homes in Philadelphia!

Next month: "Mennonite Churches in the City."

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THE CHARM OF CHILD LIFE

Some time ago I read the following statement in a parish paper. "All was quiet on our streets Monday morning. It seemed to be a deserted community. Where a few days ago was heard the laughter and high-pitched voices of children at play, now silence . . . the children had gone to school."

This statement stirred within me again the feeling that perhaps we do not value as fully as we should the contribution that child life makes to the world. As the foregoing statement implies, and as the little article further on in substance stated, life would be rather drab and would have much less of cheer than it does if it were not for the carefree and happy attitude of boys and girls. If men and women could only approach the problems of life with more of the spirit of confidence that is manifested in child life, there would be less of darkness and far more of sunshine, figuratively speaking, in the world.

The church continues to face and perhaps does not fully appreciate the opportunity that she has with childhood. It is often difficult to find someone in the church who is willing to assume responsibility of directing a children's group. This condition certainly reveals a lack of appreciation of the particular qualities of life exemplified by the childhood of the community.

There is a charm and beauty about child life that should be a challenge to every adult Christian. The church that appreciates her children and plans definitely for their religious development will never lose its influence in the community.—The Watchword.

"The saint's character is the badge that admits him to heaven."

CHRISTIAN MONITOR PULPIT

GOD'S FAITHFULNESS

BY MERLE SHANTZ

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er
gave,
Awaits alike the inevitable hour.

The paths of glory lead but to the grave."
Repeat these lines and they will be recognized by many as a quotation from the most famous elegy of English literature. There is, however, one elegy more famous than that. We should say, rather, a collection of elegies, known to Bible readers as the Book of Lamentations. Gray wrote his song of mourning in commemoration of ordinary country people, who might have been great had opportunities come their way, but as it was, they lived their lives in obscurity, and their bodies were laid to rest in an unnamed country graveyard in England.

The author of Lamentations, undoubtedly Jeremiah, wrote these songs of mourning under inspiration, in behalf of a great city much loved of God, which had an opportunity for greatness and yet chose a course that brought humiliation, disaster, and captivity. In the third chapter of this book, the prophet identifies himself personally with those who suffered the calamities accompanying the fall of Jerusalem. Speaking representatively, he sees himself smitten of God and humbled by His righteous judgment. And yet in the midst of these reflections he is still aware of God's unfailing goodness.

"It is of the Lord's mercies that we are not consumed,

Because his compassions fail not.

They are new every morning:

Great is thy faithfulness.

The Lord is my portion, saith my soul;
Therefore will I hope in him."

These verses are part of a declaration of hope in the very midst of a song of mourning for stricken Jerusalem. They reveal a soul who has attained the perspective of faith. They give us a true picture of trust in God that is possible despite the calamities brought upon the faithful few by the godlessness of the faithless multitude.

Analyzing the verses, let us notice the sacred writer's points of emphasis. Let us also draw from them some practical applications for our own lives. In the first place, there is emphasized the unfailing character of God's mercies. Think upon this! Anyone with less faith than Jeremiah's might have thought God's mercies had been exhausted when the Babylonian hordes came into Jerusalem and desecrated the sacred confines of the Temple. Though his world seemed to be tottering neath the righteous judgments of God, this man of faith was still aware of God's continuing mercies. God was dealing in a hard way with His people, but He did not allow them to be exterminated. They had been guilty of enough idolatry and apostasy to be consumed by His wrath. Still He spared them. His mercies toward them did not come to an end.

Indeed, the mercies of God are continually fresh toward His people—"They are new every morning." Each day a fresh manifestation of the heart of the Eternal is revealed. There is nothing stale about God's love. It is daily given for daily need. However, the wonderful things about God's compassions, which are new every morning, is not so much our daily reception and use of them as is the fact that they are a testimony to His character—"Great is thy faithfulness." During his lifetime this sacred writer had seen many manifestations of unfaithfulness by God's covenant people, both toward Jehovah and toward His servants. But contrasted with human infidelity was divine fidelity; contrasted with human inconstancy was divine constancy. Wonderful was the faith of this man! The world was later to see divine fidelity perfectly revealed in flesh and blood, but it was not to be in Jeremiah's day. Yet in his day he had attested to the reality of such faithfulness in Jehovah. The word "faithfulness" in the original conveys the idea of stability. What a soul-refreshing experience to look above life's changing scene and behold by faith the great stability of Jehovah! Such faith sustained Jeremiah. Bereft of earthly securities, yea, dispossessed of material goods, he rejoices that the Lord is his portion. The heathen armies could not touch his "stakes"; they could not take away his "share." His fellow citizens mournfully saw their material possessions destroyed or stolen, but Jeremiah possessed Him by whom he himself was possessed. His anchor was cast in another world. He was anchored to a heavenly Rock, none other than the Lord Himself. It was this that enabled him to say, "Therefore will I hope in him."

Elegies could well be written concerning our civilization today. The nations of our time have also rejected Christ and have passed a death sentence upon themselves. Jeremiah's contemporaries rejected Jehovah. They substituted policy for righteousness. They worshiped false gods rather than the true God. So, today, the crucified and risen Son of God has been largely rejected and hence God's righteous judgments have come upon the world.

Sometimes the outlook seems dark, yet Christ's church will never be consumed, for the gates of hell cannot prevail against her. God's people have failed again and again, they still fail, and they will fail until Christ comes. Yet, ultimately, the existence of the church does not rest upon the righteousness of its component parts. Even in our day, "It is of the Lord's mercies that we are not consumed." God's character has not changed since the Book of Lamentations was written, but rather in Jesus Christ we have a perfect revelation of His character and therefore should have a firmer faith in His purpose of love toward us.

In this generation we need to remind ourselves of God's great faithfulness—a

faithfulness contingent upon His character rather than upon our feeble hold on Him. If God dealt with us according to our sins, we could never stand in His presence, but He deals with us according to His mercies through Christ Jesus. In conclusion, let us remind ourselves that our only satisfying portion is the Lord Jesus Christ. As believers we are called to reveal His life through our lives, not to conceal His life from the world. What the Lord was to Jeremiah in the disturbed age in which he lived, Christ should be to us and even more because this is the dispensation during which the Holy Spirit has been given to us, and He reveals Christ to us and empowers us with His life. A world of hate needs a practical demonstration of the unfailing mercies of God, revealed through the lives of the redeemed. A world unsatisfied with false philosophies needs to have its eyes opened to the Lord's compassions, which are new every morning, which can be received by all who ask in faith. An age characterized by instability in every sphere of life needs a constant demonstration by God's people of His faithfulness. Jeremiah lived in a changing time, and he found great strength and courage in God's stability. Our times also are very changing. Men's hearts fail them because of fear. Do we as God's children have a different spirit—one that is constant and sure because it is anchored in the Son of God and in His promises?

"The Lord is my portion, saith my soul; therefore will I hope in Him." Great was the hope of him who looked in faith to Jehovah when the holy city fell to the heathen; greater still should be the hope of those who rejoice in the fullness of God's revelation in Jesus Christ. If we find ourselves fearful, let us remember that all the resources of the triune God are at our disposal: the help of the heavenly Father, the intercession of the Son, the indwelling of the Holy Spirit.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me."

Kitchener, Ont.

BURIED

Some clams don't like the sunlight. So they bury themselves deep in the mud or sand of the ocean floor and remain there all their lives.

Some people are like these clams. They don't like to hear or read God's Word because it tells about their sins that they love. So they bury themselves in the mud of sin and stay there. "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21). Let Jesus make you a lover of light.—Selected.

Editorials

The Requirements for Revival

When we study the Old Testament we find that it is largely a history of periodic spiritual declines, followed by revivals. Especially do we find this to be true in the times of the Judges, the Kings, and the Return from the Exile. As people forsook the Lord in the period of the Judges, He would raise up judges who would deliver them in response to their repentant cries for help. In the time of the kingdom of Judah there were periodic seasons of revival, under the leadership of godly kings, with the help of devout and zealous prophets. In the time of the Return, Ezra and Nehemiah led the people in a great revival.

In studying the conditions which brought on the great declensions of the worship and service of God we find many of them paralleled today. The indifference to the claims of God, the neglect of worship, and the turning away to other gods are all too prevalent today. Of course, the manifestations of these things vary with the times, but in principle they are much the same. People do not erect and bow down to worship tangible idols as they did in Old Testament times when they forsook the worship of God, but they have their idols just the same—of power, wealth, pleasure, self, and worldly ambition.

One is impressed with the fact that the conditions which led to revival were much the same throughout the centuries, and by studying what was done we get a good idea of the requirements that will need to be met today if a revival is to come into our lives, into our churches, and over our land. A recent study of Old Testament revivals has impressed us with the need of meeting the following requirements for revival:

1. *Humiliation.*—God can never intervene to help people until they humble themselves before Him. People cannot come into saving relationship with God unless they meet the requirement of humility. Jesus said that unless we humble ourselves and become as little children we cannot enter into the kingdom of heaven. Neither can one who has forsaken God come back into the place of blessing unless he takes the place of humiliation before Him. "If my people . . . shall humble themselves" (II Chron. 7:14), is one of the great conditions which God has laid down if people want to be restored to His favor and blessing and to be spiritually revived.

2. *Confession and Prayer.*—In the periods of revival, like those experienced in the days of Ezra and Nehemiah, we find a large place given to confession, as for example, the prayer in Nehemiah 9. The leaders referred to, who did so much to bring about a spiritual revival among the returned exiles, were outstanding men of prayer. The same is true of the good King Hezekiah, who was a mighty force in bringing Israel back to the worship of God after they had gone so far away from God as to bar the doors of the Temple.

3. *Interest and Delight in the Word.*—When people have a hunger for the Word of God and take delight in reading it and living according to its commandments and statutes, we find fertile soil for a revival. This is what happened in the days of Josiah when the book of the law was read to the people, and again when people listened for hours to the reading of the Scriptures by Ezra and his assistants. The Bible is printed and distributed in greater quantities than ever before, and yet to many it is an unfamiliar book because they take no interest or delight in it and allow it to lie somewhere unread and neglected. Those who read it and meditate on it day and night receive the blessing of the Lord and spiritual health and prosperity. A revival of interest in the Bible will bring a spiritual revival with it.

4. *A Concern and Burden for the Lost.*—When a revival breaks out somewhere it is usually because some person or persons became deeply concerned for the cause of Christ and the salvation of souls. Some revivals have been attributed to the prayers of one burdened saint. Others may come because a group of people have mutually shared such a burden and have

agreed to pray together for the revival of the church and the salvation of souls. We can never expect a revival if no one is concerned and people are indifferent to the spiritual needs of themselves and others.

5. *The Presence and Power of the Holy Spirit.*—A revival cannot be "worked up" by mere human effort, even along the lines that we have suggested. God must work through His people by His Holy Spirit. It was when Peter was filled with the Holy Ghost that he was able to preach a sermon that brought three thousand people to repentance and salvation. It is only as we allow the Spirit to fill us and use us that we can be instrumental in any effective way to bring on a revival.

Spiritual conditions today are dark and discouraging in many ways. Interest in the worship and service of God, even by professed Christian people, is at a low ebb, and there is great need for revival. We can feel this in our own hearts and see it all about us. But we know that God is still on the throne and that the Holy Spirit today has the same power that He had in days gone by when He worked mightily in the hearts of men. He is waiting for His people to meet the conditions so that He may work once more to bring about a revival in the church, in the nation, and in the world. "O Lord, revive thy work in the midst of the years" (Habakkuk 3:2).

Heeding the Call

All through the ages God has called out His people from among the world—those who did not recognize God's claim upon their lives and served other gods. He called out Noah and Abraham and a long roll of other heroes of faith. He not only gives the great call to salvation, but He calls to special service. He seeks to save the lost, and He is also seeking people to worship and serve Him. That we are saved to serve is more than an alliterative saying that sounds beautiful; it is an actual fact. He calls every one to labor in His great harvest field.

It is ours then as Christian people to be sensitive to His call and to yield as we hear and recognize it. There are many fields of service beckoning to us today. The world is calling us because of its need. Many times people are satisfied in their sinful state and unconscious of their need, but the need constitutes a call just the same, and we need to respond in sympathy and compassion, even as our Saviour did at all times during His ministry on earth.

Our Saviour was always responsive to human need, both physical and spiritual. And these great needs call us to day, for in the face of our so-called civilization there probably has never been a time in the world's history when so many people were in dire physical distress as there are right now in 1945. From China, India, the Middle East, the Near East, Italy, France, Belgium, and Holland come stories of large numbers of people who are near the border line of starvation and in dire need of clothing and shelter. And so the call comes for relief workers to enter as fast as permission can be secured. "Give ye them to eat," is still a call from our Master, as we survey the multitudes of hungry and suffering ones in the world today. We are glad for the response by many to help to supply that need, and of the expressed willingness of many others to go as the way opens.

But we must not let the call of a world that is hungry for bread to still the greater call to give the Bread of Life to those in deep spiritual need, even though they may be blind to that need. There are millions who are still in heathen darkness, and we who have the Gospel light must do our part in bringing to them the "true Light, which lighteth every man that cometh into the world." And we are glad that there are those today who are ready and willing to go. They have not only heard but heeded the call and are going out facing the dangers and uncertainties of travel and to life in distant lands in order to tell the glad tidings of salvation to needy souls.

The question comes to each one individually. What has my Lord called me to do? Let us not be satisfied until we are sure we are in the place to which He has called us, and if it is His will that we should forsake home and friends to go to distant lands, let us, like those of old, forsake all and follow Him, even if He calls us to go to "the uttermost part of the earth."

CHRISTIAN LIFE

WAR AND THE CHRISTIAN IDEAL

BY RICHARD WENGER

Christian participation in war may well be called one of the paramount questions in practical Christian ethics. Universal military conscription and proposed peacetime conscription have intensified the importance of the Christian ethic in this problem. Not only is this vital and important during war, but these principles are indispensable to any system which has hope of fostering an enduring peace.

In the present article, no attempt will be made at an exhaustive consideration of the problems involved, but rather to arrive at an extraction of fundamental principles and a determination of a basic concept of the Christian ethic which will serve as a guide in discussion of the problem.

In any discussion, it is well to first agree upon standards by which the problem and argument are to be considered and judged. Unfortunately, there is no agreement among Christians as to these standards.

Initially, the solution sought will be a formulation of principles of conduct, rather than a codification of action under every conceivable condition. This is not only the most logical approach, allowing the utmost in flexibility for varied circumstances, but it provides the only practical method of dealing with the problem. Responsibility for application of the principles rests with the individual.

Our first postulate will be that the Christian position must be differentiated from the Hebraic tradition and legalism. The Christian position implies a foundation upon Christ's example and teaching as the ultimate. Therefore, the logical result would be to place upon Christ's teaching the pre-eminence in authority. Where seeming conflicts with the Old Testament teaching arise, the Christian ethic takes precedence. This concept is allied with the doctrine of progressive revelation of God's Word. This doctrine states that the revelation to man proceeded with, and was designed for, the moral level and spiritual comprehension of the people for which it was intended. This progression culminates in the New Testament as the point of greatest revelation. It should be noted that Christ's teaching invariably raised the plane of ethics to a level higher than that of the ruling superseded. This would constitute additional support for our first postulate.

The conception of equality of revelation in Old and New Testaments inevitably leads to insoluble conflicts, as Heering clearly points out.¹ Christ's own words indicate the obsolescence of the old law, as He says in Matthew 5: "Ye have heard that it was said . . . , but I say unto you . . .". Acceptance of the ethic of Jesus as supreme makes automatic the preference of the New Testament ideal.

The second postulate to be presented is the absolute nature of the ethic of Jesus and its applicability today. Representing as it does the highest stage in the progressive revelation of God, it is therefore valid for modern Christianity. Attempts have been made to nullify the effect of the teaching of Christ in

the Sermon on the Mount by explaining that this code of conduct was expressed with the conviction of the speedy end of the world. According to this argument, the teachings intended for the interim until Christ's second coming cannot be considered as binding upon Christian thought twenty centuries later. A very good refutation of this idea is presented by Dr. Cadoux. He remarks, "To argue that His more general principles . . . were so dependent upon the limitations of His historical outlook that they lose their validity for practical conduct as soon as those limitations are transcended, and must not be allowed to interfere with the supposed necessities of modern economics and political life, is virtually to deny that there can be any such thing as a modern Christian ethic, founded on the teaching of Jesus."²

Consideration of the problem of war in the light of the foregoing postulates brings into major importance the Sermon on the Mount and several associated texts. Here is presented a group of the ethical instructions of Jesus. He makes public the Christian principles of conduct in cases of murder, divorce, attitudes toward enemies, and several others. The underlying theme expands human responsibility and guilt to include the thought processes and motives in addition to the extraneous deed.

The pertinent sections of the Sermon are Matt. 5:21, 22; 38-48. In the first section, Christ recalls the Sixth Commandment and gives an advanced interpretation of murder. He who is angry with a brother without just cause, or who assumes a supercilious and derogatory manner toward him is also guilty and liable to punishment.

In the second reference, Christ presents these injunctions: "Resist not evil"; "Whosoever shall smite thee on thy right cheek, turn to him the other also"; and "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here is established a model far above mere human, that of divine love.

A literal reading of the text undeniably gives the impression of direct antithesis to the spirit of contention and hatred. Not only is personal retribution rejected, but responsibility is placed much farther internally. Intentions and motives are placed on at least an equal footing with the actual deed as far as

CONFIDENCE

I do not seek to pierce the cloud
That looms before my future way;
It is enough for me to have
Sufficient grace, just for today.

The evening falls, and I have had
Much joy; some sorrows too, were mine;
But He has balanced joy and care;
I do not weep, I do not pine.

And when tomorrow comes, my hand
Will still be clasped within His own;
No cloud can separate me from
My God: He keeps me near His throne.

—in the Daily Argus-Leader.

responsibility to God is concerned. The spirit of hatred and revenge is quite incompatible with the spirit of Christ as portrayed here. Substituted for these all too human emotions is a love for fellow men.

We must not rest the case upon the fragments given above. Remembering the obvious error of undue emphasis on a text isolated from its surroundings, we must attempt a broader study. Vital to accurate interpretation are the personality of Christ and the meaning supplied by the context.

Perhaps it would be well to note here that in the interpretation of these and other Scripture passages relating to war, the majority opinion lies not with the pacifist, but with the group which, if not openly advocating war, at least condones Christian participation or accepts this as the lesser evil. Yet many recognized theologians and leading Christians, among them even generals in the armed forces of modern states, have arrived through sincere, rational study at the conclusion that war is fundamentally and irrevocably wrong. This tends to offset the weight of the majority, which really has relatively little meaning, as moral questions are decided not by majority nor expediency, but on principle.

The attitude taken by Christians toward war has varied considerably through the centuries. I rely chiefly upon Heering³ for a brief resumé of the position assumed by organized Christianity at various times in the past. The question of Christian participation is inseparably bound up in theology regarding the relative positions of state and church. Duties to both state and God are recognized by all Christians, the aberration appearing in the relative strengths of the two when they happen to conflict. Regarding even the basic postulates with which we started, there is no perfect agreement. Perhaps the major part of Protestant theology would concede these two fundamentals.

The personality of Christ was not quite what the Jews expected in their Messiah. They fondly hoped for a Messiah who would lead a war of deliverance from the hated domination of Rome. Jesus, however, proved to be conducting a campaign of quite another kind. The refusal to wage the Messianic war was probably a source of considerable disappointment. His mission was, rather, one of spiritual revolution.

In His contacts with men, Christ evidenced throughout a keen soul-searching attitude. The picture of Christ's sympathy and compassion for erring humanity is outstanding. There is recorded one alleged instance of the use of force by Jesus. This is the account of the cleansing of the Temple. Jesus drove the merchants and their wares out of the Temple. Mention is made of a scourge, in John 2, but with no indication that it was used on the men themselves. It has been suggested in this regard that no conceivable amount of flogging by any one man could have driven from the Temple the number of commercial men who had gathered there. There must have been an unusually compelling spiritual force present. The idea of Christ's use of force to gain His ends does not harmonize very well with His acceptance of the vilest ignominies and personal insults at His trial. He evidenced not the slightest attempt to retaliate. A quotation from Harnack is relevant here: "It requires no further proof to establish firmly that the Gospel excludes all violence and has nothing in common with war, nor will permit it."⁴

In the early church, up to approximately 170 A.D., the problem of war and the Christian did not arise. This was due to several contemporary factors. Service in the Roman

army was not compulsory. Christians did not become soldiers. Baptized soldiers surrendered their profession. Added to these was the extreme isolation of the church. The outside world and its institutions were quite alien to the church, which anticipated the coming of Christ at any moment. Thus the controversy did not appear, as there was no position taken by the church other than absolute repudiation.

After 170, the appearance of Christians in the armies was noted by some critics. The number grew, though slowly. The leading theologians, however, maintain the principle of condemnation of war for the Christian. When the number of Christians in the army had grown uncomfortably large, Tertullian led an attack against the Roman war machine. Others, notably Origen, had expressed the position of nonparticipation. The position of the church remained for some time one of absolute rejection and prohibition of war.

The centuries following Constantine saw a complete change of position from that of the early church to one of wholehearted approval of war. The atrophy of the early Christian ideal and the gradual realization by the church of the power and destiny of a state were responsible to a large degree. The idea of "Christian war" and the responsibility to effect the establishment of a righteous world became strong. As a citizen of the Christian state, the individual must, of course, recognize his duty to maintain that state and its ideals, even through force of arms. He could, it was thought, go to war without breaking the Sixth Commandment. This position has been retained by Catholicism. History records the unchristian and unrighteous results of this attitude.

Close collaboration with the state also became necessary to Lutheranism. In more than the question of war, the original Lutheran theology was restrained by considerations of the temporal state. Augustine's *Civitas Dei* and *Civitas Terrena* appear as present in the individual mentality. This dualism does not really solve the conflict, but only makes it more internal. A morality based on the Sermon on the Mount is to be the guide in personal relations, whereas the state morality is only relatively Christian, based on the Ten Commandments. In outward life the Christian is to be subject to the ruler of the state and his interpretation of Christianity. This has become the most widely accepted position in Protestant theology.

The rigorous background of Calvinism was such that the use of force in securing and defending the faith became almost natural. In Calvinism, church and state were an integral unit. Two factors are important here. Calvinism accepts the whole Bible as on a single plane as an exponent of the Christian ethic. God's love is intended for only a select few, the "elect." Thus, the acceptance of the Old Testament ideal became easy. There was not the slightest need of reconciling the love of the New Testament ethic with the spirit of war found in the Old Testament. As a result, no squeamishness against the utilization of force is encountered. The New Testament motive of love gives precedence to the law of the Old Testament.

The position adopted by the Anabaptists is based upon a pre-eminence of the New Testament as a practical guide. This was accompanied by an eager desire to return to the position of primitive Christianity in its rejection of the world. War and violence are completely opposed to the Christian mind, and the Christian's conscientious duty to God has

absolute superiority over any other consideration. Their firm intention to follow these tenets resulted in intense persecution in Europe. Some retrogression in the strength of the original Anabaptist doctrine has occurred in some parts of Europe.

Osborne, a present-day writer, presents a median and somewhat ambiguous view of the problem.⁵ While acknowledging the antagonism of the Christian mind to war, he states that the principle behind the words "resist not evil" and "turn the other cheek also" is the willingness to suffer wrong, always with the important qualification that it be for righteousness' sake. The conclusion reached is—"Any form of pacifism, therefore, which consists of nothing more than the expression of anti-war sentiment and opposition to any form of military preparedness, is out of harmony with the dynamic spirit of the Sermon on the Mount. Better to resist unrighteousness by force of arms than not to resist it at all."⁶

Because of the heterogeneous constitution of the state, the use of force by the state to maintain law, order, and righteousness is conceded. Further, Osborne contends that states may ethically use force in international relations for the same reasons. He then deduces that, in general, "the moral principles which justify the state in waging war justify the individual in responding to the call of the state in wartime service."⁷ An important reservation is appended. The individual conscience is to be the final tribunal for the decision.

Several questions arise from a consideration of Osborne's analysis. First, the deduction that the individual is under jurisdiction of the same principles which apply to the state may seem somewhat erroneous, because of the radically different natures of the two. No modern state is constructed or operated exclusively on Christian principles. Thus, an entirely different system of ethics is necessary. Recognition of the right and duty of the state to utilize force in police action is made in Romans 13. But this does not necessarily constitute endorsement of war, as quite a different situation is present. Police action and the maintenance of law and order presuppose the existence of laws and judiciary bodies. In international strife, there is no comparable background. There is no impartial judge and no supreme law. In war, the only limitations a state will accept concerning its methods are those which will benefit the state itself. As long as these conditions are present, as long as international relations are dominated by avarice and greed and petty hates and vengeance, no fair and equitable settlement of disputes may be expected. It is unrealistic to suppose that the Christian, under such a system, can substantially contribute to the total righteousness by resorting to force of arms.

The dream of international arbitration has been to elevate the level of jurisdiction to that of an impartial judiciary system and police force. The realization of this would undoubtedly improve greatly the existing conditions. The place of the Christian in mass homicide, even for police purposes, may well be questioned.

A second doubtful point is his rather naïve belief that unrighteousness can be withstood or sacred principles retained by force of arms. The blunt fact is that wars seldom tend to foster righteousness before, during, or after the actual fighting. In fact, quite the opposite effect is produced in most cases. It is the old question of achieving good ends through evil means. Aside from any concept of Christianity, this philosophy cannot be vin-

dicated on moral or ethical grounds. The responsibility of the Christian to force upon an essentially non-Christian society a system of Christian ethics is extremely dubious.

An excellently documented and coldly logical analysis of the problem is presented by Heering.⁸ He terms the compromise which Christianity has made with war the "fall of Christianity" and proceeds to show that it is just that. The structure of his reasoning includes our two fundamental postulates. The conclusion is that war is morally and logically wrong.

Heering's analysis of the problem is probably the most competently performed elucidation which I have encountered. He presents very good refutations of many arguments attempting reconciliation of the Christian ideal and war. He quotes rather extensively, Harnack, Windisch, Troeltsch, and others, "In his utter separation of the Christian and war, he sees no possibility that a sincere Christian could subscribe to war in any form. Yet in fairness one should say that there is no reasonable justification for doubting the sincerity of some Christians who condone or participate in war. Yet, I would incline to the belief that any Christian who will undertake a conscientious and sincerely thorough consideration of the problem will arrive at the conclusion that war is wrong."

1 Heering: *The Fall of Christianity*, pp. 19-32.

2 C. J. Cadoux: *The Early Church and the World*, p. 13; quoted by Heering: *The Fall of Christianity*, pp. 33, 34.

3 *op. cit.*

4 Quoted by Heering, p. 31.

5 Osborne: *Christian Ethics*.

6 *ibid.*, p. 268.

7 *ibid.*, p. 280.

8 *op. cit.*

Elkhart, Ind.

KEEP ON THE ROAD

A young man just starting out upon his work in the ministry was one day talking to an aged minister in London who had spent a lifetime in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountain or wrapped round by the far-off sea, in every clump of farm houses, you can find a road which, if you follow it, will take you to London."

"Just so every text which you choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road, and follow it; be careful not to miss it once. This is my advice to you." The old minister's advice should be followed by every one who, in any capacity, presumes to be a teacher of Divine truth.—Publisher Unknown.

When wealth is lost, nothing is lost; when health is lost, much lost; when character is lost, all is lost.—Old German Proverb.

SEEING AND BELIEVING

BY J. A. DEROME

"Seeing is believing," is a very old saying which, like many others, expresses but half a truth. In the first place, some people do not always believe the things they see. In the second place, believing without seeing is one of the commonest experiences of human life. We believe there is such a city as London, but we never saw it. We believe there is a city called Washington, but we never saw it. We read about it, we met people who lived there, or had been there, and we accepted their word about the existence of such a city. As a matter of fact, we all believe in numberless things we never saw, and may never see in this world.

It is nothing to be wondered at, that, in the higher spheres of life, we should be called upon to believe in certain things we never saw, though their reality is well established. Nor is it strange that we should believe in the greatest personality in the world's history, without ever having seen Him.

For the world is still full of many tokens of His life on earth. Newell Dwight Hillis said once that "Jesus Christ incarnates God's mind and Heart."

Paul the Apostle puts the whole matter in a very terse but practical way, after having set forth the nature and motives of the Christian faith. He makes this forcible statement as a kind of conclusion: "For we walk by faith, not by sight" (11 Cor. 5:7). The word "walk" is a favorite Bible word for "to live" according to certain precepts or laws. The following versions thus render the same verse:

Weymouth: "For we are living a life of faith and not one of sight."

Moffatt: "For I have to lead my life in faith, without seeing him."

That chapter in 11 Corinthians begins with a noble assurance of certainty:

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens" (R.V.).

Notice the first three words, "For we know." Here is no mere theory, more or less supported by facts, or a wistful statement resting merely upon hopeful wishes. The words come with undoubted truth and genuine sincerity, the result of mental and spiritual conviction: "For we know."

Paul did not believe that everything was plain, easily understandable in religious matters. In his First Epistle to the Corinthians, referring to the life to come, he wrote: "Behold, I tell you a mystery" (15:51).

Many years ago, a physician wishing to tease the clergyman whose church he attended, told him that he had never found a human soul at the end of his scalpel. The clergyman was shocked, and began an argument on the existence of the human soul and its immortality. Then the physician said: "I believe thoroughly in the existence of the human soul and its immortality. I only wanted to know what you had to say about it. There are many things in my profession, that is, with regard to patients' ways I do not understand. But I do my best for them just the same. And this is a kind of faith, too, to say nothing of the faith of my patients: faith in me, and faith in my ministrations to them. In fact, this world is largely living and progressing through faith of some kind." Moral and spiritual truths, which are inseparable from faith, cannot be demonstrated like the mathematical truth that 2 and 2 make 4. One

wishing to quibble about it said once that 2 and 2 make 22; but this is not the original meaning of the phrase.

"For we walk by faith, not by sight." This was a most practical saying of Paul. He literally lived up to it at all costs. Methodius, a bishop of the fourth century, says this on that verse:

"'For we walk by faith, not by sight;' that is, for we still go forward by faith, viewing the things which are beyond with a darkened understanding and not clearly, so that we may see those things, and enjoy them, and be in them" (Ante-Nicene Fathers, Vol. VI. Scribners).

In his own experience Paul suffered many things willingly on account of his faith. He wrote to the Corinthians about this as follows:

"Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labor, in watching, in fastings, in pureness, in kindness in the Holy Spirit, in love unfeigned."

We quote only a part of the passage, but it shows that Paul was consistent in both teaching and living.

As some one said: "Faith is the basis of all great, active enterprises." We read in the Book that "without faith it is impossible to please God."

But this faith is no idle feeling, or showy performance. It is an energizing power that makes one accomplish what at first seemed impossible of achievement. Hannah More, the English poet, thus puts faith and works together:

"If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they ever knew;
They're soul and body, hand and heart:
What God hath joined, let no man part."
"For we walk by faith, not by sight."
—The Daily Argus-Leader.

"TUNING IN" ON GOD

**When the way seems long and dreary,
And thy burden hard to bear,
Dost thou think of God in heaven?
Dost thou "tune in" on Him there?**

**When the "waters overflow thee,"
And the "flood comes like a flood"
To destroy thee in his fury,
Dost thou "tune in" on thy God?**

**Canst thou hear Him talking to Thee
In His holy, "still small voice,"
"Fear thou not, for I am with thee,
Trusting me, thou shalt rejoice?"**

**Be brave then my brother, sister,
God doth hear the weakest prayer
Coming from a heart that's yielded;
He will all thy burdens bear.**

**Trusting Jesus as thy Saviour,
Giving out His precious Word,
When earth's trials overtake thee,
Christian, "tune in" on thy Lord.**

**Yielding, there will be no "static,"
Trusting, He will hear thy prayer;
There will be no "interference"
To thy "broadcast" through the air.
—Mrs. R. V. Dayton.**

**WHEN GOOD PEOPLE GROW
INDIFFERENT**

Two streams of evil flow downward across the sands of time, both designed by the enemy of all souls to stop the work of God in the hearts of believers and in His Church. One of these streams flows as a raging torrent of positive, aggressive, designs of evil men; the other is quiet, smooth and very restful in appearance, it is simply unconcern, inertia, and indifference of good people. Those in the last group, which we want to consider, are well described in a Bible parable, "while the good man slept"—the enemy came and sowed tares.

The Prophet Jeremiah, writing 600 years before Christ seemed to see the danger confronting good people today when he said, "Is it nothing to you?"

Like some physical sicknesses, indifference can grip the souls of men and symptoms may be slow to appear that a serious danger is present before one realizes the condition. If some desperate temptation strikes us, we cry, "God, be merciful to me!" and He does come to our help but this thing we call indifference may come on the soul so slyly that it creeps like a paralysis until it makes us unconcerned about our unconcern. The deadly thing about it is that it never seems deadly.

It is possible to present one of the strongest arguments when this thought of indifference is presented to us for the guilty person may always ask, "What have I done?" And that is just the trouble, nothing has been done. Dives in Hell, according to Jesus, was being punished for his failure to help Lazarus. The wicked servant who was cast into outer darkness was there for doing nothing; he had tied his talent in a napkin and waited. The foolish virgins had done well, but had failed to do enough. A judgment scene shows us a group of people being sent into outer darkness with these words, "inasmuch as ye did it not." Finally, the Church of Laodicea received a stinging rebuke—why it was neither hot nor cold.

Dante writing in his "Inferno" paints a vivid picture of the after life, but he has trouble finding a resting place for neutrals. Heaven would not have them and they are too good for hell, so, he let them dangle in the flames around the entrance of hell.

Indifference, like physical sleep, usually comes when circumstances are very comfortable. The favors of God spread lavishly at our feet in this era of prosperity are causing many people to settle back in the comfort of temporal prosperity, so that they, like the rich man, can no longer sympathize with a sick and wounded Lazarus.

Inventions of men have so revolutionized our work that by electricity we wash, iron, sweep the floors, milk the cows, separate the milk, and so on, with an almost endless line of conveniences. But where are we today for being so blessed?—so busy that we can hardly spare time to run to our high-powered automobile and get to Church. Remember how we used to do all these many things by hand, and then ride the hay rack or buggy and get to Church in plenty of time?

We grow indifferent because we get used to things. Some one has said if every star were blotted out for a time, then "every eye would be heavenward." It is reported that Tennyson used to go down by the sea to view the sights and thus to write an immortal line, while fishermen looked on without seeing anything. By the same method we have grown

used to evil until it seems a little less evil and a little more permissible. Christ who "knew no sin" was made sin to redeem this evil world, but we who have had a part in sin and who perhaps by indifference today, are still allowing sin to rage, sit idly by and hope for the return of the Lord.

We have enjoyed so much good that we are scarcely thankful for it. The church which bled and fought to keep the Banner of Salvation high, is taken for granted, or lightly esteemed. The Bibles which roll from the presses numbering millions of copies, lie dusty on the tables while the world hungers and thirsts for righteousness. Prayer, so often referred to as the source of power for the Christians has become an unharnessed resource in the world.

May we realize that we have not done enough to look out and say that a storm is raging, we must arouse ourselves and go out to rescue a poor lost wayfarer! The best way to overcome indifference is by knowledge and love. Then perhaps, and only then, will we be able to surmount this lethargy that is crushing the life from our spiritual natures. Indifference cannot long survive where true knowledge is enlivened by love.

The good Lord Christ died on a hill,
In His blood, that bitter day,
But we, we crucify Him still
In our indifferent way.
O citizens of all the world,
Kneel down and let us pray.

—Gospel Banner.

FROM WITHIN

(Continued from page 52)

the aisle?" and then added, "How shall we get along without each other?"

"I had thought this often before, not knowing she felt the same way.

"But you have John," I said.

"And you will not be alone. You will enjoy having the Gahlers live with you. They are fine folks and will be good to you; and remember, you can always have a Friend that is greater than all others," was her reply.

"Might it be, Miss Johnson, that the beauty which glows in Alta's face always, and especially today as she paused on the threshold of the little church, is an inner beauty rather than an external one?"

"Ah, Mrs. Gahler," and Miss Johnson spoke with a tone of reverence, "you have found the secret. Alta lives so close to her Lord that, unmindful of it, she shows forth the beauty of Jesus to all she meets."

Chambersburg, Pa.

The sooner a man learns that there are no short cuts in life the better.

The size of a man can be measured by the thing that makes him angry.

Most people are charitable when it comes to giving away other people's money.

Some people think heaven a place of inactivity and are practicing to be ready.

In the daytime I'm too busy to worry and at night I'm too sleepy.

No man is doing his work well until he is doing it with enthusiasm.

If you don't know any thing just keep still and it will not be found out. —D. Carl Yoder.

PEACE WITH GOD

BY J. R. MUMAW

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The sinner is an alien to the kingdom of God. He is one who has turned to his own way. He lives to please the natural man. His life is out of harmony with the will of God and fails to bring glory to the One who has created him.

To be justified is to have a new standing with God. It means that the sinner has come into His presence in the name of Jesus. It means also that he has his sins forgiven. He has come back to the fold of God and lives to do His will.

Peace is the priceless possession which all who will come unto God through Jesus Christ may have. It is the soul satisfaction that comes through the forgiveness of sins and this new standing with God. Man's deepest heart craving is for that experience in which he finds peace with God.

Men's hearts are ill at ease for many reasons. Some are distressed over failures, while others are disquieted by fear. The cares of this world have discouraged many who are hard pressed with toil. The restless passions of men have distracted souls from following the will of God. Some who have named the name of Christ are cast down with the troubles of doubt. Some who sin are dejected with self-reproach and do not know how to find their way back into favor with God. Regret for their past indulgences in sin throw many into despair; they feel there is no remedy. Others who are looking ahead in life and who hope to achieve are disturbed with anxiety. The man who is lost and who consciously faces the dreaded judgment is in frequent fear of death.

There are many false attempts by which people try to find peace through human effort. Persons turn themselves away from their own consciences and try to erase the prickings of heart which otherwise might bring them into the ways of peace. Others seek through change of place or environment to set up a new situation in order to forget their troubles. The pleasure-mad society of the present day is constantly seeking amusement to drown out their inner accusations. Indulgence in carnal pleasure is used to offset the deep pangs of a guilty conscience. Many persons are seeking to occupy their minds with various activities of the community and seek through social activities to compensate their longing for peace. Some people have tried through good works and through their good will toward men to justify themselves in their deeper lack.

There are people who through deeds of benevolence hope to win the favor of God. They try to cultivate a spirit of altruism (interest in others) to satisfy themselves with feelings of self-commendation. These efforts fail to deal with the cause of the unrest. There is no peace to the wicked. The deep-seated cause is nothing less than sin. Where there is no removal of sin there is no peace.

It seems very strange indeed that so many people show preference to sin over the blessings of peace. There is great loss of human energy in the kingdom of God in the failure to find a genuine soul-satisfying peace. Refusal to return borrowed property or a failure to restore stolen goods may keep one from having a satisfactory experience with God. Many persons have refused to ac-

knowledge their sins and have carried their guilt to the grave. Persons are often unwilling to admit having slandered another and justify themselves in the things they have said.

They would rather live with a guilty conscience than to find the joys of peace. Too many professed Christians refuse to meet those whom they have wronged. They excuse themselves from any obligation to keep peace with their fellow men. Such conditions in human experience are a great hindrance to the deep satisfaction of sweet peace with God. When people are ill at ease it is usually because they have been unwilling to die to self. A refusal to take up the cross and follow Him means that a person can not have the soul satisfied with the joy of real peace.

To have peace with God is to enjoy a constant access to His throne through Jesus Christ. It is a position of favor in which sins are pardoned and wherein we find a deep love for and a desire to be in the presence of God. One who is so favored with forgiveness rejoices in the hope he has in Christ Jesus. He is delighted in his personal fellowship with God. He can glory in tribulation and meet the difficulties of life with patience. His experience represents integrity of character and his hope indicates a settled condition of heart in which he is constantly expecting the better things that God has promised. One who possesses this peace has love for God and has a consciousness of God's goodness in his own life experiences. The soul that has peace with God has no need to fear the future. He is saved from wrath and is enjoying a place in the family of God now. His present relation to the world demonstrates the purpose of Christ to deliver us from this present evil world. His joy is in God and he indulges in happy living. He finds life worth-while and deeply satisfying.

To find and keep peace with God calls for an honest and fair dealing with sin. Persons need to acknowledge error and confess their sins, turning from all iniquity and allowing God to cleanse the heart and life through the working of His Holy Spirit. This comes through Jesus Christ who died to reconcile us to God. His death makes possible the forgiveness of our sins. We find peace through believing in the Lord Jesus Christ and through obeying the Gospel which He came to give. There is nothing in human experience that has more value to the individual heart and life than to know we have peace with God.—Northern Virginia District Pastoral Letter.

SEND ME, LORD

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me, Lord, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have comforted! Then shall I have the birth right of the firstborn; then shall I have the blessing of the mighty God.—George Matheson.

OUR HOME CIRCLE

WORSHIP IN THE HOME

BY ANNA WEAVER YODER

On this great subject many people have written books, chapters in books, and magazine articles; preachers of all denominations have preached many sermons and have written inspiring themes, urging Christian families everywhere to establish altars of worship in their homes. In spite of it all, I believe I am safe in saying that thousands of Christian homes go on existing day after day without this vital experience. What I shall give herewith is no new thought or suggestion or word of encouragement; these paragraphs are only gleanings from what some of these many others have said about our subject, coupled with a few personal observations and experiences.

The question of whether or not there should be a family altar in the new home, should be settled even before the wedding day. When a Christian couple has decided upon the venture into matrimony, it is not one bit too soon to begin praying together! A certain young man, engaged to be married, talked this over with a Christian to whom he frequently went for counsel, and was advised to leave the altar on the other side of his marriage vows.

"The family altar," said this Christian, "is one of the things that belongs exclusively to the home."

Maybe he was right, but I, for one, have sweet memories of moments spent in prayer with the one who later led me to the altar! I do believe if more Christian couples engaged in Bible study during courtship days, there would be much less of the practice of some other things that do belong to the other side of the marriage altar!

But some folks go on and establish their Christian homes without any provision for worshipping together at a family altar. You have probably heard of the man who said to his bride, "Let's wait until we have children, before we have a family altar."

"Oh, no," said she, "let's start it right away before the children come." This they did, and fortunately, too, for they never had any children! Blessed is the child born into a home in which the altar fires have been burning through the months of preparation for his arrival! He is bound to be loved, and wanted, and dedicated to the Lord!

Even a husband and wife without children need the sweetening and strengthening grace obtained only in daily worship together. And I believe that worship should be as definite and detailed as though there were more in the family. We once spent several days in the home of a dear young couple, and were much disappointed in not once having been invited to pray together. Although they were both Sunday-school teachers, there was not an audible prayer offered; even the grace at the table was silent. Just before leaving, we suggested a season of prayer together, and immediately the young wife had a pressing duty in the kitchen, and the husband adroitly changed

the subject. A few years later spiritual difficulties which involved their church relationship, arose in that home. About this time we passed that way again, and, naturally, a discussion of their difficulties ensued. We could not refrain from mentioning the neglect of family worship as being one of the likely causes of those difficulties.

"Oh, but we do pray together," the young wife said. "We always kneel and have our silent, private prayers together, every night."

That is well and good, but it is not enough. Having a definite season of Bible study and audible prayer together at a fixed time is a necessity in every Christian home. When misunderstandings arise, here they will be dissolved. What family could kneel down with each other and pray together, and then continue to harbor any feeling of misunderstanding or friction toward each other? What a blessed privilege to bring these things to the feet of Jesus, and continue our way through the day with love and forgiveness for one another!

And where the family altar is important in the childless home, it is doubly so in the home where there are children. Homes that have existed so long without an altar should not go one more day without it! Christian parents who neglect it are robbing themselves of the blessed privilege of being the first to teach their little ones the vital facts concerning God and His Word, and of establishing within them faith in Him through prayer; and they are robbing their children of much that they should know and experience, that they will never get any other way, for only around a family altar will children ever experience the sweetness of hearing father and mother

A MOTHER PRAYS

**Dear God, forgive my sins of motherhood.
Times I thought more of self than my
child's good.**

**Sharp, hasty words that cut their cruel way
Across my child's bright happiness today:**

**The careless act whose trivial intent
Gave to my child's sweet thought improper
bent;**

**The self-absorption and anxiety
That quite ignored my children's need of
me.**

**And when, dear Lord, you have forgiven
all
My thoughtless sins against my children
small.**

**Only You have power to take away
The wrong impressions I have made today.**

**And now I pray, tomorrow help me live
With fewer sins and errors to forgive
So these sweet children, trusted to my
care.**

Be blessed and benefited by my prayer.

—Frances McKinnon Morton.

pray for them by name! Here they are taught to pray, and the Bible becomes a living Book as it could in no other experience.

Of course, to realize this ideal the worship period must be made interesting and attractive to children. Before the arrival of our little girl, our worship period consisted in the reading of a chapter from the Word, and the daily comments from some devotional book, as "Streams in the Desert" and "Springs in the Valley," by Mrs. Charles E. Cowman; "Filled! With the Spirit," by Richard Day; "God's Message"; and Dr. Walter Maier's "Day by Day with Jesus" Calendar. This brief reading was followed by prayer, either by one or both of us.

Some time ago we changed our form, for we realized the whole procedure was "above the head" of our then two-year-old girlie. We read a chapter as usual, but substituted a reading of her understanding for the devotional book we formerly used. We sometimes read brief sketches from one of her Bible story books, such as Egermeier's "Bible Picture A B C Book," and also the very fine "A Bible Verse for You to Learn," by Dorothy Grunbock. Our little girl really enjoys worship. She looks forward to the stories, and is usually quiet and attentive during the prayer period, which we aim to make understandable to her young mind, and also give her the opportunity to "say her prayer."

Just how your family worship should be conducted or improved is your own problem. Many methods have been suggested and each one may have its own advantages in various families. I do believe that we need to be careful that this period does not become so formal that the spirit is lost. There is danger in this, especially where the "Daily Readings" are followed religiously, and where perhaps only father ever leads in prayer. Here is splendid opportunity for variety. Don't always depend upon the "Daily Readings" to supply your Scripture reading for the day. It might be well to let different members of the family find or suggest the daily chapter for a while. Try reading the Bible consecutively for a time, as in Book studies. Don't always let father or mother do all the reading, neither is it well always to adhere strictly to "reading around." The Scriptures are written in the most beautiful form, and one who can read well can, if he will, put such charm into the reading that others would rather listen than help to read. Comments on the lesson are always in order, the length of which must be determined by the amount of time the family can spend in worship. This is also a very good time for drills in Scripture memory.

Devotional books are good to add to the devotional hour. I am thinking especially of daily devotional readings. But right here we need to be watchful and very careful. Some of these books contain subtle doctrine that is not according to the Scriptures, and unthinkingly, tares can thus be sown in tender hearts right in that precious period of worship in our own homes! Recently a small quarterly devotional publication was handed to us to use in our worship. On the cover is a reproduction of Copping's "The Woman of Canaan." An interpretation is found on an inside page, in which we read: "... Jesus ... outgrew His Judaism. Contacts with the Samaritans and Gentiles taught Him that they were worthy of His attention. ... By the time He finished His ministry He was able to say: 'Go ye

into all the world, and preach the gospel to the whole creation' (Mark 16:15, R.V.). Thus Jesus came to realize that the chosen people of God included the whole human race" (From "The Upper Room," Vol. X, No. 3, page 2).

This denial of the divinity of Christ is common to many of the comments throughout the booklet. We should be sure of the purity of the teachings of such books before we feed them to our lambs.

Flannelgraph is fast becoming a popular and effective method of teaching children Bible stories, and, although used chiefly in Sunday schools, summer Bible schools, and children's meetings, it could also fill a large place in the family worship period where there are young children. Most children love this method of presenting Bible stories and truths, and will get ever so much more out of what they see and help do than if they hear only. Your objection is that this method is too expensive and requires too much of your precious time to prepare the figures. But your children's spiritual life is your best investment of time or money! If you neglect them, putting them aside for other duties, the time may come when you will, too late, regret that you did not spend more time and money in their spiritual training.

Our sewing circle committees have prepared an excellent aid for the family prayer period, in the "Prayer Booklet." In it are given daily requests for prayer, as well as information concerning the missionary work of the church. I believe every Mennonite family altar should follow these requests, using them daily, and, where information is needed, turn to that description and fully explain the requests for the day, so that the children will have a vital interest in church-wide activities. The prayer period should be made to appeal, too, to the young children, but one must be careful not to detract from true, reverential prayer. In his priceless little book, "The Family Worship," Dr. William Stover says, "There is a prayer language. Its use becomes also an aid in our approach to God." Children can be taught this language as they are taught to repeat sentences after their parents. It is not necessary to throw aside the beautiful dignity of this prayer language in order to help children understand prayer. Simplicity can be attained with its aid.

Again quoting Dr. Stover: "The prayer must be for the benefit of all, with a world-wide vision, never marked by selfishness and ever characterized by the spirit of worship, praise, adoration; an important part is supplication for the spiritual needs of an unworthy world, that faith may increase, that righteousness may be exalted in the earth, . . . and that grace and strength may be given to all who are laborers in the vineyard of the Lord; the little part of prayer is the recount of our own needs before God."

The singing of a hymn before, during, or after the Bible study and prayer is found to be an inspiring feature of the worship period. Where there are children, it is not always needful to sing children's songs, for they soon learn to love the beauty and solemnity of "heavier" hymns. "Jesus, Lover of My Soul" and "Rock of Ages" have come to be favorites with our little girl, and such hymns can be familiar with and loved by any children if they are taught to love them in family worship.

Guests in the home sometimes create a problem for the family worship hour. This may be especially true in the home in

which the family altar is a new thing. A young Christian mother who, directly after her recent conversion, established an altar, confided in us her experience with guests in her home. It was not so bad to conduct her family worship even without her husband's help, when they were alone, but the real test came when former friends came in overnight. It was really difficult, she said, to go through the period gracefully and at ease. But here, as in every circumstance, the Lord "giveth grace" abundantly! What a beautiful way to witness of a truly transformed life!

There is another extreme. In some Christian homes where the altar has not been established as a regular occurrence, it is sometimes observed when there are guests. I have always been at a loss to know why, unless it is done for the "praise of men" rather than to build up the family's spiritual resistance.

A minister tells of serving in a certain community as a guest speaker, and of having been invited to spend the night in the home of the local Sunday-school superintendent. In the morning when called to breakfast, the host picked up his Bible and Sunday School Quarterly from the living room table and took his guest to the breakfast table. The man, who was a young father, forgot to remember that children generally do not camouflage, and for a moment was nonplused when his small son exclaimed, "Why, Daddy, what are you bringing the Bible to the table for?"

When a guest is in the home, let us not pretend anything at family worship, whether that guest is a preacher whom we wish to impress well, or an old-time friend we knew in the world. If worship is a daily, devotional experience when we are alone, we will be glad to share that experience with the stranger within the gates, and pray that he will profit by it. His presence should not be a problem, but a joy.

Lastly, I should like only to mention a warning about the place radio is taking in our family worship period. A few people have actually admitted that they tuned in to a "Morning Worship" program and let it take the place of their own reading and prayer. "We get ever so much more out of it," they say.

Others, who feel the need of a worship period in the home, but never had a family altar, have turned to radio to supply the need.

I am not saying that these programs are all hurtful to our spiritual lives. No doubt some of them are a great help. But they should **never** supplant the experience a real family altar brings to you and to your children! Have you ever seen folks carry on conversations or go right on with their work, or children with their play, when the radio preacher is praying? Or is it the common sight to see folks stop their work and bow in prayer when a prayer is coming in over the air?

If we want our children to grow up to be praying men and women whom the Lord can use, we are going to have to teach them now, not only by having them hear and see others pray, but more by doing it ourselves, and by having them **kneel** and pray with us, daily, at truly reverential and God-fearing family altars!

Bannock, Ohio.

Habit if not resisted soon becomes necessity.—St. Augustine.

HOW TO GET OUT OF DEBT

In the first place, never allow yourself to get **into** debt. Debt is a cruel and hard master. It has caused thousands to commit suicide and sent as many more to the insane asylum. The fond thought of having this monster completely under foot has been the dream of multitudes. Let us consider then how this can be realized.

1. Learn to economize in youth. Never think of spending all that you earn; no, nor more than two-thirds. Every unmarried person with a fairly good job should put some in the bank each month. Do not buy things because they are **cheap**. Better ask, "Do I really need this? Can I with comfort get along without it?" Avoid as you would a rattlesnake, the wily, smooth-tongued salesman. Some people cannot resist his arguments. Better put him off several times while you ask counsel of old heads. **Never NEVER** sign up, or buy in a **Hurry**. You are almost sure to be sorry.

2. **Tithe!** Take your heavenly Father into partnership, and whether it be much or little, always pay your rent—the tithe. Then in addition to this, a Freewill offering should be given. It is honorable to give back to your Senior Partner a just return for what He advanced. Many saints and business men could testify that it pays to practice tithing. They not only got out of debt by so doing, but became independent and thus were able to give freely to worthy causes.

3. Insist on saving a little each month. Also insist on paying a little on the old accounts. If, by self-denial you cannot pay all at once, yet you can reduce the total a little. This will prove your sincerity and compel respect. And who knows, it may do not only this, but cut your bill in two. It is wrong to be stingy and undernourished, but it is magnanimous to save here and there, that you may give. Self-denial is in reality self-preservation. When a boy denies himself of eating candy and other knickknacks, in the end he has preserved his teeth, his digestive powers, and has a little extra cash for emergencies. This comes handy and saves from borrowing. Borrowing and buying on the payment plan is a great curse to all nations. Avoid it as you would a viper.

4. Be dead to what others do. If you follow others, you will surely run in debt and cease to have a conscience. Better be content to wear cheap clothes, or use second-hand furniture, or drive an old car, than try to "keep up with the Joneses," then feel little when you meet your creditors. There is no disgrace in being poor, but there is in being dishonest. True, sometimes a debt is unavoidable, but in the majority of cases the cause is poor management, extravagance and indolence, perhaps all three.—Selected.

God does not work extemporaneously, the suddenness of His movements is only apparent; every word He says comes up from eternity around the birthplace of Jesus Christ. There assembled the prophets and the minstrels of ancient times: "All this was done that it might be fulfilled which was spoken by the prophet."—Joseph Parker.

THE HOME GROUNDS

BY DAVID E. PLANK

There is a legitimate place for beautifying the home grounds by appropriate plantings of flowers, shrubs, and trees. As a landscape gardener Bro. Plank is well qualified to speak on this subject.

The grounds about your home and mine may be neat, clean, and orderly, in fact, really attractive, and yet have cost little in the way of money. However, if one does not object to some expense, there is much that can be done to make the place really beautiful. The grounds may be spacious, or confined to a single narrow lot, and in either case they can be made to add to or detract from the beauty of the residence.

If your shade trees are many and large, and you choose to let them grow thick with limbs and foliage, so that the ground is totally shaded or nearly so, then don't expect to grow much else that is green. However, there are a few flowers, shrubs, and grasses that grow in total shade. In partial shade there are many things that produce fairly good growth, if well-watered and properly fed.

A good lawn is the chief attraction on any one's premises, and while shady lawn grass will grow in partial shade, the best lawns are grown in the sun. We landscape gardeners insist that the centers of both front and back lawns be kept open. Do not clutter up with trees, shrubs, flowers, or anything. This is best both for the lawn and for the view. Plant these things at the sides, as much as possible, with the tallest at the back. Avoid straight rows in your plantings, but instead, stagger or cluster them.

It is always best to cultivate everything, that is, plant in beds and keep soil cultivated level. Keep a neat sloping edge between sod and bed. Generally, avoid straight lines, also abrupt curves, though occasional right angles are attractive. Make your curves gentle and graceful. If your back premises should be long and narrow, then plant rather heavily at the back end, and only narrowly at one or both sides. Arrangement is important, but not so difficult but that the average person can make a fair job of it if he understands the growing habits of his plantings.

One of the most important rules to follow in planting is, "Do not crowd." Especially does this apply to evergreens, but to almost everything else as well. Realize how tall and broad your plantings are going to be in five or ten years from the time of planting. If your trees and shrubs are small, and you don't like the open spaces, then so arrange that you can remove every other one as soon as they touch. Then be sure to remove them when they begin to crowd. No evergreen will stand for crowding without showing the effects of it. A nice way is to plant your evergreens far enough apart for permanency, then intersperse with Red Barberry (red-leaved) and Golden Syringa (yellow-leaved). This gives a pretty effect with the green. And here is a tip: A good many nurseries will sell and plant for you more than you need. The immediate effect is nicer, but later results are never attractive.

Then, too, shearing helps to keep many things within bounds that otherwise would crowd. With the evergreens, some junipers (including red and silver cedars), the yews (taxi), the Arbor Vitae family, etc., respond nicely to shearing and therewith grow more compact. Some gardeners shear spruce, but it is unnatural to them. If you want spruce more compact, pinch off all the center buds. Give spruce plenty of space. They are not generally suited to foundation planting, but if you do plant them there, plant them far enough from the foundation. Barberries (red and green) and Golden Syringa should be sheared frequently, either globe-shaped or square hedge type, preferably the former. Certain junipers, as the Irish, Spiney Greek, and Pfitzers, are prettier if left to grow naturally and not sheared. Arrange for plenty of space. Some flowering shrubs, too, such as deutzia, spiraea, weigelia, etc., shear beautifully, especially globeshape, but the flowering effect is considerably injured.

Pruning can be done almost any time of the year. Only dead limbs and twigs should be removed from evergreens. In fact, dead wood may be cut out of anything any time. In cutting limbs from trees cut close, and paint wounds with tree paint. Also old wood may be removed from most shrubs, leaving the newer growth. Spring flowering shrubs should be cut back immediately after they bloom and not before. Late summer and fall flowering kinds may be cut back in early spring, for the bloom is produced on new growth.

The control of insects and diseases is too large a subject to be treated in this article. Some kind of a sprayer is a necessity, and spraying materials may be purchased with full directions. Follow them. Try to acquaint yourself with the various pests; it will help you in controlling them.

The addition of plant food to the soil is necessary from time to time. Mix with soil and never allow any manure or fertilizer to contact any root or stem of anything. Fertilize lawns rather lightly, evenly, and a couple times a year. A little manure is also beneficial. A light sprinkling of lime is beneficial to lawn grass, but is not wanted by the

needle-type evergreens. It is actually poisonous to broad-leaved evergreens, like rhododendron, azalea, laurel, and euonymus, for these latter require acid soil. Sprinkle lawns immediately after fertilizing to wash off blades of grass.

As to flowers, have a variety of flowering shrubs, perennials and annuals. You can have flowers from the time of tulips and forsythia in spring to asters and chrysanthemums in the fall. Pinch buds off petunias and snapdragons when you plant them, and chrysanthemums when six or eight inches high. This will cause them to branch and bloom more profusely.

A beautiful shrub is the spiraea, Anthony Waterer. Immediately after blooming, shear back one half of last year's growth. They will grow out and bloom a second time, more beautifully than at the first blooming.

Lawn cutting is counted a little boy's job, but the little fellow needs to be almost a scientist to do the job right. Do not cut lawns too short in hot, dry weather. Don't cut around a patch of lawn like a farmer cuts his alfalfa; cut both ways each time you cut the lawn. The first time cut parallel with the front sidewalk or front foundation or both, then cross cut at right angles with the first cutting. You will be surprised at the effect. Cut in even, neat strips, lapping just enough to get it all. Raise the rollers as the weather becomes hot and dry and cutting once a week may become too often. If you then should decide to cut it only one way, be sure and cut it "up and down."

A few instructions as to planting: Dig your hole a little larger than your plant; in the case of balled evergreens, cut the twine around stem, and preferably cut off the top part of the sack, leaving the bottom part. Then fill the hole half full with good topsoil, and if you put in manure or fertilizer mix it well with the soil. Firm the soil with hands, feet, shovel handle, or what have you, and be sure soil is firmed under and around the roots. Then, unless soil is very, very wet, fill the hole with water once and again until you are sure the subsoil is well saturated. After it has soaked away, fill to level with dry soil. This procedure will hold the moisture for a long time. With some adaptations, this is the way to plant the largest tree and the smallest plant.

This writer has attempted to present a considerable amount of information in this short article. Very likely in our effort to be brief we have failed to make some things clear. But we hope we have helped the reader to make his home grounds—not merely a "show place"—but a place where he can see God's nature in its beauty, as we feel the Creator intended that we should.

Detroit, Mich.



God bids us, then, by past mercies, by present grace, by fears of coming ill, by hopes in His goodness, earnestly, with our whole hearts, seek Him and His righteousness, and all these things, all ye need for soul and body, peace, comfort, joy, the overflowing of his consolations, shall be added over and above to you.—E. B. Pusey.

MISSIONS

THE BRIDE PRICE

BY NOAH K. MACK

This story is based on actual facts as they are faced by young Christians in our African missionary field.

Otiengo, a lad of fourteen, came skipping merrily to his mother's house in search of food. He knew just where to find it, for his mother always placed the leftover porridge of the night before beside her bed, where her son could find it before taking the cattle to the pasture. After eating for a few minutes, he looked about stealthily, then reached under the bed, pulled out a gourd, and drank several swallows of milk curd, placed there as a special dish for his father. In another hut he could hear the voices of strangers, but they meant nothing to him. Visitors were usual. Any passing stranger was welcome, and anyone passing at mealtime would partake of their repast before passing on. He circled the cattle kraal and opened the heavily barred door, at the same time giving a low whistle. His favorite goat came at the call to get the usual tidbit.

The goats and cattle formed a line in the path and slowly wended their way toward the distant spring, nibbling grass as they went. He surveyed the scene before him for a moment and then turned as he became conscious of soft sobbing in the girls' hut.

In a moment he was at the door, calling for admission, but as none was granted, he pushed the door open. There, standing before him, was his eighteen-year-old sister Prisca, attempting to dry and hide her tears. He loved his sister dearly. He liked her quiet and gentle manner, and the white cap and nice dress that she was accustomed to wearing. Best of all he liked to accompany her to church or to hear her read from her New Testament. She also seemed to sense that here perhaps was the only member of her home in whom she could confide. She was up for sale and the important thing to her relatives was not who her husband would be, but rather who could pay the most cattle. Here was one—a boy—to whom love might yet have more meaning than riches. As this thought flashed through her mind, the meaning of the visitors also dawned on his. He would help her if he could; and then he suddenly knew that to be caught plotting together would be fatal to any plans.

"Get a hoe and meet me in the mahoga (tapioca) garden," he said, then turned on his heel and raced after the cattle.

Well was his need. The cattle were about to enter a neighbor's garden, and he knew the feel of the lash for such criminal negligence. The cattle were soon going in the right direction, and then he produced his pipe, a flutelike instrument made of bamboo. Others were producing their monotonous monotonous and to the uninitiated he was soon engaged in the same monotonous business. Across the valley, however, a trained ear heard the continually repeated strain, and a herd of about sixty cattle on the distant hill soon made a right-angle turn and started in his direction, while at the same time his pipe began a merrier tune.

That signal he and Okech had worked out, and usually its sounding had meant mischief. One time it had even meant decoying a boy away from his sheep, then cutting the tail from one of the fattest sheep and roasting it. Today it might mean more serious business, just how serious he did not know. Soon the two herds were together, and Otiengo delivered the care of his herd to the second boy, then made his way to the mahoga garden, making sure that he was not followed.

Prisca confronted him and poured out her heart while the tears rolled down her cheeks.

"Otiengo, you must go to Nyabasi. Jason is my lover. We are promised to each other. This morning Ochelo came and has many cattle to offer. Brother, I love Jason and can never love anyone else as I love him. It is slavery that my father and brothers are choosing for me. Will you sell me to a man whom I can never love? Will you sell me so that the village may be a bit richer? Brother, if you love me, do not sell me for the little profit that you can get in cattle. Go! Take this letter. Tell Jason that I will wait until he gets the cattle. Tell him that if they beat me or make me a prisoner in my father's house, I will wait. Tell him that if

WHO WILL GO?

Isaiah 6:8

By L. J. Lantz

Tune: "Twilight is Stealing."

Father in Heaven, Ancient of Days,
Thou who hast bought us, Thee will we
praise!

Send forth Thy lab'ers, while yet 'tis day,
Seeking Thy wand'ring sheep.

Far away, beneath the darkened skies,
Souls are wand'ring, mournful are their
cries;

Hark! hear them calling, pleading for
Light:

"Come over, help us now."

Jesus our Saviour, Son of the Blest!
Chief of the shepherds, call out the best;
Go Thou before them, leading the way,
Gath'ring Thy "other sheep."

Far away beneath the darkened skies,
Souls are fainting, mournful are their cries;
Hark! hear them calling, pleading for
Light:

"Come over, help us now!"

Spirit of mercy, Spirit of grace,
Melt us and mold us, guide all our ways!
Send us to labor, choose Thou the field,
Finding Thy long lost sheep.

Near and far, beneath the darkened skies,
Souls are dying, mournful are their cries!
Lord, now we hear them, pleading for
Light!

Use us to help them now.
Gap, Pa.

it takes five years, I will wait for him. Tell him that I know that his father left him few cattle and that he is poor, but I will wait. Tell him that I have not seen him since our promise a year ago and I must have some word from him now. Tell him that I will die before I will marry without love and the privilege of starting a Christian home."

The torrent of words ceased, and Otiengo stood before his sister, surprise written in his eyes. Here was a big secret. Jason might be poor, but he rather thought that his sister was reaching to the stars in marrying Jason. There was hardly a young man in the land who was more highly respected and kinder than Jason. It seemed too that there was hardly anything that Jason could not do. He soldered pans, made beds and chairs, and had sometimes helped his own father. There was no one whom he would rather have for a brother than Jason. His father had spoken kindly of Jason, and certainly he could not refuse Prisca this lover. He spoke,

"Prisca, have you told Father?"

"Yes, I have. It does not matter to him whom I marry; it is the cattle that he wants. Please go to Jason."

She could read his loyalty on his face, and then read of the fear which caused him to hold back.

"Sister, I love you. I would gladly go, but it is a day's journey through Kuria country, and only three moons ago two of our tribe were killed while passing through that country. Those people drink the blood of Luo children, and I know that I would never come back alive."

A groan escaped her lips. She had often heard those stories of horror, and it was true that that land was not too safe for her tribesmen to pass through, but he would follow the government road and that was safe. Was she to be defeated now? She could not go herself. She would be followed and brought back, while it was not unusual for a herdboys to disappear for a day or two. She breathed a prayer, and the answer came,

"Jason's mother is a Kuria, and you are not afraid of her. Our people have sometimes stolen cattle from the Kuria, as they have from us, and so they do not want us about their villages, but on the road you will be safe."

She saw his indecision and sensed that the moment for her decision to overrule his had come. She reached under her dress and produced a letter and some parched corn, which she handed to him, and turned away. Wise in the craftiness of his people, he soon secreted them under his blanket, then hurried toward his cattle, while Prisca began filling her pot with mahoga roots.

With a few words he gave directions to his friend for the care of the cattle, then circled away in the opposite direction from which he wished to go, went parallel to the highway for a short distance, and being certain that he was not being followed, boldly began his journey. The letter was delivered.

In the morning, at the first cock crowing, a young man left the mission. He was rather anxious, for in his hand he carried a bag of two hundred silver shillings, the savings of many months' wages, and he knew that he was passing through a land where many would have been ready to take the life of a member of his tribe for the sake of those shillings. He knew that there was a Friend in whom he had confided before leaving, and so with his Lord's protection he did not feel alone. First he visited his home. Here he was only a mile from his loved one, but it

was improper for him to see her. A letter delivered by a friend must suffice until he could collect some cattle.

A number of days of discussion followed, and finally the family agreed that he should have six cattle for the marriage. Then he visited his paternal uncle, and two more cattle were finally obtained. After another week of searching, he was able to buy two cows with his money, and so with ten cows he could approach his neighbor and press the claims for his daughter.

Prisca had remained true. Fifteen cows had been offered while her lover had only ten. Two claims were now being pressed. Her father wanted the cattle. She refused any slavery except that of a love slave. Now it was a matter of who could hold out. Her father could refuse her marriage to Jason, and his dictates could not be overruled. She could refuse to marry anyone except Jason, and the law would uphold her decision so now there would be a stalemate until one party capitulated.

The days lengthened into weeks and the weeks into five long months. Many prayers ascended from these young souls and from the ones interested in them. Finally the father yielded and delivered the ultimatum, "For twelve cows she will be yours."

About two more months were spent in finding the needed cattle and then one day

there was a church wedding, the first in the Nyabasi church. The bride was now her husband's property, yet the parental home had its influence. She could live with her husband a few months and then would have to return to her home until he again would pay one or two more cows. These claims would continue to be presented until her first baby arrived.

Their loyalty to each other and to the Lord in these trying times and in circumstances which have caused many to elope, brought joy to our hearts. All too soon they had to part, while Jason hunted some more cattle.

A few weeks later the blow fell. One of these faithful children of the Lord had received from a heathen background the stain of social disease. The heathen father insisted on more cattle at any cost, never realizing what it might mean to the future happiness of his daughter. The magistrate finally informed the father that he could not prevent his daughter from having medical attention if she desired it. This again brought her to her own little home under the mission doctor's care, and now they are living together with a clean bill of health—living witnesses to saving grace and deliverance from heathenism.

Nyabasi, E. Africa.

BEAUTIFUL FEET

BY JOSHUA STAUFFER

The great concern of the people of the world and slaves of fashion are beautiful faces and beautiful hands. Great attention is given to the face, lips, eyebrows, and fingernails. These are camouflaged, disfigured, and painted. Most of what appeals to the world as beautiful is merely artificial. There are many powders, paints and creams on the market, to create a make-believe beauty. The world cares only for the outside. Striking colors and paints are attractive and considered beauty.

The great concern of God is the inside and the feet. Beauty consists of more than paint and colors. Beauty in the sight of God, and good common sense, consists of character, virtues, righteousness, modesty, comfort and consistency. Beauty originated with God. He is the Author of all that is genuinely beautiful. God delights in beauty and He is more beautiful than all the beauty of nature combined.

Since the fall of man, most people have a perverted idea of beauty. Too much attention is given to the face and not enough to the feet. Hands indicate doings and feet, goings. The Bible speaks of "beautiful feet" but not much is said concerning "beautiful faces."

That which is right and helpful is beautiful. The slogan of our old-fashioned mothers and grandmothers to their children concerning beauty was in character and obedience, saying, "When she is good then she is nice." Today the newfangled ideas are, when the children are dolled up then they are nice. Pride and stubbornness are fostered instead of modesty and virtues.

God's viewpoint of beauty is concerned about our feet; that is, our goings and our obedience. There is a redemptive beauty that is imparted in regeneration, more is added in sanctification; meekness acquires more and finally more will be imparted to the believer in glorification.

The persons will look beautiful unto God, the angels, and the glorified saints in time to come, who have explicitly obeyed God's commandments while they were in this world. The great concern of God is redemption and that for which His Son came into the world.

Before Christ ascended, His concern was that His followers go into all the world and proclaim the tidings of salvation. Two times in the Bible, once in the Old Testament and once in the New, is the exclamation given: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

All those who go forth as Gospel workers such as missionaries, evangelists, preachers, colporteurs, and those who make possible the going forth of these will be among the "beautiful feet" saints who will attract great attention in heaven. Many have gone forth, worn blisters and calloused places on their feet, became footsore and had aching feet, but those feet brought the Gospel to many and some believed the good tidings and were saved.

Let us forget the aches and weariness of going forth with weeping bearing the precious seed and for a few moments imagine all sorrows past, the first resurrection over, the saints from the north, the east, the west, and the south have all been gathered home, housed safely forever in the New Jerusalem. We look upon the noted adventurer David Livingstone who traveled thousands of miles on foot through dark Africa, but now is walking on the golden streets. His feet are so beautiful he attracts attention. Many saints adore him; his goings are beautiful. A legion of angels hover about him, all attracted by his beautiful feet.

We also visualize that noted missionary and founder of the China Inland Mission, J. Hudson Taylor. This great saint also is walking the streets of gold. In the midst of it is the Tree of Life, on either side is the

River of Life. His feet are attracting the attention of an innumerable number of angels. The angels are all taken up with him and not he with the angels. Following him are thousands of converted Chinese, all are saved and joyful, many are shouting, others are praising God. The glorified Chinese, too, are admiring his feet and like the angels have been following him to behold those feet. Some angels may exclaim, "What beautiful feet!" Others may ask, "Why are his feet so attractive and beautiful?" The converted and glorified Chinese will jubilantly exclaim, "These are the feet which have brought us the Gospel of glad tidings, of salvation and peace. If these feet would not have brought the Gospel to us, we would not be here." They will have reason to admire those feet.

While the world is taken up with its fads and perishing vanities, let the saints go and take the Gospel of peace and glad tidings to a perishing world that some may be saved ere the Lord returns, then be among the "beautiful feet" class. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Most of the beauty of the saints who walk with God is on the inside in this life. Dim as the natural eye is, yet can it see a little beauty in virtues on the outside. When Christ returns, then the beauty will shine forth from the inside and be manifest on the outside.

The Bible says, "The king's daughter is all glorious within." The children of the devil put all their beauty on the outside, but the inside is vileness, blackness, and corruption. Some day all things will be brought to light, all mysteries explained, all secret things, whether good or evil, be made known. Then all the artificial beauty will flee away. Dr. Walter Lewis Wilson, in *Strange Short Stories by the Doctor*, writes, "I saw an unusual sight in southern Missouri one day. A peacock and a turkey gobbler were strutting back and forth with their tails spread to the fullest extent. They were seeking to outdo each other in displaying their beautiful tails. For some time they paraded back and forth, close to each other out in the barnyard. As I watched them with much amusement, I saw the peacock suddenly drop his tail-feathers and run quickly toward the orchard to disappear among the trees. Upon making inquiry, the farmer told me that the peacock had suddenly seen its own feet, which are very ugly. He was so ashamed that he ran away to hide and would not return to the house for two or three days."

Thus will it be with all who think of beauty merely as on the outside and who do not walk with the Lord, but live as if they were on a dress parade. They will behold their feet and be ashamed. Modesty should satisfy every Christian for the present, and aggression, inspiration, and evangelism should be his great concern. **The Gospel Minister.**

OUR PREACHER SAYS

As far as we can do so, we must take the raw materials, sometimes rough stuff and at first unpromising, but still raw material out of which we have to make life. Existence is what we find, life is what we make, and in these days it requires the deep, hidden resources of spiritual power that spring from inward fellowship with God.

"Be thou my strong habitation, whereunto I may continually resort" (Ps. 71:3).

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIV. Faith—The Believer's Assent and Appropriation of the Truth

BY THE BIBLE STUDY EDITOR

We have already noted that there is an object of faith, which is in the realm of the spirit world. We "believe that he [God] is, and that he is a rewarder of them that diligently seek him." We believe in Christ and in all that He has revealed concerning the Father and the hope of eternal life. These facts we believe and appropriate as the truth of the life to come and the hope of the believer, because they have been revealed and proved to be true by the Lord who has revealed them.

We also believe in the Scriptures that have been given to us and to all men to declare the truth of God and of eternal life through Jesus Christ. This revelation is also the faith of the believer. We believe it and testify to the world concerning it. The Word is the faith by which we live unto God and keep our fellowship with our Lord and Saviour.

But to the believer there has been given the faculty of appreciating the things which are spiritual and of accepting them and living by them. This faculty or power has been called faith. Because of its spiritual character, faith is difficult to define. One author says that "it is the assent of the mind to what is put forward or is stated by another." But faith is more than the assent of the mind; for it accepts and enjoys in its own experience the facts that are presented. It is more than a "firm and earnest belief in a statement or proposition." Faith affects the life of the believer. In fact faith is the life of the believer. It is the nature of his entire life as he becomes associated through faith with the things of the Spirit. Faith has its walk, for "we walk by faith" (II Cor. 5:7). Faith is of such a character that it receives its expression by the life of one who possesses it. It is determined by the consistent standing of the individual. Rom. 11:20; II Cor. 1:24. All of the patriarchs were characterized as men and women of faith because of the particular faith which they manifested while they lived in the world.

While it is given to all men to have that power which expresses confidence in that which is told by another, and that power is constantly exercised by us in what we hear and with knowledge that is imparted to us from sources with which we have no material contacts, the Christian who holds to the truth which is revealed from God in His Word exercises a power which the Scripture itself calls **faith**. This faith has the power to affect the whole life of the believer, and brings him into contact with the realm of God and the Spirit, and brings into his life the character of that spiritual life which is with God.

Kinds of Faith

Cruden states that divines have generally distinguished faith into four kinds: first, historical, which is a mental assent to truth, or

a speculative knowledge of what is declared in the Word of God. This is the character of the faith of which James writes, "Faith, if it hath not works, is dead" (Jas. 2:17). This kind of faith is possessed by devils also. Jas. 2:19. Such faith believes the facts, but is not moved to live by them.

The second classification is the temporary faith. This is not called faith in the text of the Scripture. Certain individuals **received the Word** with joy when they heard it, but when tribulations and persecutions came they were offended, and no fruit was brought to perfection. Matt. 13:20ff. In this case there is an appreciation on the part of the individual, but no appropriation of the truth.

The third is called the faith of miracles, which is a belief in the demonstration of miracles as a result of faith in God. Jesus spoke of removing mountains with faith as a grain of mustard seed. Matt. 17:20. The lame man in Lystra had faith to be healed by Paul and Barnabas. In the light of what Jesus had said to His disciples this was not a case of the **kind** of faith which was to be had; for He had told them it was because of their "unbelief" that the demon had not been cast out. Thus it was a case of the degree of faith which was possessed by them. The same is true in the case of the lame man in Lystra (Acts 14:9), for Paul and Barnabas saw that the man "had faith to be healed." Paul had written to the Corinthians, "Though I have **all faith**, so that I could remove mountains" (I Cor. 13:2), indicating a degree of faith rather than a quality of faith.

The fourth classification given by Cruden is that of justifying faith. This is **the faith**. This faith is described as a "grace wrought in the soul by the Spirit of God, whereby we receive Christ as He is revealed in the Gospel." "This faith begets a sincere obedience in the life and conversation." This, then, is the faith of the believer which enters into his life and affects his relationship with God and determines his life among men. This is what the Scripture everywhere calls faith, and which needs no definition on each occasion of its use in the Scriptures. This is the soul's appropriation of the truth of God, the receiving of Christ and the Spirit and the Word into one's life and living in the power and character of the truth as it is revealed in the sources of all truth and of the divine life.

The Nature of Faith

Faith is closely related to believing. John 1:12 is most definitely related to the act of faith. "As many as **received** him, to them gave he power to become the sons of God, even to them that **believe on his name**." Perhaps the two words, "receive" and "believe," could be united to express the idea of "faith." For faith is believing, and it is also receiving the things that are believed.

A passage taken from what is called the

First Confession of Faith, drawn up at Amsterdam in 1627 (Martyrs' Mirror, p. 27), expresses the nature of faith very clearly. "The believer, seeing, by faith, that God in His weightiest and unspeakable promises is not mutable, but does, in truth, fulfill them through the giving of His only, dear, and beloved Son, feels assured by this, that there is nothing with God, which He shall not also give us with His Son. He therefore has firm confidence that the benefits which God has promised in and through the suffering, death, shed blood, resurrection and ascension of His Son belong to the believer, and that he shall in truth receive them. . . . This faith begets in the heart of the believer an inward taste of the kindness of God, and of the powers of the world to come; which is followed by gladness, joy, and a firm security of the Father's favor in the soul, whereby, in every time of need, he is enabled to say, confident that he will be heard, 'Abba, Father'; and doubts not, though the thing promised be not apparent to human eyes, nay, seem contrary to nature, and transcends the comprehension, understanding, and capability of man. . . . For the believer, by faith, looks not only at the things which, through the creation and government of God, exist in nature (which man may comprehend and understand), but to the goodness and omnipotence of the Promiser, unto whom nature and all creatural power in heaven and earth and sea, nay, death itself must bow. Upon this ground the believer stands fast, even when, with Abraham, the father of the faithful, and with many of the pious, he is tried of God by things seemingly contradictory; for he is assured that God cannot lie."

Faith is not confined to the present and to the future. It spans all times and enters into the infinite. For faith rests in God and in all the works and purposes of God. Faith is able to look back and believe and rest in the assurance of what has been, without asking the how of the method or the why of the purpose. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). Here are two elements of the past workmanship of God which faith appropriates without knowing the method neither the purpose—**worlds**, and **Word of God**. Our knowledge of the worlds which God has in mind is very limited, when we would confine our understanding to the discoveries of science; for then we must be confined to that which sight affords us. But the Word tells of the "world to come," and that world of faith is grasped by faith in the Word of God and is the eternal world of the believer's hopes. The how of the creation of this world has never been understood by the human mind. There theories, which have changed from one generation to another because of discoveries or more advanced theories. Today men are busy cracking unseen atoms in order to discover how God created the worlds by the power of His Word. Faith is satisfied with the creation and with the Creator of all things, though it may not know the method of its existence. The purpose of all creation is wider than the interests of man. "For who

hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:34-36).

Faith goes back to the time of the fathers, and believes the things that God has done. David refreshed his faith by what God had done for the fathers. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. . . . For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever" (Ps. 44:1-8).

The faith of the believer goes back to the testimony of the Old Testament to understand the things of God. It goes back to the days of the apostles and to the time of our Lord's sojourn on earth in order to be instructed in the things of God and live in the fear of God in this age. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (II Pet. 1:16, 17).

The faith of the believer is refreshed by the record of the saints of old, from Abel down to the prophets, and those who suffered much in this world for the sake of the hope they had in the world to come. This list of overcomers in ages past has been recorded to be a cloud of witnesses for the saints of our time. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1; cf. Heb. 11). Faith has for its assurance the experiences of those who have known God and have learned the realities of the realm of faith and have learned to trust the Word of faith which is given to us of God. Our faith is confirmed by the faith of those who have gone before us.

"Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). This Abraham is called the "father of the faithful," or "the father of us all" (Rom. 4:16). This is the "justifying faith" by which we are to be reckoned righteous and by which we are saved. Abraham believed God in order to receive the promise of a son and also to receive the inheritance of the land of promise. He believed that which was impossible according to the flesh. Rom. 4:18, 19. The faith of the believer sees what God accomplished for Abraham in order that the greater blessings of God may come unto us through Jesus Christ. If God was able to bring to pass the impossible things made by promise to Abraham, how much more will He be able to bring to pass the promises made to us by the greater One, Jesus Christ, His Son. The things of faith are not empty hopes, nor are they the creatures of imagination; they are realities which will be brought to pass for us even as they were fulfilled for the saints of all ages.

The Relation of Faith to Believing

The word "faith" is used very infrequently in the Old Testament. While in the Old Testament the word "trust" has but an infrequent relation to "faith" in the New Tes-

tament, both faith and trust have much the same root in "pistis." However, when one compares the terms "faith" and "believing" in all the forms of the word "believe," one finds the common root, "pistis," which is translated "faith." This accounts for the very frequent use of the two terms in the same passages. "Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:3-5). Throughout this chapter the believing of Abraham is called faith. The believing of Abraham was imputed to him for righteousness. And this example of Abraham was recorded that the same righteousness might be imputed unto us, "if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 4:24, 25; 5:1).

In the Acts of the Apostles very frequent references are found concerning the believing of men unto their salvation: "Many of them which heard the word believed" (Acts 4:4); "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43); "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). This act of believing is the appropriation of the provisions of grace which bring about salvation. In the Epistles and elsewhere this believing and appropriating of the grace of salvation is called "faith." Believing in its fullest sense is faith, and faith in its fullest sense is the act of believing. Thus, men who were full of faith and of the Holy Ghost were men who believed the things which belonged to Christ and to His salvation. Acts 6:5, 8; 11:24.

James notes this same relationship between believing and faith, for the faith of the individual is expressed by the manner of his belief. Faith must be proved by works. Believing must express itself by a proper expression. Men and devils may believe in God, but a true belief in God leads to obedience to Him. The historical belief in God does not make godly men of those who believe that He exists. The fact that men believe that the Bible is the Word of God does not bring them salvation. There are many who believe that Jesus Christ is the Son of God, but they are far from receiving Him as their personal Saviour. Even the demons confessed that He is the Son of God, and knew that their torments awaited them. But they continued to desire to be demons, and entered into the swine as such. Faith, according to James, is the act of believing to the extent of manifestation. "Shew me thy faith without thy works, and I will shew thee my faith by my works" (Jas. 2:18). Faith without works is dead, being alone. Abraham's believing in God led him to offer up his son Isaac, and he was thereby justified. There can be a faith without works and there can be such a thing as believing without accompanying evidences. Both are vain.

As to the Christian faith by which the believer lives and by which he is justified and saved, it is a firm belief in God and all that God has spoken and promised. It is a faith that lives by what it believes. The evidences of faith are manifested by appropriate works. What one believes concerning God and the Scriptures is the object of the faith which is

quickened and lives in him. Faith must have that in which it can have confidence and make it the purpose of life. By faith we live.

SERMONOGRAMS

"A person's conduct is his creed in action."
"We should live more nearly as we pray."

"Faith's greatest victories often come out of fiery trials."

"Without talebearers there would be no talebearers."

"Money can talk, but it never gives itself away."

"If you do your duty day after day, you will come through."

"Inspiration is what comes out of a man, not what comes to a man."

"The greatest need is to feel that you are needed."

"The needed dynamic of democracy is the love of God."

"Some people talk, and think afterwards; others think, and talk afterwards."

"God does not raise false hopes in the mind of His people."

"The eagle that soars the upper air does not worry itself as to how it is to cross rivers."

"If a man is hospitable from loftiest motives, sooner or later God will bring angels to his door."

"If God does not care for His children, He is less than a God."

"Some persons are more interested in what they descended from than in what they should be ascending to."

A race of gentlemen can be produced only by fostering in the boy the qualities that make for health, strength, and a manly desire to bless, benefit, and serve the race.—Thomas Arnole.

"The great teacher is not the one who imparts the most facts—he is the one who inspires by supplying a nobler ideal."

Money never made any man rich.

People who live right never get left.

You are never strong when you are wrong.

As long as it is daylight, there is a chance to work.

Dreams never come true unless you wake up and hustle.

Love is not love that alters when it alterations finds.

No man has faith just because he submits to the inevitable.

An ounce of persuasion is better than a pound of compulsion.

It is always easier to set up machinery than it is to generate power.

The average home is just where and, generally, what the mother makes it.

Any man can make a good bluff by looking wise and keeping his mouth closed.

To know how to be alone and not be lonely is the sum of wisdom and of religion.

When we are not God-led, we are mob-led; we do not act, we react.

Health is really God's life seeking fulfillment physically through our bodies; spiritually through our souls.—Alice Hegan Rice.

Religion is "catching," we are told, but it would have to run pretty hard to catch some people.—Roy Smith.

Faith is a divine antiseptic which disinfects us of the things that make us hateful to ourselves and others.

EDUCATIONAL

KNOWING OUR CHILDREN

XXII. In the Young People's Department

BY J. R. MUMAW

We are glad to have Bro. Mumaw resume his articles on the study of childhood and youth.

This is youth in his last period of development before he reaches adult life. The reorganization of personality, a process in evidence during the middle adolescent period, is now finding a set in its permanent form. It is very difficult to draw a line to mark off the beginning of this later adolescent period. Rather than finding a mark in the chronological age, we must look to some turning point in the youth's life. This may be an emotional, a moral, or a spiritual crisis. It may be nothing more than the time when he assumes responsibility for his own support. It may be the time when he starts off to college. Some such distinctive experience brings him into a crisis, and we may call it the beginning of his later adolescence. Usually, however, this occurs at the age of seventeen or eighteen for girls and nineteen or twenty for boys. So we use the conventional figures of eighteen to twenty-four to designate the period of later adolescence.

During this period youth comes into more frequent contact with reality. He begins to select from among the possibilities of life and concentrates his energies in directions of his own choice.¹ This means that he is settling down to the real tasks of life. He is finding his way through a variety of experiences into the full life of adulthood.

For many adolescents this period is a time of disillusionment. The youth's extravagant hopes of achievement begin to fade away as he faces reality. His passionate idealism burns out on the road of realization. He has a sense of loss in breaking ties with the home. He finds a new independence which lacks the supposed freedom he had dreamed of. He is surprised at the temptations that shock his better self. The world surroundings which he encounters are so strangely frigid and exacting. He is forced to get down to the basic issues of reality in the life ahead.

On the other hand, this is a most fruitful period of life.² Youth has discovered a broader outlook on life and sees in it great possibilities for choice. His intensified feelings pronounce deeper motivations of life. His dynamic will urges him to move on in the great channels of human achievement. He is stimulated with interest in matters of business, literature, and art, in church activities and social functions. His selection from among these interests is prophetic of great things to come.

Physical Achievement

At the age of eighteen (for boys it is more likely to be twenty) the bodily development is practically complete. Now the youth is engaged in the process of discovering the capacities of the well-developed bodily powers. He is concerned with uti-

lizing his energies for the greatest possibilities in life.

He is engaged in a settling down process in which his whole body approaches the adult life. This is the final training ground for his physical achievements.

The energies of the later adolescent are used for the development of strength. They are no longer used for the growth of body but for the achievement of skill. The power of endurance having increased, he is able to concentrate his efforts in attainment of his chosen goals. Great physical forces are thrown into his desires for physical achievement. This full tide of energy that presses against him demands expression in definite, purposeful, and organized activity.

In later adolescence the use of the finer muscles provides a conditioning process for the attainment of definite skills which were unattainable previously. The youth of this age has definitely reached the point of achievement. He makes a wiser and worthier use of strength. History is full of illustrations of men of physical achievement who were at their best during this early period of their lives. Youth of this age seek for opportunities to participate in activities that call for sacrifice and endurance.

The Rule of Reason

The later adolescent relies increasingly more upon his maturing powers of reason. His vigorous mental activity conditions the mind with ability to grasp ideas in relation to other factors. He is better able to distinguish between relevant matters and those which are irrelevant.³ He is capable of comparing values, of exercising judgment, and of arriving at conclusions which approach maturity.

The mind at this age is recklessly active. The youth is engaged in a long series of mental processes which are destined to result in intellectual achievements. His insatiable thirst to know the reason "why" compels incessant mental action.

During this age the intellect comes into its rightful rule. Youth is now sufficiently mature to assume a reasonable control of his emotions. He is able to arrive at important decisions because he realizes the value of giving consideration to a variety of factors involved in his conclusion. This gives him the power of self-direction.

The later adolescent is in the process of achieving a point of view. He seeks, through questions and doubts, a practical system of behavior. He tends to inquire into the facts that lie underneath the surface. He is not satisfied with superficial replies to queries and criticisms, nor is he convinced with mere dogmas. He is seeking to arrive at a world view of his own—one that will stand the test of reason.

The thinking of this age has become

more purposive.⁴ Because the youth is arriving at so many important conclusions, his counselors must recognize his intellectual powers and their function in his life. The fact that he raises questions about the relationships we sustain in life and about reasons for conduct is no occasion for alarm. He is simply coming into his own.

The mental alertness of this youth plus his physical energy give promise of great powers to attain. The knowledge he has accumulated gives him ability to achieve on the basis of experience with truth. His passions are now brought under the control of intellect and are converted into vital forces for good. Through the powers of reason he is able to conserve time and to utilize his energies for wise purposes. This is pointing in the direction of success.

Emotions Under Control

We have observed in our study of early and middle adolescence the impulsiveness that characterizes the youth of those periods. What we observe in the young person of normal development at the age of eighteen and twenty gives evidence of more stability. He is not so impulsive as in former years and is better able to bring himself under control. We have indicated above that the source of this power in self-control is found largely in the increasing powers of the mind.

His better judgment teaches him the necessity of bringing his emotions under greater control. The youth of this age may be more vigorous, but certainly he is less wayward. He is tending toward a more settled attitude toward life. He gives evidence of an oncoming maturity, because he has experience and training in the use of his strengthened will power.

The adolescent of this age usually discovers in himself deeper feelings of altruism. His interest in others is having a stronger influence upon his own conduct.⁵ His whole manner of life is flavored with a greater concern for the welfare of the people who live in his environment and beyond.

We dare not ignore the craving for emotional stimulation and excitement. The youth of this age is demanding thrills but faces the personal responsibility of subjecting those desires to his better reason and judgment. This brings him many inner conflicts. He wants to do many things, if not everything, at one time and yet finds himself unable to do but one satisfactorily. To this impact of urgent desire are added shifting moods and complex interests. These are carried over from the storm of intense feeling that broke during his middle adolescent experiences. Now he is learning to deal with them more realistically. While he is less erratic than during his former years, he cannot escape the conflict.

The process of harmonizing the reactions of the body, mind, and heart is almost complete. The physical energies of youth are finding outlets of expression in purposeful activity. His mental reactions are restrained by better judgment. He understands better the deep impulses that move him to action. He has reached a point in life in which he can achieve a satisfactory emotional security.⁶ Habits of self-discipline are more easily attained. Self-control has displaced parental authority. He assumes responsibility for self-management. His call to sacrifice is met with the practice of self-denials.

A Practical Altruism

The social development of the later adolescents tends toward individuality. Personal

traits are becoming more and more prominent. Individual interests are more demanding.

During this period, youth discovers a new self-realization. The gang dissolves because the multiplied interests of the maturing lad have broken him away from the group. His former interests in them are now expressing themselves in a new-found freedom of thought and action. He is not concerned about the opinions of the group so much as he is in arriving at his own personal conclusions.

This individuality expresses itself in strong attachments for particular friends.⁷ He makes a selection from among his friends and strikes up an intimate friendship with one or two of those who can most completely satisfy his social desire. These friendships run deep and often carry over into adult partnerships. It is altogether possible that a friendship with a young man of his own age may develop into a business partnership. It is to be expected that such a friendship with one of the opposite sex will develop into a lifelong companionship in marriage.

The later adolescent arrives at a practical altruism. He seeks definite forms of social service in which he can see results from the sacrifices he has made. His vigorous feelings of responsibility find expression in deeds of kindness. His sense of obligation to the social group makes him willing to assume his share of responsibility to make a success in the community life.⁸

Very often the youth of this age breaks the home ties and moves out into a new environment. This is a critical step. He is now removed from parental observation and escapes any disapprobation that was needed to give him guidance in his former development. With some youth who have not had satisfactory training in previous years, this moving away from parental influence becomes a fatal step. If their new social circle creates an unwholesome environment, the break is still more likely to lead to permanent loss of spiritual values.

The adolescent in the late teens has considerable capacity for sustained loyalty. When he finds a group which he considers worthy of his interest, he is able to build permanent relationships with them. What was accomplished in the practice of loyalty to the gang in his earlier years is now bearing fruit in this sustained relationship to the larger group.

This is the time of maturing love between the sexes. The mating instinct is at its highest peak of urgency. It is the period of real courtship. As the youth looks toward settling down to a normal home life he makes use of his maturity of judgment. Having arrived at the age when he can exercise discernment between those factors that will make him happy and those which might lead to disappointment, he is qualified to choose a life companion.

This love motive is a persistent factor that influences his entire social conduct in the community. While it is often hard to discover where these deep feelings of love lie hidden, the influence is there. Even though he is able to conceal them from the public eye, his love impulses flavor his social attitudes with a more mature outlook upon life.

Governed by Conscience

Maturity of life makes it more and more difficult to separate moral qualities from religious experience. There is in human behavior, however, a distinct quality of life

termed moral as related to the conscience. This may or may not function as a separate control of behavior as related to religious experience. While some may have difficulty in recognizing a strength of morality apart from the religious concept, we have in mind those personal reactions which relate to the individual concept of right and wrong.

The conduct in youth of this age is less erratic than that of the previous years of adolescence. He is much more predictable, having attained a sense of stability and a more permanent pattern of behavior. He possesses a fresh moral insight in matters that pertain to his human relationships. He is quick to detect hypocrisies and is thoroughly disgusted with inconsistencies. He has an ethical discernment not previously attained. He is able and willing to compare improper conduct with an ideal.

The sense of duty is more deeply rooted in the behavior of an adolescent. He is capable of recognizing personal obligations. With a greater readiness to respond to the demands which duty lays upon him, he is arriving at moral maturity. He is more responsive and is more ready to assume those responsibilities which he had previously ignored.

During this period, the conscience begins to speak with a telling voice.⁹ The youth's accumulation of knowledge and his power to exercise judgment makes his conscience more ready to act in solving ethical problems. It gives him a keener sense of the right and wrong in moral issues. While he may not always act according to his better judgment, he does have a sense of obligation to do the right.

Later adolescents are more susceptible to the moral influence of persons with whom they associate. The power of social approval operates steadily and effectively. They are sensitive to the wishes of others, particularly to those of the opposite sex.

These factors make it important that the moral judgment of the youth is thoroughly informed. While he may question the moral codes of his social group, and state an opposition of his own conclusions, he is not unwilling to give consideration to those who may differ with his opinion. Many times he finds it necessary to make a realignment of his opinion with those of his associates in order to achieve a satisfactory moral conclusion. This is even more so in his relationship to the Scriptures. The more he discovers the facts of the Bible and the principles of truth in their ethical connotations, the more ready he is to conform to the standards of life which produce happy experience.

Personal Religious Experience

While the religious interests of the later adolescent continue to fluctuate somewhat, he tends toward an enthusiastic idealism of an intellectual sort. He organizes his opinions into a system of religious standards which may or may not accord with the adult thinking of his community. His wider experience combined with a greater freedom in the expression of his individuality enables him to formulate religious views of his own. Here is where he needs most sympathetic guidance to arrive at satisfactory religious experience.

His new freedom becomes a peril in another sense also. His breaking of the home ties permits absence from church services without much social disapproval. He neglects his religious obligations because certain satisfactions are coming through the suc-

cesses he has made. His power to achieve, his intellectual ability, and his physical strength, all tend to make him lose the sense of need.¹⁰ This attitude allows him to adopt a worldly viewpoint of life. Pleasures appeal to him. Fame induces him. Success weans him from the demands of religious exercise. Death seems a long way off, and he feels that he has plenty of time to think about the world to come. This has a tendency to make many youth very insensible to the demands of a vital Christian experience.

After the "second" religious awakening of middle adolescence the youth of this age encounters a period of definite doubt in matters pertaining to his religious experience. He calls in question the religious concept of his earlier training. He questions the basis of authority in matters pertaining to religious requirements. His childhood concept of God and of religious experience is a "hang-over" that does not coincide with the later verdicts of reason. He finds it difficult to make an adjustment of his newly discovered principles of science to the former body of religious thought which he had been taught and which he had thoroughly believed. He finds difficulty in accepting truth by faith. He needs a sympathetic guide for this period of criticism to help him develop a satisfying personal philosophy of life. His criticism will then eventually give way to definite personal conviction.

These religious doubts can be overcome through proper spiritual guidance. The youth should be led into his own personal experience to establish his faith in God.¹¹ When he faces the facts of Christ's death and resurrection and discovers their reality, he is more inclined to accept them as truth. He is satisfied when he knows their value to human experience. The Bible becomes a book of authority when he has been able to test its value. A demonstration of reality concerning the religious teachings of the church in the lives of those with whom he lives is the most potent influence. The test of reality is convincing to him.

These negative imports related to youth dare not overshadow the more favorable aspects of his religious experience. A genuine Christian experience at this age has an inner warmth and intimacy which was previously unknown to him. The former tendency to visualize a corporal imagery of God with all its childhood concreteness, gives way to a religious mysticism. This greatly enriches his spiritual fellowship. It personalizes his attitudes toward God and gives his profession a sense of reality. It makes his religious life more satisfying and enables him to approach life with confidence. If he does not get settled in his spiritual experience during these years, he is approaching a danger line. There are few people who, having missed the blessedness of a genuine and vital Christian experience in this period, find God in the years that follow.

1. Luther A. Weigle, *The Pupil and the Teacher*, p. 62.

2. Clarence H. Benson, *An Introduction to Child Study*, p. 210.

3. *Ibid.*, p. 205.

4. Basil Miller, *Growing into Life*, p. 68.

5. Wade Crawford Barclay, *The Pupil*, p. 115.

6. E. Leigh Mudge, *The Psychology of Later Adolescence*, p. 50.

7. Benson, *op. cit.*, p. 210.

8. Mudge, *op. cit.*, p. 28.

9. Barclay, *op. cit.*, p. 116.

10. Weigle, *op. cit.*, p. 67.

11. Miller, *op. cit.*, p. 69.

Harrisonburg, Va.

THE SOCIAL COST OF DRINKING

Were it not for the larger expenditures for war we might say that "this nation's drink bill has assumed astronomical proportions." It is reported that in the first seven years following the repeal of the Eighteenth Amendment, while the Federal government debt increased eighteen billion dollars, the net cost of alcoholic beverages consumed was twenty-five billion dollars. The nation's liquor bill was higher in 1941 than ever before in our history—around five billion dollars. All of the churches put together received about one-tenth of that amount.

Court Costs

Few citizens realize the amount of legal costs imposed upon communities by the liquor traffic. These expenses are borne by nondrinkers, as well as drinkers.

Let us visit the civil courts for a few sessions. There we shall find highway accident cases being tried. The judge, jury, court officials, witnesses, stenographers, lawyers, and guards all have to be paid. The court's findings will decide who will have to pay damages, with or without costs. Garage men who have repair bills outstanding and accident insurance companies, doctors, and hospitals are interested in the case. One drinker has caused the community to spend much money.

Or let us visit a domestic court. Here the financial expenditures may be less, but the cost in social injury is very high. A man and his wife cannot get along together because one or the other or both drink. Separation has become inevitable, but who is to take care of the children? The judge decides reluctantly to grant separation. The children are made public charges and in time the children are being cared for in foster homes instead of their own home. The community suffers both financially and morally.

The courts are constantly uncovering the unholy trail of drink, and the abstainers pay the cost along with the drinkers.

Family Welfare

At the Boston Psychopathic Hospital, in the five-year period following repeal of prohibition (1934-1938) there was a 41.6 per cent increase in the admissions from delirium tremens, as compared with the period 1928-1932. There was, similarly, a 35.7 per cent increase in patients suffering from all the alcoholic psychoses but only a 7.5 per cent increase in the total hospital admissions.

Long before these unfortunate victims of drink were hospital inmates they were family problems. There had been conflict about money, late retiring and rising hours, use of the car, failure to keep appointments, with inevitable loss of self-respect and family confidence.

In these family tragedies the innocent suffer along with the guilty. One instance will illustrate this. A family in which both the father and mother were spree drinkers, lived in an apartment house. Their "wild parties" disturbed the tenants above and below and on either side. Creditors found it increasingly difficult to collect bills. The children did not do well at school. In time the parents sepa-

rated, dividing the custody of the children, living separately in cheap rooms, the father grudgingly paying support. The children became underprivileged. Love, happiness, and security were lost to that family through drink, and the children who were entirely innocent suffered most.

Defeated Lives

The tragedy of drink may be rapid or gradual. There are numerous cases of swift retribution. A freshman got drunk his first week at college and never had a day of health afterward. A bride and groom were killed a few blocks away from the bride's home—the groom had drunk too many toasts at his own wedding. A young man driving recklessly because of drink overturned a car and three young people are cripples for life.

The worst results of drink, however, are gradual. They may not come to full fruition for twenty or thirty years. Here is a typical instance. A young man obtained a good position in a skilled trade. He had plenty of money to spend. Though he had a strong body and an active mind, he did not go in for athletics or leisure time education, but drank liquor with friends almost every evening. No one has ever seen him drunk. He still does his work fairly well, but he has become fat and flabby; his face is red and his eyes watery. His fellow workers who like him speak of the pity that a good man should be defeated by drink. The man himself is now on the defensive, suspicious that others are talking about him, apprehensive about his position, sensitive and impatient about trifles. Twenty years ago he had a bright future but it is dark now.

Cost to the Church

Because of long experience with the evils of the drink trade, the Christian church has learned certain methods of prevention. Tem-

WHICH IS YOUR CLASS?

Do you belong to the jawbone class?

The class of folks who talk
About the many things they'll do?
The paths of fame they'll walk?
Who boast about their conquered world
And deeds right nobly done?
While yet their efforts end with words
No task is e'er begun?

Do you belong to the wishbone class?

The class of folks who long
That wealth and fame might flow to them
For just a little song?
Who wish that ease would be their lot
And praise their fortune too?
While all the while they nod and smile
And nought but nothing do?

Do you belong to the backbone class?

The class of folks who work
From early morn to late at night
And never duty shirk?
Who dig right in and fight their way
Toward the grand success,
That waits ahead for folks who give
And always do their best?

—R. Rhoda Stahley.

perance education is given in homes and church schools.

The church is also engaged in redemptive work. Downtown missions are conducted. Some ministers arrange clinics for drinkers. Church members are urged to help problem drinkers and win them for Christ and the church. Evangelistic meetings have reclaimed many men and women who were defeated through drink. In many cities trained Christian workers attend the "drunk courts," give assistance to those convicted drinkers, and visit them in prison. There are tens of thousands of rehabilitated drinkers in the Christian congregations of North America, but not more than one drinker in twenty is ever reclaimed. The percentage of failure is disappointingly high.

But why—oh, why—keep an ambulance picking up the victims at the foot of the cliff when anti-social forces for profit are pushing their fellowmen over the edge of the precipice at the top? It is the abiding glory of Christ's Gospel of grace that drunkards may be redeemed but it is a scandal of citizenship that the nation, for revenue, goes blithely on creating successively fresh crops of drunkards.

It is too heavy a demand to make upon the worship of the churches on Sunday morning, to ask them to repair the degradation caused by the saloon on Saturday night.—Geo. A. Little in "World Crisis."

WORTH REMEMBERING

He did not hesitate when his employer reached the office. He rose from his chair, walked across the room to face the older man, and said with frank steadiness, "I've possibly lost an order for the company, sir. I didn't contact the prospect you gave me yesterday. There was no excuse for my failure to do so; the matter simply slipped my mind."

The employer frowned a little, his eyes studying the top of his desk. "That is not good," he said firmly; "but those things sometimes happen. Don't worry about it, though. Just forget it."

He turned his attention back to the sheaf of papers lying before him, as if dismissing the incident completely. But the youth standing before him said, "You're kind to put it that way, but I'm not going to forget. Mistakes like that one are worth remembering."

No words he might have spoken could have held more wisdom, courage, or bright promise of future leadership. It is true that no one should be overly discouraged by a mistake. Everyone makes mistakes. Those who reach the highest places in the world's endeavors, who are accepted without challenge as leaders, are those who look upon mistakes as valuable lessons, refusing to forget until they are convinced that no mistake will be allowed to occur a second time.—Selected.

In one sense the sun is ninety millions of miles distant; in another it is nearer to us than any created object. Its beams pierce our frame, its light enters our eye, its warmth penetrates our body. So while God may be said to be infinitely distant there is a sense in which He permeates us.—Jones.

"AS UNTO THE LORD"

(Continued from page 50)

mind. They were so appealing; He seemed such a loving, sympathetic yet brave man.

For a number of days this conflict raged within Elaine's mind. She tried going to church services and Christian Endeavor (for even as Y.W.C.A. secretary it had been easy to neglect this), but repeatedly she came away with no solution to her conflict; in fact, it became more confusing the longer she pored over it. One afternoon the troubled inquirer once again was searching her long-neglected Bible, as she had been doing frequently now, and as she was pondering Isaiah 53 the light broke. The body of the young girl shook with emotion as she realized what this "Man of Sorrows" whom she had been neglecting, yes, shunning, had done for her. It was a true story—Jesus was divine; He did live here on earth, die, and rise again. It was not myth or tale of just a hero at all. Happy was the tear-stained face as Elaine later rose from her knees after confessing her sins to the One who gave her a new peace in her heart. In the following days Elaine eagerly read the Word—now believing it and seeking food from it. What discoveries she was making! So many Scriptures had been familiar to her long ago, but it had been a long time since she had given them any thought. What a revelation came to her one morning as she was pondering on the verse, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ!" Oh, such a life of mockery as she had been living with the appearance of being conformed to Christ, but in her heart pleasing only self and the world! How could she continue her training in fashion designing and do it "unto the Lord"?

The McCloy home was as excited as any home at the time of Christmas vacation. Bob spied Elaine descending the train first and ran to her, "Whew, Sis, it's great to see you! I didn't think I'd miss you so much." And big Sis hardly knew growing Brother, "Why, Bob, you've grown two feet since I left last fall."

As she kissed her mother, Elaine whispered tenderly in her ear, "Your prodigal daughter has returned, Mother." And indeed Mrs. McCloy's heart was gladdened as she observed that the Lord Jesus had really been born again in the heart of her oldest daughter.

But all good things come to an end, and soon Elaine was returning to Mt. Friesen. With her was going a decision that was to startle the faculty and her friends greatly. "It's impossible." "You're foolish," and similar exclamations were made when Elaine informed them that she would be ending her training at the end of the semester, three weeks hence, and would be taking up solely Bible training at the New Haven Bible School in another state. Many were the sincere friends who came to her that day and in vain tried to show the folly of her decision and the great loss of her artistic talent. Never had the prospects of the future seemed as glowing as they were that day painted to Elaine. But she had purposed in her heart, and that night the prayer ascended, "Dear Lord, I thank Thee for taking my life in Thy hands. Use it to Thy honor and glory—and Father, use even my art ability if you can."

Seven years later an answer to this prayer and to the prayers of a faithful mother could

have been seen as Elaine McCloy held spell-bound the attention of thirty Chinese children as she drew on the board the scene of Jesus blessing the little ones of Galilee and told them of Jesus and His great love.

Scottdale, Pa.

CLOCKS—GREAT AND SMALL

What is a clock? An instrument for measuring time, you will probably answer. It contains little wheels, and either a pendulum, or a balance wheel, with a spring which you wind up, or perhaps it runs by electricity.

You are right; but in a very broad sense, a clock is any device by means of which we

HIDDEN SPRINGS

The flowing stream
Is fed by hidden springs
That slowly vanish
In the summer heat.
The waters disappear
Leaving a channel dry—
But where, oh where
Do the fresh springs retreat?

The autumn comes,
The brook's broad bed is full;
Nor has there been
The least portent of rain.
But hidden springs
That once had disappeared
Now pour their freshets
Into the brook again.

The thriving willows
And the sycamores,
That line the water's edge,
Have drunk their full.
Their sap is down,
They thirst no more—
And so the springs
No longer feel their pull.

And thus is life—
For every need we find
A source of hidden springs
Where we may drink
Until refreshed, and new;
Then, others viewing
How we quenched our thirst
Would also find this brink.

—Harry Halbisch.

can measure time, and from this standpoint we find there are many kinds of clocks. Do you know what some of them are?

The earth itself is a great clock, for it enables us to divide time into years and seasons. It is a very accurate clock too, for we know exactly how long a year is, and when we speak of so many years, it means a very definite passage of time. The earth also enables us to divide time into days, as it rotates on its axis in twenty-four hours. It never varies in this division of time, and we know we can always depend on it.

Perhaps you have guessed by now that the moon is also a big clock. We get our months from the moon, and the name "month," used to be "moonth," meaning the time required for the moon to go around the earth, and appear again in exactly the same position as before. Do you know how long this period is?

From new moon to new moon is exactly 29 days, 12 hours, 44 minutes and 2.8 seconds. Of course, our months of the year are not of this length, because they have been arranged to allow twelve months to the year, for convenience.

The great clocks of which we have spoken are all right for measuring long periods of time, but they are not suitable when we wish to gauge short intervals. We need smaller timepieces for this purpose.

Do you know how the pioneers learned when it was noon? They would cut a groove in the floor, which they called the noon mark. When the shadow began to approach this mark, they knew it was close to noon, and the housewife would begin to prepare dinner.

In early days, people often measured time by using a knotted string. The string was dipped in tar and then knots were tied a few inches apart. The string was set afire, and they could tell how much time had passed by seeing how many knots had burned away.

People used sundials for many years. A properly made sundial can tell time fairly accurately, provided the sun is shining. If you are handy at making things, you can make one without a great deal of trouble.

The pioneers used the hourglass for measuring short periods of time. Have you read how the pioneer minister would time his Sunday sermon by the hourglass? As the sand slowly sifted through the narrow neck of the glass from one vessel to the other, the minister would continue to preach, with one eye on the glass. When the last grains dropped through, he knew an hour had passed, and he was half through with his sermon. He turned the hourglass, scarcely pausing as he did so.

We have excellent timepieces today, which keep accurate time. There are fine watches, and carefully made clocks. We have electric clocks which run on the phases of a sixty cycle alternating current.

Have you ever heard the time signals which are broadcast daily by the United States Naval Observatory? They give the most exact time possible, from a clock regulated by the stars. Jewelers, railroads, ships at sea, and others requiring exact time depend on these time signals, and listen to them daily, setting their watches by them.—E. H. Jordan.

THE JOY OF THE LORD

The most mysterious joy one ever experiences arises from a sense of God. Known in His covenant relation as reconciled in Christ Jesus, and full of infinite love, the soul perceives Jehovah's all-pervading presence by an unutterable sense of overshadowing which brings with it a delight such as nothing can rival, as much above all joys of mere nature as the heaven is above the earth. The will of God is then the soul's highest will; His glory, its all in all. More bliss it could not conceive; yet it is not bliss that it thinks of, but the Lord Himself.—Charles Haddon Spurgeon.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE COST OF DISCIPLESHIP

Matthew, Chapter 19

Lesson for March 11, 1945

Golden Text.—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matthew 16:24.

Chapter 19:1-12. One way to humiliate a man is to get him to answer questions publicly. Only he who has the truth and is unequivocally honest will answer without hedging. And only such a one will get at the core of things. In this question, as in many others that were publicly asked of our Lord, the interrogators were not seeking so much for truth as for expressions that could be used against the Lord. But He had the truth and feared not the person of men; so He used these questions and answers in teaching mankind.

God made all things perfect, but man has sought out many inventions. This teaches me that God had a perfect purpose in every act of creation. And it is only as created things abide in that will and purpose that they are in harmony with God and right. In the creation of the sexes He planned for man and woman to form lifelong companionship. Any thought opposed to this is wrong and leads to the thing that God hates and to the destruction of all that is best in family life.

Verses 13-15. He who hinders children from coming to the Lord while young will likely find them refusing to come when they are grown. In nothing else than in matters of religion and morals are children trained by their parents for a life the parents would not have them live when they are grown. We largely train our children in things antagonistic to true religion and then weep when they have no use for it. And the reason that children who have confessed Christ often return to the world is largely because those responsible for their nurture continue in the same pernicious folly.

Verses 16-26. The Apostle Paul was willing to suffer the loss of all things that he might win Christ; and he won Him and the crown. Most men have many carnal and material things that they hold dearer than eternal life, and very few indeed are they who do not have one thing that they prize so highly. A full surrender to God means a full renunciation of those things that hinder me from attaining to the highest and best in Christ. Any plane of life lower than that means sorrow.

God does not teach that the possession of wealth is wrong, but that love for wealth and trust in riches are dangerous to the soul. The young man was unhappy when he came to Jesus; he was more so when he left Him. Had he made the great renunciation, he would have had fullness of joy. You are never the loser when you implicitly obey the Lord.

There are many good people in the world. But when it comes to absolute good, there is but one, that is, God. Did this rich young ruler use a word that put Jesus on an equality with the Godhead? Or did Jesus mean to remind him that instead of being the Good Master, He was the "Good Lord"? It seems that he placed Jesus on a higher plane than he did the rabbis, but he was still unable to see in Him God incarnate.

A dead thing is inert; it can do nothing. Therefore a dead man can do nothing to get life. But a living organism can do things, and must do things if it is to retain life. By good works you keep yourself in the love of God.

To be satisfied with anything short of perfection is to be satisfied with failure.

The Aramaic word for a heavy towrope is almost identical with the word "camel." Whatever the figure, the Master meant for us all to learn that wealth which most people covet is no help when it comes to getting right with God.

It isn't wise to be too calculating. With the possible exception of one, all of the Twelve left all to follow Jesus, without counting the cost. Their hearts told them that that was the right thing to do, and they did it. Had they, with carnal minds, counted the cost before turning to the Lord, they would never have filled the place they did in the kingdom of our Lord. Peter asks the question years after and is informed that the Father will requite them an hundredfold, and that they shall be leaders in the reorganized kingdom of God. It pays to give up all for Jesus, but it does not pay to do so because it pays. The love motive is blessed; the mercenary motive is not. To unite with the church, and to conform to the modes of life of the saints, is not forsaking the world if you have a worldly motive in doing so. You will, like the bride, forsake all others and all else if you love Christ as He loves you, and you will not consider the cost.

THE LAW OF LIFE.—Matthew 22:34-25:46

Lesson for March 18, 1945

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.—Matthew 22:37-39.

Matthew 22:34-46. People ask questions for two reasons—because they are ignorant and want to learn, and because they are smart and want to show off. Those of the latter are quickly silenced by asking them a question that exposes the thin veneer of their mental processes.

Chapter 23. Human nature has not changed since the time Adam and Eve disobeyed God in the Garden. Therefore it is good for us to examine ourselves to see if we might not be like the Jews whom the Lord denounces so bitterly in this chapter. If you are like them, your judgment will be similar to theirs. But where is the proud and avaricious hypocrite who would thus judge himself? In his smug self-righteousness he thinks himself better than others, and to have anyone tell him otherwise will arouse the passion of murder in his heart. Christ could denounce the ungodly and still weep over their state and their fate. Can you?

National and individual sin is cumulative. If continued until the cup of iniquity is full, there is no escaping the desolations of destruction. It not only accumulates but it

grows worse and worse. Cain killed his brother; the Israelites in the wilderness complained about Moses and would have stoned him; later Jews stoned and killed the prophets; and now their descendants are ready to crucify the Son of God. In the early stages of sin there is remorse and partial repentance; in the last stages there is hardness of heart that is impervious to appeals to sorrow or repentance. Then judgment falls.

Chapter 24. Several years ago I visited a home where a daughter was in the last stages of tuberculosis. Even the preacher wasn't permitted to see her. Before I left, the father suggested that I might be interested in some victrola records. Lo, they were the foolish kind; and in a home where people were dying! Such things are very ill-timed. Perhaps the disciples did not grasp the momentousness of the hour. If they had, would they have talked about the temple building as would a group of sight-seers?

But their very callousness brought from the lips of the Lord the greatest prophecy of things to come recorded in the Gospels. Since the printed portion of our lesson is in the next chapter, we will suggest that in your studying of this portion of God's Word it will be wisdom on your part not to swallow unmastered the interpretations of late popular commentators.

As to His second coming, take His plain word that not even the angels of heaven know the time; but the certainty should never be questioned. Be ye always ready.

Chapter 25:1-30. In chapter 24 we have the case of evil-minded servants who, in their minds, defer the coming of the Lord—lots of time to sin before it will be necessary to get ready to meet the Lord. (Multitudes are like them today.) In the parable of the virgins we have some foolish ones who did not make provision for a belated coming of the bridegroom. In serving the Lord, look for His coming today, but be prepared to continue faithful if He tarries many years.

The parable of the talents tells us that we have work to do while we await His return, and it will be to our sorrow and loss if we fail in its performance.

Verses 31-46. To the confusion of many, some Bible teachers speak of these verses as a judgment of God upon nations as political units. Such cannot be the case. No nation on earth has ever been so righteous that God could take the entire citizenship as a unit and make them heirs of eternal life; and I question if ever a nation was so utterly apostate that every citizen would be doomed to everlasting punishment. The word "nations" in the Greek is "ethnos." This is frequently translated "peoples," and would be more correctly translated so here. It is descriptive of a judgment upon all the peoples of the earth, irrespective of race or national home, and is fundamentally based on their individual treatment of Christ. He who loves Christ ministers to the sick, feeds the hungry, clothes the naked, and befriends the outcasts of society as a natural result of having the Spirit of Christ. His goodness is spontaneous and quickly forgotten in his meeting new cases that require his compassion. But God keeps the record and credits it to the saint's account as though done unto the person of Christ. The individual, regardless of his profession, who is not grieved over the afflictions of others, is lacking in a vital characteristic of the Christian life. It might well be asked of such, "If you have not this mark of discipleship, what do you have?"

THE LAST WEEK

Matthew, Chapters 21, 26, 27

Lesson for March 25, 1945

Golden Text.—Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matthew 21:9.

It is not possible to make a careful and exhaustive study of the events of the last week of our Lord's earthly life in the half hour of a class recitation. We will therefore largely concern ourselves with the printed portion of the lesson, which is recorded in Chapter 21, and describes events connected with the first day of that fateful week.

Chapter 21:1-5. After three years the disciples had learned obedience; they did as they were told, regardless of the strangeness of the command, without a question. Even so, God speaks to His servants now if we have ears to hear. Obedience to the voice of the Spirit brings refreshing excitement and a holy pleasure in the service of the Lord. Service for the Master never gets monotonous, for you are constantly aware of His presence and guidance.

The man who owned the asses was a poor man; but he did not hesitate to give to the Lord what he had, and thus contributed his share toward the honoring of the Lord on His triumphal entry.

Could Jesus have won for Himself the political throne of Jewry? Probably. But that was not the purpose of His coming. After riding into Jerusalem as King, He went to the Temple, not to the palace. The things that make men free are not legal regulations but spiritual forces.

The chief priests and scribes were so much opposed to emotionalism in religion that they allowed their own tempers to get away from them. If crowning Christ King of my life does not stir within me emotions of great joy, then nothing in life should.

"Hosanna" means "Save now." In crying as they did, the multitude acclaimed Jesus, the prophet of Nazareth, as the Messiah, and appealed to Him to be their Saviour. It is possible that some of those who acclaimed Him as the Messiah on Sunday were shouting that He be crucified by Friday, but I do not like to think so. That was a different crowd. By that time these gentle souls had seen the forces of hate gain the ascendancy, and, with the rest of the believers, they fled away in fear. Let us not forget that on the same day the mob accomplished the crucifixion of our Lord, there was also a great multitude that stood afar off and wept sore at the death of their beloved Friend of whom they had believed with strong confidence that He was the Messiah.

The purity of the church is maintained only by constant vigilance. The moment we cease watching, evil, often in the guise of a help to religious devotion, creeps in unawares. After it is entrenched within, it acts like the camel that came into the tent and kicked the owner out. Jesus did drive out the thieving merchants and money-changers, but they did not stay out. Within a few days they were back at their old stands, and the ecclesiastical hierarchy was reaping monetary profits as a result of collusion with these hucksters.

But all true saints should hang their heads in shame, and their eyes should become fountains of tears, and anguished sobs should convulse their frame at such perversion and spiritual decline. It is only as God's house remains an unblemished house of prayer that the nations have light and hope.

I am glad that our church houses are not dens of robbers, but I also am sad because they are not houses of prayer for all nations. But you say they are houses of prayer; and God asks, "How much?"

It is so easy to be a critic; but it is so much better to be one of them that praise. God will be honored and praised. The word "children" here seems to indicate boys. Those little fellows who plague their Sunday-school

teacher until he gets so disgusted that he drives them away from the church—they were the ones that on this occasion gave to our Lord perfect praise. Children recognize the real thing when they see it; but a sham or counterfeit they despise. Can you explain why boys leave the Sunday school at the age when they should be crowding into the church?

God may not give me the miracle-working power to give sight to the blind, but I can be eyes to the blind. He may not enable me to bring health and strength to the lame, but I can be feet to the lame. And I can bring such to the Father's house, and there the Lord will bless and heal them. Bless the Lord, for He daily loadeth us with blessings.

THE AUTHOR AND PERFECTER OF OUR FAITH

Matthew 27:57-28:10; Hebrews 12:1, 2

Lesson for April 1, 1945

Golden Text.—Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.—Hebrews 12:1, 2.

Chapter 27:57-61. In the crucifixion of our Lord we have the manifestation of the utter depravity of the human heart—a heart of itself deceitful and so wicked that it allows Satan, the archdeceiver of mankind, to blind it to all that is noble and true. But the crucifixion also reveals to us, as fully as God can make it known, His unfathomable love for mankind.

But if humanity has produced sinners of the deepest dye, it has also produced saints that are the glory of God and the pride of the race. Two prominent Sanhedrists who had nothing to do with the condemnation of our Lord, came boldly and gave to Him a kingly burial. These two who seemed to be secret disciples now showed a boldness that none of the Twelve seemed to possess. Do not judge the Nicodemus' too harshly. They may show courage when you are a scared rabbit.

Verses 62-66. At the trial the chief priests accused our Lord of threatening to destroy the Temple. Here they reveal that they understood what He meant when He said, "Destroy this temple, and in three days I will raise it up." Hate twists your words into things you never meant. Permit me to give a personal illustration. Several years ago a friend told me he had received a letter in which the writer said he had heard me say I did not believe in the resurrection. What, if anything, I had said in that person's hearing, I know not, but I know that the charge was a complete falsification. And the friend who received the letter loved me so little that he believed it.

As the chief priest did not believe in a resurrection, being a Sadducee, all he could imagine would be that the disciples might steal and hide the body and claim a resurrection. For this reason he sealed the sepulcher and placed a guard by it.

Chapter 28:1-10. The only one of the disciples of Jesus who seemed to fully understand the resurrection was Mary of Bethany. She anointed Him for His burial before His death, but did not come near the sepulcher to mourn after His death. She apparently knew that the grave could not hold the Lord of life.

But others came, not to greet the risen Lord, but to anoint the dead. Imagine their surprise at finding the grave empty of the body, but the graveclothes carefully folded and left there, as a careful man would fold his nightclothes on rising for the duties of another day.

Guards are all right to protect property against thieves, but they are helpless before the angels of God. The earthquake was of God. It was an angel of God whose power shook the earth and rolled away the stone. It was his appearance that made the guards

helpless with fear; but he did not raise the dead.—Christ laid down His life of His own power, and of His own power He restored it to His physical body again.

But the angel had another duty: he was to tell the story of the resurrection to the women who came to the sepulcher. He did not tell the guards not to fear. Fear was a good thing for them. But to the women he spoke the words, "Fear not." The angel had brought a message of great joy to the shepherds at the time of the Saviour's birth; he brings a message of greater joy on the morning of the resurrection. In Christ's death, atonement was made for sin; but by His resurrection, truth was vindicated, and hope was held out to sinful men. Life and immortality were given as gifts to men. Had Christ not risen, we would never be able to rise into a life of righteousness and holiness from the depths of sin into which we have fallen; and had He not risen, the grave would be the end of all hope. But now is He risen from the dead and become the first fruits of them that sleep.

In the resurrection power of our Lord I can shed myself of my sinful past, and clothe myself with the garments of holiness. Because of that resurrection, death has lost its sting, and the grave its terror. I know that He who is with me now will go with me through the valley, and on the resurrection morning will give me a body like unto His own glorious body, unchangeable and eternal.

Then will His purpose in the creation of creating man in His own image be fully accomplished in us. We shall be like Him, for we shall see Him as He is. I shall be satisfied when I awake in that likeness. My heart is consumed within me for that change. Death is no longer a dead-end street; it is a thoroughfare. I start on the journey thereon at the twilight; I reach my home in glory by the dawn. Thanks be unto God for His unspeakable grace.

A joyous Easter to all.

TROUBLED HEARTS

Is your heart ever troubled? Are there ever worries and perplexities in your soul? No doubt there are. Who indeed is completely without them? There is so much in life which is unpleasant and we cannot help but be sensitive to our experiences.

Jesus recognizes that there are such worries in the lives of men. He does not deny their reality. Nevertheless He tells us not to be troubled. Our sorrows, our troubles we are not to carry around with us but cast them all upon Him. That's more easily said than done, isn't it? Yet it is possible. It has been and is being done.

Christ is the great Burden-bearer. On Calvary He shows us His willingness and ability to shoulder burdens. But if He is to bear yours you must believe in Him. "Believe in God, believe also in me," is His own command. In doing so you have a right to this service, if I may so speak.

We must learn to bring our troubles to the Lord and leave them there. We so easily bring them to the throne of grace and then take them upon our shoulders again—store them back into our hearts once more. Don't do that. Cast your burdens on the Lord and leave them there.

Are you a believer? Then let not your heart be troubled. He careth for you.—Sel.

Meditation is going up into the mount of the Lord, into its ampler air, where earth recedes and sinks into the mists, and God comes down to talk with us, and to make His goodness pass before us.—Mark Guy Pearse.

IS THE SUNDAY SCHOOL A NECESSITY?

BY A. S. LONDON

Educators, ministers, statesmen, and prominent men in all walks of life know that something is radically wrong at the heart of modern civilization. The conviction is that we have not kept pace in our moral and religious life with the progress of our material advancement. The more our inventions are, the more power we place in hands for good or for ill. The more widespread our education, the greater becomes our ability for harm unless at the heart we are genuinely Christian.

The only answer for the condition that exists today, especially as I speaking in terms of youth, is Christian training and a spiritual birth. There is no substitute in this matter. This is the only hope out of the dilemma in which we find ourselves as a nation. For this training I would put the Christian home first. But God knows that the modern home, as far as giving time and thought to the training in Christian principles, is almost an obsolete institution. This is generally understood by thinkers in all walks of life to be the condition today. We do thank God that there are exceptions to this general condition. But where are the mothers that take the time every day to teach, pray, and train in Christian living, as did Susannah Wesley?

After the home, for Christian training, comes the church. And the chief agency of the church for this training is the Sunday School. This institution of late has been attacked by leading journalists and critics as inefficient and worthless. I will grant that there is room for criticism because of our inefficiency and blundersome ways. But any institution that furnishes 82% of the church people of the nation and 97% of its ministry, is not to be looked upon with disgust or contempt.

God only knows what conditions would exist in this nation, were it not for this brittle thread that is holding us to Christian ideals and decent citizenship. A Methodist bishop said that if the Sunday schools of his denomination were to be blotted out for fifteen years the membership of his church would be cut in two.

A questionnaire was sent to many of the leading business men, and educators, statesmen of our nation, asking them to state clearly their ideas relative to the Sunday schools of our country. They are leaders in different walks of life, and are not fanatics, but have the interest of the country at heart. I quote: "America owes a debt of gratitude to Sunday-school teachers and workers next to that of our mothers," says Roger Babson, one of the leading statisticians of this nation. His words have weight. We all know that the Christian mother is the greatest asset to any country. Mr. Babson says that next to her comes the Sunday-school teacher and worker.

Bruce Barton, one of the leading journalists of our day, says, "I am glad to send a message about the Sunday school and its importance. It cannot be overestimated. If the church did nothing else except to save and cultivate this character-forming institution, its existence would be fully justified. Secular schools," says Mr. Barton, "take a pride in their alumni. What a list of alumni the Sunday school has!"

Mr. William Bigelow, editor of one of the leading magazines of the country, says, "I feel that any child who has the opportunity to go to Sunday school, and is properly

taught, will graduate into life with a finer, stronger character than it would otherwise be possible for him to have. We need it now more than ever."

Senator Arthur Capper, of the state of Kansas, says, "For generations the Sunday school has been the chief cornerstone in the foundation of American civilization and character building. There is no substitute for it now as I see. There is greater need for it now than ever before." Senator Capper no doubt knows of its weaknesses, its inefficiency, but he also knows of its strength, its value to youth, to civilization, and the church of tomorrow.

Senator Copeland of the state of New York, a medical man, said, "There never was a time in American civilization when the work of the Sunday school was more necessary than it is at this moment." He also said, "For twenty-five years I was a Sunday-school teacher. In this age when law observance is one of our chief problems, the teaching in the Sunday school is a matter of vital importance. If I had my way," said Senator Copeland, "I should have every child in America come under the influence of the Sunday school."

Judge Fawcett, Justice of the Supreme Court of the state of New York, pays a tribute to the Sunday-school movement that should be heralded around the world. He says, "The growing increase of juvenile criminality is a proof of a deterioration of character, and an indictment against the home, the parents, and the schools. The ideals of youth have been lowered." He further adds, "We must remember that the public schools used to begin the day with some words of Christian guidance, but that day of beneficial uplift has been discontinued. More than 4,000 of the 8,000 prisoners sentenced by me in thirty years on the bench, were under twenty-three years of age, and only three of them were Sunday-school pupils at the time when they committed their crimes." He says, "I believe Sunday schools to be the only effective means to stem the rising tide of crime among our youth." Is the Sunday school necessity?

"THE BUILDER"

A BUILDER built a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will,
And men said as they saw its beauty,
"It never shall know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A TEACHER built a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

GONE is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For the beautiful, unseen temple
Was a child's immortal soul.

—Author Unknown.

Ex-President Hoover says that the Sunday school is at the root of the religious life, and William Allen White, noted editor of Kansas, said that the child who is deprived of the Sunday school, and a knowledge of the Bible is "handicapped and predestined to failure."

I hurl a challenge to our people everywhere for a Sunday-school crusade in this nation, that will enroll thousands of new pupils, save those under our care, and not "handicap and predestine to failure" tens of thousands at our door who can be enrolled in our ranks!—Herald of Holiness.

NO TIME TO PRAY

There is many a business man today that will tell you he has no time to pray; his business is so pressing that he cannot call his family around him and ask God to bless them. He is so busy that he cannot ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing!" I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business upon hand than God ever intended you should have."

But look at Daniel. He had the whole or nearly the whole of the king's business to attend to. He was prime minister, secretary of state, secretary of the treasury, all in one. He had to attend to all his own work and given an eye to the work of lots of other men. And yet he found time to pray—not just now and then, nor once a day; not just when he happened to have a few moments to spare but "three times a day."—D. L. Moody.

WHERE IS HAPPINESS?

Not in Unbelief.—Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in Pleasure.—Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in Money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said: "I suppose I am the most miserable devil on earth."

Not in Position and Fame.—Lord Beaconsfield, who enjoyed more than his share of both, wrote: "Youth is a mistake, manhood a struggle, old age a regret."

Not in Military Glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said: "There are no more worlds to conquer."

One and all they confirm Solomon's verdict: "All is vanity and vexation of spirit" (Ecclesiastes 2:17).

Where, then, is happiness to be found?

Jesus said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

The answer is simple:
"Taste for yourself, and you will say:
'None other Name for me,
There's love and light, and lasting joy,
Lord Jesus, found in Thee.'"

—King's Business.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The topics for the month of March continue the theme of the first quarter of the year concerning **Personal Christian Experience**.

There is a universal need among men to know what course of life to pursue so that the future may be successful. The Prophet Jeremiah saw this very clearly when he said, "O Lord, I know that the way of man is not in himself . . . to direct his steps." He desired the correction of the Lord in His mercy and grace rather than in His anger. We do well to avail ourselves of all the instructions and means of leading which God provides for us and to put ourselves in His hand so that we may feel His personal touch in our daily experience. We trust that the topic on "**How to Experience God's Leading**" will help us to get into a closer experience of the Lord's personal leading in our lives.

The fact that the promotion of selfish desires stands in a direct place of hindrance to the forwarding of the will of the Lord in our lives, makes it expedient that we are awake to the gain in **losing self** for the **gain that Christ will bring** into our life. It is the message which Christ Himself has given to all that would come after Him. It will be helpful to think through the problem and weigh the answer to the question, "What shall a man give in exchange for his soul?" and then act according to our knowledge of the truth.

Victorious Living in the Christian life does not necessarily mean that we are having our own way and keeping others under our personal demands. It may be just the opposite. The most victorious person may be in the least prominence and in the most humiliating position. The victory is an inward grace rather than an outward display. The victories become evident rather by the contrast of purity and peace and meekness and unworldliness against the usual thinking and practice of those without Christ. The one who truly knows Christ is the one who can discern the difference between the victories of the world and the victories of the children of God.

Finally we want to sum up all of our Christian experiences for the quarter by thinking of the **privilege of living in Christ**. Christ is the center of the Christian experience. In Him is life. In Him is all the fullness of the Godhead bodily. When we appropriate the gifts and blessings that come to us in Him, we may be sure that we are on the way that God has designed for His children and are enjoying the blessings that He has designed for them to enjoy.

May the study of the topics of the entire quarter yield in our lives a richer and fuller Christian experience.

In His name,

The Y.P.B.M. Editor.

LOSING SELF FOR CHRIST

Phil. 3:1-14

Topic for March 11

MOTTO

"He that loseth his life for my sake shall find it."

MEDITATIONS ON THE TOPIC

I. Losing Self for Christ.—Self, independent of Christ, is the way of fallen humanity. When Adam and Eve took of the forbidden fruit, they launched out independent of God's commandment and will for their life. The first step of a soul toward a true life, as God intended it to be, is the step in which self is fully surrendered to the will of God and Christ is given full mastery of the being. When Jesus would undertake the salvation of human souls, He goes to the very heart of the difficulty and says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). To take this course seems like loss to the mind set on its own desires and purposes.

Self, unsundered to Christ, has the world set in the affections of the heart. "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I Jno. 2:16, 17). If one does not make a full break with self, there is a very subtle danger of self-deception. There must be full obedience to all the will of God as we know it, if we would avoid self-deception. "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22). So often when souls

would be fully consecrated to the will of God, with self upon the altar in profession, there is danger of a secret wish that God's will would coincide with the things that please our personal desires. Beware! There is danger. Cast yourself fully into His hand to do the hardest way if He so directs, and keep self on the cross that every personal desire may die in its subjection to the complete will of Jesus Christ, our Lord and Master.

OUTLINE STUDY

I. What We May Win in Christ.

1. Forgiveness of sins.—Eph. 1:7.
2. Deliverance from Satan's power.—Col. 1:13.
3. Resurrection glory.—Acts 26:18; Phil. 3:20, 21.
4. The fellowship of the Spirit.—Phil. 2:1.
5. A place in God's household.—Eph. 2:18-22.

II. What Self Holds To.

1. The lusts of the world that pass away.—I Jno. 2:15-17.
2. Earthly things.—Phil. 3:19.
3. Things seen and temporal.—II Cor. 4:17, 18.
4. Things shaken.—Heb. 12:26-28.
5. Selfish desires.—Luke 14:26, 27.
6. The lusts of the flesh.—Gal. 5:19-21.
7. Popular applause.—Luke 16:15.
8. The way of ease and pleasure.—Matt. 7:13; Jas. 5:1-6.
9. Death to the body and to the soul.—Rom. 8:13.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Lose."
2. Losing Self.
 - a. Self-will.

- b. Self-lust.
 - c. Self-interest.
 - d. Selfish ease and pleasure.
 - e. Selfish gain.
3. Gaining Christ.
 - a. His saving grace.
 - b. His saving power.
 - c. The heavenly inheritance.
 - d. Fellowship with His Spirit.

For Seniors.

1. The Gain in Losing Self.

SEED THOUGHTS

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—Bickersteth.

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—Liddon.

Which do you think of most, your interest or your duty? Can you sell all for the pearl of great price? Are these the natural breathings of your heart: "Thy kingdom come. Thy will be done"? Is the cause of Christ your concern, the dishonor of Christ your affliction, the cross of Christ your glory? If so, you are not strangers to the spirit of self-denial.—Gardiner Spring.

The very act of faith by which we receive Christ is an act of the utter renunciation of self, and all its works, as a ground of salvation. It is really a denial of self, and a grounding of its arms in the last citadel into which it can be driven, and is, in its principle, inclusive of every subsequent act of self-denial by which sin is forsaken and overcome.—Mark Hopkins.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of everything that is inconsistent with the glory of God or the good of our fellow men.—Gardiner Spring.

"ME" is always at the bottom of all sin. One little word—M-E. It may spell drink, lust, pride, covetousness, self-will; but it is some form of "me."—Sel.

That life is fullest that is most nearly empty of self.—Sel.

To set up self is to deny Christ; to exalt Christ is to reject self.—Sandham.

EVIDENCES OF VICTORIOUS LIVING

Col. 3:1-17; Gal. 5:16-25

Topic for March 18

MOTTO

"We are more than conquerors."

MEDITATIONS ON THE TOPIC

I. The Mark of a Life of Victory.—As an army triumphs over its foes and marches onward, it takes possession of the land and sets up its ensigns in the name of the country for which it fights. The Christian who is victorious in life has his weapons and foes and marks of victory. But his weapons are not carnal. That marks the conflict, as of God, and the victory, as in His strength. In setting up the banner, "My soul shall make her

boast in the Lord: the humble shall hear thereof, and be glad" (Ps. 34:2). The kind of evil forces over which we triumph will be marked by the absence of their assertion in our life. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). Instead of a tongue that serves a hasty temper and a haughty spirit, there is a tongue whose speech is "with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). Instead of a mind absorbed in the things of earth, the mind will be chiefly concerned about heavenly things. Instead of being cast down by men of strife and contention, they shall behold a face as "the face of an angel" (Acts 6:15). There will be no fear of "them that kill the body, and after that have no more that they can do." Triumphant one can say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57). Instead of being taken captive by hatred, the victory in the Lord is marked by peace and good will and kindness by which the evil doer is subdued and made a friend instead of a foe.

OUTLINE STUDY

I. Victorious Living Is Demonstrated.

1. By enduring temptation.—Jas. 1:12.
2. By the crucifixion of the flesh.—Gal. 5:24.
3. By resorting to spiritual weapons.—II Cor. 10:3, 4; Eph. 6:13-18.
4. By the manifestation of a spiritual fruit.—II Pet. 1:5-9; Gal. 5:22, 23.
5. By the love of heavenly things.—Col. 3:1-3.
6. By the absence of love for the world.—I Jno. 2:15.
7. By victory over Satan.—I Jno. 2:13; 5:4, 18.
8. By putting off the old and putting on the new.—Col. 3:5-15.
9. By peace in the face of death.—Heb. 2:14, 15; Acts 7:54-60.
10. By love of those who hate.—Rom. 12:19-21; Luke 23:34.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Overcome."
2. When Are We Victorious?
 - a. When sins are forgiven and put away.
 - b. When the old life is put off.
 - c. When we walk in newness of life.
 - d. When we fight with spiritual weapons.
 - e. When we love Jesus and not the world.
 - f. When we love those who hate us.
 - g. When we do not yield to temptation.
 - h. When we count heaven dearer than earthly things.

For Seniors

Assign topics from the Outline Study.

SEED THOUGHTS

There is no surer mark of a low, unregenerate nature than this tendency of power to loudness and wantonness instead of quietness and reverence. To souls baptized in Christian nobleness the largest sphere of command is but a wider empire of obedience, calling them, not to escape from holy rule, but to its full impersonation.—Jas. Martineau.

Prayer moves the hand that moves the world.—J. A. Wallace.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

The calm, tranquil energy of the Redeemer's soul; the deep strength of principle

which nothing could shake; the serene courage which looked down upon menaces, clamor, contumely, sacrifice, death—this is the temper which pours contempt upon the trepidity of heroes, but which the Holy Spirit infuses into the humble Christian.—Richard Fuller.

His banner over us is love,
Our sword the Word of God;
We tread the road the saints above
With shouts of triumph trod.
By faith, they like a whirlwind's breath,
Swept on o'er ev'ry field;
The faith by which they conquered Death
Is still our shining shield.—Yates.

I need Jesus, I need a friend like Him,
A friend to guide when paths of life are dim;
I need Jesus, when foes my soul assail;
Alone I know I can but fail,
So I need Jesus.—G. O. Webster.

OUR PRIVILEGES IN CHRIST

Eph. 1:1-23

Topic for March 25

MOTTO

"Blessed . . . with all spiritual blessings in heavenly places in Christ."

MEDITATIONS ON THE TOPIC

I. **Privileges in Christ.**—God has provided a salvation in the Son of God that reaches people in every circumstance and condition of life. It is a unique salvation that cannot be attained in any other way. We are "IN HIM" when we have received Him as our Saviour by faith and have appropriated the blessings of spiritual fellowship that belong to the children of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12).

Having entered into such high privileges as to be called the sons of God, we are also given all the blessings and opportunities that belong to a heavenly family. In a family there is a common fellowship. We can talk together, and together enjoy a common heritage and work. All that Jesus is to the Father, as His "beloved Son," we have a share in. Though we are not divine in the sense in which the Son of God is God, yet we are "partakers of the divine nature" (II Pet. 1:4), and can understand the things of God because the Holy Spirit of God is dwelling in us. I Cor. 2:12.

We have a perfect right to the **name of Jesus** in all our dealing with the Father and in our service in the world. We ask the Father "in the name of Jesus" and He hears us in the virtues of this name. We go forth in the world "in the name of Jesus" and are empowered by the Father for our service and for the needs of our life. Though we bear reproach for His name, "happy are ye" (I Pet. 4:14). In such a case "the spirit of glory and of God resteth upon you." It means much in our standing in glory to simply confess the name of Jesus and acknowledge before a gainsaying world that we are not ashamed of Him. Matt. 10:32. We have high and glorious privileges in Christ.

OUTLINE STUDY

I. Soul Privileges in Christ.

1. Freedom from law of sin and death.—Rom. 8:2.
2. Forgiveness of sins.—Eph. 1:6.
3. Peace with God.—Rom. 5:1.
4. Communion with God.—Gal. 4:5, 6.
5. Comfort of the Spirit.—Jno. 14:16.
6. Grace.—Eph. 4:7.

II. Fellowship Privileges in Christ.

1. Adoption into family of God.—Jno. 1:12.
2. Friendship with God.—Jno. 15:14.

3. Seated in heavenly places.—Eph. 2:6.
4. Worship with saints.—Col. 1:12.

III. Prayer Privileges in Christ.

1. To pray in His name.—Jno. 14:13.
2. Praying in Holy Ghost.—Jude 20.
3. Committing all to Him.—Ps. 37:5.
4. With boldness.—Heb. 4:15, 16.
5. With assurance.—I Jno. 5:14, 15.

IV. Service Privileges in Christ.

1. Spirit's leading.—Rom. 8:14.
2. Ambassadorship in the Gospel.—II Cor. 5:20.
3. Bearing marks of Jesus.—Gal. 6:17.
4. Preaching the Word.—Acts 8:4.
5. Workers together with God.—II Cor. 6:1.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "In Christ."
2. What It Means to be in Christ.
 - a. Cleansed and made holy in God's sight.
 - b. Forgiven of sin and given a place as God's child.
 - c. Given a hope of heaven.
 - d. Made new creatures.
 - e. Made to have fellowship with other saints.
 - f. Given gifts for the service of God's church.
 - g. Power to live uprightly and put away evil.

For Seniors

1. The Meaning of Being in Christ.
2. Privileges That Come Through This Relationship.
3. How This Privilege Came to Us.

SEED THOUGHTS

In our weakness, His strength is ours. In our conflicts, His victories are ours. In our bereavements and sorrows, His grace is ours. He had not where to lay His head, that we might have His bosom on which to lean our fevered brows. He endured the cross, and despised the shame, that instead of weeping and wailing, we might share His immortal blessedness.—R. Fuller.

I need Jesus, my need I now confess;
No friend like Him in times of deep distress;
I need Jesus, the need I gladly own;
Tho' some may bear their load alone,
Yet I need Jesus.

I need Jesus, I need Him to the end;
No one like Him, He is the sinner's Friend;
I need Jesus, no other friend will do;
So constant, kind, so strong and true,
Yes, I need Jesus.—George Webster.

Take the name of Jesus with you,
Child of sorrow and of woe—
It will joy and comfort give you,
Take it then where'er you go.

Take the name of Jesus ever
As a shield from ev'ry snare;
If temptations round you gather,
Breathe that holy name in prayer.
—Mrs. L. Baxter.

"Fade, fade, each earthly joy;
Jesus is mine.
Break ev'ry tender tie;
Jesus is mine.
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless;
Jesus is mine."

FELLOWSHIP WITH THE RISEN CHRIST.—Luke 24:13-53

Topic for April 1

MOTTO

"I am with you alway."

MEDITATIONS ON THE TOPIC

I. In Touch with the Living Christ.—"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). How thrilling it was to Mary Magdalene, when she recognized the voice of her Master speaking to her outside the tomb, no longer dead, but truly alive! To the disciples, it seemed too good to be true. But when they saw Him and talked with Him, their joy was so great and so rare that they hardly dared to believe their eyes and ears. But as the great truth settled into a permanent understanding of their mind and heart, that thus it must be to fulfill the Scripture, and thus it is in its outworking in the events of blessing upon believing hearts, they were brought to a great and settled purpose of devotion to Him who is alive forevermore, whether He is visible or invisible to natural sight. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24:51-55).

In our touch with Jesus, we have the same invisible touch which the disciples felt as they returned from the Mount of ascension. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8, 9). The fact that the Holy Ghost works in connection with the Gospel of the risen Lord and that He enters the lives of those who accept Him in faith, is a most powerful assurance that Jesus lives and works from His throne in heaven in behalf of His church on earth. Transformed lives testify to His living and life-giving power.

OUTLINE STUDY

I. The Fellowship of the Disciples with the Risen Christ.

1. The women who had visited the tomb.—Matt. 28:8-10.
2. Mary Magdalene.—Jno. 20:11-16; Mark 16:9-11.
3. Two disciples.—Luke 24:13-35.
4. The eleven.—Luke 24:36-53; five hundred.—I Cor. 15:4-8.

II. Experiences of Fellowship by Others.

1. The vision of Stephen.—Acts 7:55, 56.
2. The vision of Paul.—Acts 9:3-6; 23:11.
3. The believer's spiritual experience:
 - a. At Pentecost.—Acts 2:1-4.
 - b. In response to preaching.—Acts 10:38-48.
 - c. As a result of believing.—Eph. 1:12-14.
 - d. Prayed for.—Eph. 1:15-23.

III. Our Fellowship Today.

1. The promise.—Matt. 28:20.
2. The experience.—Phil. 3:8-11; Col. 3:1-4.
3. The comfort.—Phil. 2:1, 2.
4. The hope and joy.—I Pet. 1:3-9; Heb. 7:25; Rom. 8:34; I Thess. 4:14.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Living."
2. Seeing Jesus Alive.
 - a. Disciples who saw Him: The Women—Mary Magdalene—Peter—Paul—The Eleven.
 - b. Seeing Jesus today in spirit.
3. Enjoying Fellowship with Jesus Alive.
 - a. The fellowship of prayer.
 - b. The fellowship of praise.
 - c. The fellowship of meditation.
 - d. The fellowship of love.
 - e. The fellowship of His blessings.

For Seniors

1. The Historical Fact of the Resurrection.
2. The Actual Experiences of All Saints.
3. The Living Hope for the Future.

SEED THOUGHTS

The strong argument for the truth of Christianity is the true Christian, the man filled with the Spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—Christlieb.

The world cannot bury Christ. The earth is not deep enough for His tomb; the clouds are not wide enough for His winding sheet; He ascends into the heavens, but the heavens cannot contain Him. He still lives—in the church which burns unconsumed with His love; in the truth that reflects His image; in the hearts which burn as He talks with them by the way.—E. Thompson.

Christ whose glory fills the skies,
Christ the true, the only light,
Sun of righteousness arise,
Triumph o'er the shades of night;
Dayspring from on high, be near,
Daystar in my heart appear.—I op lady.

Beautiful morning! Day of hope,
Dawn of a better life;
Now in thy peaceful hours we rest,
Far from the noise and strife.
Morning of resurrection joy,
Day when the Saviour rose,
Singing shall greet thy opening hours,
Singing shall mark thy close.—Anon.

THE VALUE OF TIME

On the last night of a trans-atlantic crossing some big business men were trying to get a noted scientist to join them in a friendly game of cards. "No," said the scientist, "I never play cards. It is a waste of time." One of the men argued, "There is nothing else to do here on the ship, and after you get into the game it can be really quite interesting."

Now, the scientist did not want to talk about himself and his accomplishments, but he had to give these men some excuse, so he did the best thing in this emergency. He told them the truth. "In Africa," he said, "There is a small venomous snake, whose bite is more deadly than any other. So far, man has not been able to find an antidote to counteract the venom of this snake. While you men have been enjoying yourselves at cards on this trip I have been studying some old Egyptian manuscripts. These manuscripts make mention of an extract that can be secured from the sap of a well-known tree in Africa. They also indicate that this extract may be the natural antidote for the venom of this snake. Now if my deductions prove to be true, I will have added considerably to the science of toxicology, and I assure you that I have enjoyed this discovery more than you did your cards."

Of course, the scientist could have gone on to tell these men that card playing leads to gambling, and that gambling leads to other sins, sometimes to murder, but the scientist was satisfied to prove to these men that wasted time was the toll of card playing.

Idle gossip is another infamous time waster. There is a story that a friend of Thomas A. Edison once told him that some other scientist had claimed the credit for the discovery of the incandescent light. It is reported that Edison turned to his friend and said, "There once was a drawingroom scientist who claimed that the moon is made of green cheese. He spent the rest of his life trying to prove it." That is all the time Edison would give to gossip; he knew too well the value of time. The world has given Edison credit for his inventions, and the generations of man will

go on forever reaping the rewards of Edison's well-spent time.

How many things there are that creep into our lives to rob us of time. Even the radio is not innocent. When a man raises up his voice in song to let the joy of living flow from his soul, he is close to God. This is not a waste of time, but when that man sits for hours listening to monotonous tunes on the radio he is philandering his time.

The greatest gift we have is our sixty or seventy years of life. Most of us waste more than one-fourth of these years. Fifteen or twenty years gone and nothing accomplished. There are many riddles yet to be solved, but one thing we know to be certain: we cannot turn back the hands of time.—Lawrence Reed.

SELFISHNESS

A few days ago a child appeared in a court and said to the judge, "I am a child of a divorce, part of the time I have to live with my mother and her people, then for a while I must live with my father and his family, each of these put in a great deal of their time telling me how bad the other side is. If I have to continue this I am going to grow up to hate my own people, and others as well." He said to the judge, "Can't you get me a home where I will not have to hear this sort of things all the time?" I am forced to believe that pure selfishness is at the bottom of all this pitiful condition. I do believe that if these parents had been willing to put self last there would have been no divorce and, of course, none of the other sadness that threatened to blight that young life. When we multiply this case by thousands we have a true picture of our family life in America today. If each person in the United States would refrain from practicing any and all selfishness for just one year the divorce courts would close their doors.

We might go on, for there seems to be no end to the damage that the evil of selfishness is doing today, but that might be without profit; perhaps it will be better for us to take just a moment to see some concrete truths in this connection.

There are at least three places where there should be no selfishness. The first, I think, we shall name is your heart. If there is selfishness in your heart it will make you wretched, miserable, dissatisfied and wholly unprofitable to yourself and to your fellowman, and no one can afford to pay such a great price for the sake of a little satisfaction. The second place where selfishness should not be allowed to dwell is in the home; each one of us should have the God-given right to say, when he has stepped into his own home and has closed the door behind him, that here is one place where the selfishness of the world is shut out. Do I hear some of my readers say "This can never be"? Do not say that but rather say, "So far as I am concerned this shall be." Then you will be so much happier. Then there is another place where selfishness is as much out of place as the proverbial bull in a china shop and that is in our church. Selfishness has ruined so many otherwise good churches. It deprives the church of the presence of the Holy Spirit which is its rightful heritage; it creates an unpleasant atmosphere in which to worship, and causes the unsaved world to look with suspicion upon the most sacred institution in the world. Whether all selfishness can be banned from the world, or whether it cannot, there is at least one place from where it may be excluded and that place is your heart and mine.—C. T. Walker.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE HALL OF FAME

The memory of the just is blessed: but the name of the wicked shall rot.—Proverbs 10:7.

Recently, while visiting C.P.S. hospital units in the United States, it was possible to spend several hours in the city of New York. For some years the desire to see the Hall of Fame, to make a study of the men who became sufficiently illustrious to receive such recognition, as well as to give some consideration to the passing fame of time, and the lasting renown spoken of in the Word of God, was in my mind. This became possible while serving the Greystone Hospital Unit in nearby New Jersey. The day was cold, rainy, and extremely disagreeable. Going and coming from downtown New York to the destination involved some three hundred and forty squares (approximately thirty-four miles) in the underground tubes.

Memorials to events and men in the Bible hold a large place in the Old Testament, the word "Memorial" being used some thirty times. In the New Testament, one major, outstanding event and truth holds the unchallenged center of the platform, that is the memorial of the Lord's Supper.

Fame is a strange thing. In the large city of New York, I found it difficult to find someone who knew that there was such a place, then much harder to find someone to tell me how to reach the place. When I arrived on the campus of the New York University, it nearly puzzled several university students how to tell a stranger where to find the buildings. After getting inside, strangely, there were no guides, nobody in charge, and nobody visiting the gallery. The busts of these famous people looked quite lonely and forsaken, while a busy city kept rushing on, as well as our speedy, well-nigh-mad civilization. With the rain driving sheets of water into the open colonnades, it meant a complete soaking to get some of the facts. I hope that the observations made, and the value contributed to the writer and the Monitor constituency will amply repay for the time spent and the unpleasantness endured.

It may interest the readers to know that the "Handbook of the Hall of Fame" given to us, declares that "Every American is a shareholder in the Hall of Fame." Thinking things through, one would come to the same conclusion.

The story is interesting. The Hall of Fame for great Americans is located on the campus of the New York University on University Heights, overlooking the beautiful Palisades, the large Hudson River, and the not-too-beautiful Harlem River.

The open-air colonnade and massive structure which constitutes the Hall of Fame and the Museum is ten feet, three inches wide, and six hundred and thirty feet long. It forms a distinctive feature among the University buildings. It rather holds its own with one of surpassing architectural beauty, the Gould Memorial Library.

The idea originated in the mind of Dr. Henry C. MacCracken, Chancellor of the University. The carrying out was made possible by the gifts of Mrs. Finley J. Shepherd, or Helen Gould. The whole plan is to make it educational, and to some extent patriotic.

The Plan

The Hall of Fame is under the supervision of the Senate of New York University. The plan is to have the busts of one hundred fifty famous men erected by the year 2000. The members are elected every five years. Twenty-nine names were elected, however, the first year, 1900. At present

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ent there are seventy-three names. The next election will be in 1945, and the quota will be twenty-two. Anyone is permitted to make a nomination to the Senate. The Senate has selected one hundred well-known persons throughout the country as electors. To these electors are submitted one hundred names which have received the largest popular support. To these the Senate adds one hundred of its own selection, and the electors also can suggest other candidates. Out of the names thus brought before the electors, anyone who receives three fifths of the votes of the whole body of electors will have his name inscribed in the Hall of Fame.

The Most Popular

Among the seventy-three elected thus far, the following all received more than eighty votes: Washington, 97; Lincoln, 96; Webster, 96; Franklin, 94; Grant, 93; Jefferson, 91; John Marshall, 91; Emerson, 87; Lowell, 89; Stephen Foster, 86; Robert Fulton, 86; Longfellow, 85; Edwin Booth, 85; Washington Irving, 83; William Penn, 83; Samuel Morse, 82; Jonathan Edwards, 81.

Surprises

The list of the seventy-three famous men and the vote they received occasion here and there a surprise. One is that Lowell received a higher vote than Longfellow; and that Webster received as high a vote as Lincoln. Among the names are persons who, it seems to me, would be spoken of as distinguished for their achievements in their special fields, but who are by no means famous Americans. Who, for instance, unless working in the field of education, could tell me who Emma Willard was? Frances, of course, who is also in the Hall of Fame, we know well. But how many could pass an examination on Emma Willard? Or, who could tell who Maria Mitchell was? or Alice Palmer? The only really famous personalities among the six women are Frances Willard and the actress, Charlotte Cushman. The writer has put some hundreds to the test, some educators in the audience, and they failed to understand why they were famous Americans.

Doubtful Fame

From the Christian viewpoint, quite a number would not qualify. From the Mennonite viewpoint, some others would not be considered. One such would be James Buchanan Eads, who built gunboats for the western rivers. Some St. Louis citizens might remember him for the bridge that spans the Mississippi at that city. Then there is James Kent, the law commentator, Joseph Story, Associate Justice of the United States Supreme Court, and Simon Newcomb. Some others could also be named who are hardly famous Americans. Others who were given no place would qualify better, it seems, for the place of real fame.

Notable Omissions

Among notable omissions are the following: preachers—John Witherspoon and Dwight L. Moody; educators—William McGuffey, of McGuffey's Readers, certainly better known nationally than either Horace Mann or Mark Hopkins; inventors—Edison and the Wright brothers (one of the Wright brothers still lives, and no doubt both of them will go in before the roster is completed); statesmen—Bryan, Wilson, Calhoun, Theodore Roosevelt, and Horace Greeley.

Strange Candidate

My friend, Dr. Clarence Edward McCartney, Pittsburgh, gives his observation on Stephen Foster in a striking way. He had voted for Foster, the writer of such songs as "Old Folks at Home," "My Old Kentucky Home," "Massa's in de Cold, Cold Ground," "Old Black Joe," and many others. The only candidate chosen for the year 1940 was Stephen Foster, elected by eighty-six votes. He writes:

Underneath his name on the tablet are the bars and the first line of "Way Down Upon the Swanee River." How strange a thing is fame! Poor Foster, at that time frequenting a cheap saloon in New York, was picked up and taken to the Bellevue Hospital, where he died after a mysterious injury, and with just a few cents in his pocket. Yet as I walked by the busts of Washington, Lincoln, Webster, Henry Clay, Longfellow, and the rest of them, and came to the bust of Foster, I thought to myself: Here is the man who, because his songs are sung "where'er the sun does his successive journeys run," speaks to a greater multitude of people today than any of the other seventy-two men now in the Hall of Fame.

Impressive Inscriptions

Longfellow—

"The distant mountains that uprear
Their lofty bastions to the skies
Are crossed by pathways that appear
As we to higher levels rise.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Emerson—"The day is always his who works in it with serenity and great aims."

Hawthorne—"Living in solitude till the fullness of time, I still kept the dew of my youth, and the freshness of my heart."

Lancroft—"History interposes with evidence that tyranny and wrong lead inevitably to decay; that freedom and right, however hard may be the struggle, always prove resistless." (The fall of Hitler today is a mighty demonstration of the truth stated here by Lancroft.)

Oliver Wendell Holmes—

"Build thee more stately mansions,
O my soul! As the swift seasons roll;
Leave thy low-vaulted past."

Harriet Beecher Stowe—"I would write something that would make this whole nation feel what a cursed thing slavery is."

Mark Twain—"Loyalty to petrified opinion never yet broke a chain or freed a human soul."

Mary Lyon—"There is nothing in the universe that I fear, but that I shall not know all my duty, or fail to do it."

Asa Gray—"I confidently expect that in the future, even more than in the past, faith in an order which is the basis of science will not be discovered from faith in an Ordainer, which is the basis of religion."

James Eads—"I cannot die; I have not finished my work."

David Glasgow Farragut—"As to being prepared for defeat, I certainly am not. Any man who is prepared for defeat would be half defeated before he commenced. I hope for success, shall do all in my power to secure it, and trust to God for the rest."

Robert E. Lee—"Duty is the sublimest word in our language."

Benjamin Franklin—"This Constitution can end in despotism, as other forms have done before it, only when the people shall become so corrupted as to need despotic government, being incapable of any other."

George Washington—"Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

George Peabody—"Looking forward beyond my stay on earth I see our country becoming

richer and more powerful. But to make her prosperity more than superficial, her moral and intellectual development should keep pace with her material growth."

William Penn—"Governments, like clocks, go from the motion men give them. And as governments are made and moved by men, so by them they are ruined, too."

Daniel Boone—"May the same Almighty Goodness which has turned a cruel war into peace banish the accursed monster, War, from all lands."

William T. Sherman—"War is cruelty, and you cannot refine it." (This is a sentence from Sherman's correspondence with General Hood at the time Sherman removed the civilian population from Atlanta. Sherman never said what is so often attributed to him, "War is hell.")

Alice Freeman Palmer—"The smallest village, the plainest home, give ample space for the resources of the college-trained woman."

Jonathan Edwards—"God is the head of the universal system of existence, from whom all is perfectly derived and on whom all is most absolutely dependent, whose Being and Beauty is the sum and comprehension of all existence and excellence."

The comments of an observer:

Leaning over the balustrade, and looking down upon the Harlem River winding slowly toward the East River, and catching a glimpse far in the distance of the noble Palisades, and listening to the murmur of the distant traffic on the streets of the Bronx, I thought to myself, "What is fame?" Most of these seventy-three men drank and enjoyed the cup of national fame in their lifetime. Some of them, as I have noted, were never really famous in their lifetime, or after their death. Some, such as Poe, drank cups of bitterness and rose to fame after their death. But what is fame? I sometimes think of that sentence of Sir Thomas Browne, in his "Burial Urn," how Herostratus lives that burnt the Temple of Diana, while he is almost lost that built it; and how time has spared the epitaph of Hadrian's horse, but confounded that of himself. Then he goes on to say how it is quite possible, and altogether likely, that some of the greatest and most honorable characters in history have never been heard of in the after ages.

It is quite possible that fame and history may exalt those who do not deserve it, while they pass by and neglect the worthy. But when we come to the memory of the just, there is no doubt about their abiding influence. For all of us the torch to follow is not the *ignis fatuus* of fame, but the steady glow of duty. In those words under Lee's tablet: "Duty then is the sublimest word in our language. Do your duty in all things. You cannot do more. You should never wish to do less."

COUNT YOUR DUCKS

Many shall run to and fro.—Daniel

It may not be news to read this splendid article but it may save some from reading the news of an untimely death in the Obituary columns. May all of us, in these days of speed, stress, and strain, profit by the same. If our interpretation is faulty, as to the above text referring to the pace of the endtime of the age, we are not faulty in penning the following: "Make haste slowly." May we all profit by the warning, uncopyrighted article from the pen of Edison Marshall:

A few months ago I had an experience that comes to all too many men around my age. The doctor took my blood pressure, counted my pulse, listened to my heart, and then told me there was a little red light shining up the road. I would have to slow down.

"Do you mean slack off on my work?" I asked in alarm.

"Yes, unless you can stop stewing about it. It isn't work but worry that puts men in the prime of life to pushing up daisies. You've got to get rid of this nervous tension. Can you do it?"

I didn't know.

A few days later, a business trip having taken me to Florida, I decided to do a little duck hunting—for relaxation, I told myself. I loved duck hunting, but actually I had always worked as hard at it as though it were something important.

On two successive days I got the legal limit of ten ducks. On the third day I had eight ducks by four in the afternoon. I became so anxious to get the other two, to impress the

fellows who would be at the boat landing, that I began to miss my birds clean, and soon was so tense that I couldn't have hit an ostrich.

Suddenly a violent reaction set in. "Why, you fool!" I said to myself. "Here you are, throwing a fit because you haven't got two measly ducks! You already have eight ducks. What are you, a game-hog?"

Then I saw two ring-necks swing over the decoys at about 60 miles an hour and made a clean right-and-left. I had relaxed.

That night in bed I relived the incident and made a staggering discovery. In life, too, I already had eight ducks! At 49 I was close to the lawful limit of heart's desire. This is how I counted them:

1. A sweet wife.
2. Children to be proud of.
3. Reasonably good health.
4. Friends.
5. A livelihood.
6. A fair share of honors.

7. Wide interests. (When my duck-hunting days are over, I won't be bored.)

8. A hopeful outlook—hope for peace, of a better world, a future life, divine and human goodness, and all things dear to the human heart.

In fact, the only two ducks that I did not have were as much money and as much fame as some men possess. Was I going to stew myself into an early grave for these?

I certainly was not.

It occurred to me that most people of my age have about eight ducks. Most of us have good wives or husbands; creditable children; a fair share of honors, whether in the church, community activities, or the day's work; and a fair livelihood. My list is the rule rather than the exception in this democratic country, where the bulk of the prizes do not go to a few game-hogs.

Now, every time I start to stew, I remember my eight ducks. Last week, when the doctor checked me again, my blood pressure was back to normal and that little red light had receded beyond the horizon.

So count your ducks and live!

THESE FAMILIAR EXPRESSIONS

We are all familiar with such well-known expressions as "taking time by the forelock," "a baker's dozen," and "brand new." Have you ever wondered, in using these and other oft-spoken phrases, just how such terms came into being?

Some of our familiar expressions were originated in recent years while others have been handed down from ages far removed from our own. All walks of life, all periods, and all nations have contributed these pithy figures of speech to our current language. We discard old expressions and add new ones. Often a casual remark is incorporated into our language because of its power to express something we wish often to repeat.

From tradition has been created the eloquent expression, "taking time by the forelock." Time has been described as having a lock of hair upon the front of its head and being bald behind. This expression means, therefore, that we must make use of time before it is past, as there is no recalling it once it is gone.

Past events and customs have greatly enriched our store of familiar expressions. The phrase "as tight as Dick's hatband," owes its origin to an historical event. It is said that Richard Cromwell found the crown of England so uncomfortable that he was obliged to relinquish it soon after he had gained it. The crown, which was nicknamed "Dick's hatband," was considered too tight for the head of Cromwell and this soon gave rise to the expression "as tight as Dick's hatband."

The phrase "turning the tables" is of much earlier origin. Among the luxuries of ancient Rome were fine tables made of mauritana wood, inlaid with ivory. The men found these tables extremely desirable and for them often paid high prices. When the wives were reprimanded for their extravagance in dress

they often replied to their husbands by reminding them of the huge sums they had paid for the tables, and were thus said to "turn the tables" on the men. Ever since, to "turn the tables" has meant to defeat one statement or action with another. Centuries ago a newly-married man was literally a "bridegroom" for, according to custom, it was his task on the day of his marriage to wait on the table of his wife.

Another expression, still in use, has its beginning in an occurrence less amusing than pathetic. Once, upon entering the public bath, the Emperor Hadrian saw a former comrade scraping himself with a tile and, pitying the man's poverty, he caused a handsome bathing kit and a sum of money to be given him. The news of the emperor's generosity spread over the city and when next Hadrian appeared at the bath he found the pool full of old soldiers scraping themselves with tiles. Understanding their intent to bring themselves to his notice and gain his acquaintance he sadly said, "Scrape yourselves, gentlemen, you will not scrape acquaintance with me."

As we know, the New Testament often terms a meal as the "breaking of bread." This phrase, therefore, is very old. In the early days of Rome, all food, excepting bread, was carved into small pieces before being brought to the table. Sometimes one knife was brought to the table so that a person of rank might carve the meat. The bread was placed upon the table in large flat cakes and was so brittle that it was broken instead of being sliced.

To the world of business we are indebted for the expression "brand new," which was once used to describe a thing which was so new that the trade mark of its maker had not been worn or defaced by wear. "Baker's dozen," meaning thirteen, came into general use with the advent of a law which imposed heavy penalties for short weight or measure. The bakers, in order to assure not being fined, added an extra loaf to every dozen they sold, calling the whole a baker's dozen.

The expression "A-1," which, in popular parlance, means "all-right," came from the world of commerce. It was first used by Lloyd's Register of shipping, in describing certain of their ships. The higher class of vessels were assigned the letter "A" as their rating, and when their equipment was complete and satisfactory the figure "1" was marked after the class letter.

A person in telling of a grievous disappointment, often says, "I was floored." This phrase comes from the field of art, owing its origin to the hanging of pictures in an exhibition in the poorest location, the lowest row. A picture so placed is said to be "floored." A custom among sculptors, when modeling, of giving the finishing touches to their sculpture with a nail has given currency to the expression "to the nail," meaning "exact" or "with perfect harmony."

In our dealings with animals we have coined many useful expressions. During the reign of Charles I there lived in England a kindly man named Hobson, whose duty it was to rent horses to the students of Cambridge. Because he wanted each horse to work only when its turn came he had a strict rule that he would let horses only in exact rotation. Often when a student desired some favorite mount he would rebel against this regulation; but without success. If he would not take the horse that was entitled to work he had to go without a mount. From this humane practice of a kindly stable-man



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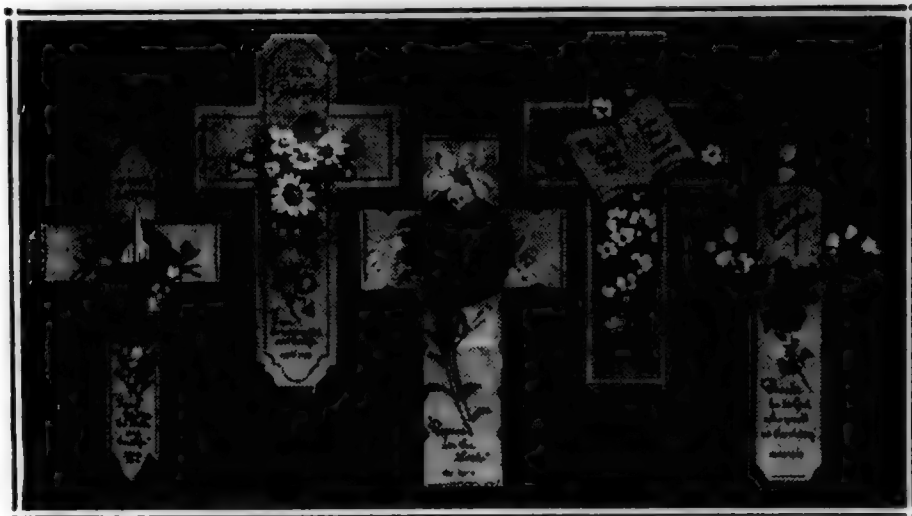
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originated the expression "Hobson's choice," meaning "this or nothing."

With the wealth of familiar expressions at our command it is to be hoped that we will find occasion to use only such phrases as will express the spirit of kindness and benevolence.—Adrian Anderson.

"LET US RETURN UNTO THE LORD"

John Ruskin once said, "All that I have written, every greatness that there has been in any thought of mine, whatever has been done in my life, has been simply due to the fact that when I was a child, my mother daily read with me a part of the Bible and daily made me learn a part of it by heart."

The destiny of America will be determined by the character of her home life. Young people will fail or succeed, largely because of the types of homes from which they come. Allowing for exceptions, heaven will be occupied by those coming from Christ-centered homes; and hell will be peopled with those poor souls whose homes had neither time nor place for sacred matters.

It is time that we recognized with Calvin Coolidge that "we do not need more national development; we need more spiritual development." Our problems are neither secular nor economic, but primarily spiritual. It is mere folly to expect recovery in any realm until God is given His rightful place in our homes. Knowing the **only** road to recovery and security, I join the prophet of old in his plea, "Come, and let us return unto the Lord."—Joseph W. Arnett.

PUT ALL IN GOD'S HANDS

A friend went one morning to Sir Robert Peel's house and found him with a great bundle of letters lying before him, bowed over it in prayer. The friend retired, and came back in a short time and said, "I beg your pardon for intruding upon your private devotions." Sir Robert said: "No; those were my public devotions. I was just giving the affairs of state into the hands of God, for I could not manage them." Try trusting the living God with your letterbag or your housekeeping.—H. W. Webb-Peploe.

UNCONSCIOUS MINISTRY

We do not realize the importance of the unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches further, and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.—J. R. Miller.

TRUE SENSE OF YOUTH

I am not concerned about the year in which you were born, but I am concerned about how much the years of your life have counted for. Ripened maturity comes as the result of growth, if one is willing to learn. How much have you lived? What have you felt, and hoped, and aspired?

Youth is not a time of life; it is a state of mind. Youth means a predominance of courage over timidity. This somewhat exists in a man of fifty more than a boy of twenty. No one grows old merely by living a number of years; people grow old by deserting their ideals. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head.—Selected.

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What Is Thought to Be the Tomb of Christ, at Gordon's Calvary,
Outside The City Wall of Jerusalem

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THE SCARRED HAND

BY E. T. FOWLEY



WILLIAM DIXON was an infidel, and would have nothing to do with religion. Even if there was a God, which he doubted, he could not forgive Him for taking away his young wife about two years after they were married, and his little boy had also died. Dixon felt very desolate and bitter, and vowed he would never enter a church as long as he lived; and for ten years he kept his word. He was extremely fond of children, and the death of his little boy was almost as bitter as the loss of his wife.

Ten years after Mary Dixon's death a stirring event occurred in the little village of Brackenthwaite. Old Peggy Winslow's cottage one day caught fire, and was burned to the ground. The poor old woman was pulled out alive, though nearly suffocated by smoke, when the bystanders were horrified to hear a child's pitiful voice. It was the voice of little Dicky Winslow (Peggy's orphan grandchild), on whom neither grandmother nor anyone else had bestowed much thought or affection; consequently Dicky had been forgotten in the excitement of the fire until the flames awoke him and drove him shrieking to the window of the attic where he slept.

The onlookers were much distressed to see the child in such a plight but felt it was too late to save him, as the rickety stair had fallen in. Suddenly, with an exclamation of "Cowards!" Wm. Dixon rushed to the burning cottage, climbed up the tottering wall by means of the iron piping, and took the trembling little boy in his arms. Down he came again, holding the child in his right arm, and, supporting himself by his left, the two reached the ground in safety, amid the onlookers' cheers, just as the smoking walls fell.

Little Dicky was not hurt at all, but the hand with which Dixon had held on to the hot piping was terribly burnt. The burn healed, but left a deep scar that he could carry to his grave.

Poor old Peggy could not rally from the shock, and died soon after. Then the question was: What is to become of Dicky? James Lovatt, a most respectable person, begged that Dicky be given to him to adopt, as he and his wife longed for a little lad, having lost one of their own. To everyone's surprise, Will Dixon made a similar request. It was difficult to decide between the two. So a meeting was called of a committee composed of the minister, the mill-owner, and a number of others.

Mr. Haywood, the miller, said: "It is very kind of both Lovatt and Dixon to offer to adopt the orphan boy, but I am in a great perplexity as to which of them ought to have him. Dixon, having saved his life, has the first claim; but, on the other hand, Lovatt has a wife, and the care of a woman is most necessary to a young child."

Mr. Lipton, the minister, said: "Moreover, a man of Dixon's atheistic notions cannot be a suitable guardian for a child, for he would doubtless make the boy an unbeliever like himself, whilst Lovatt and his wife are both Christian people, and would train up the child in the way he should go."

Mr. Haywood said again: "I would be sorry to underrate in any way the heroic courage and self-sacrifice which Dixon displayed in saving the boy's life, but we are bound to remember that heroic courage is by no means

the chief thing that is needed in the education of a child. A man may be as brave as a lion and yet utterly unsuited to take charge of the young."

"Dixon saved the child's body," said the minister, "but it rests with us to see that his soul is saved also. And it would be a sorry thing for the boy's future welfare if the one who took him from the burning cottage would be the means of leading him to his eternal ruin."

"We will hear what the applicants themselves have to say," said Mr. Haywood, "then I will put the question to the vote. Now, Mr. Lovatt, give us your reasons for wanting the boy."

Mr. Lovatt replied: "Well, gentlemen, my wife and I lost a little lad of our own not long ago, and we feel as if this child would fill the vacant place. I have nothing to say against our friend Dixon, for a more civil fellow workman no man need care to have; but it does seem to me that a child like Dicky would be happier saying his prayers at my Susan's knees than listening to the atheistic talk of Dixon and his friends. We would do our best to bring up the lad in the fear of the Lord. Besides, a child so young needs a woman to look after it, and Susan is very fond of children and real clever with them,



AN APPLE ORCHARD IN THE SPRING

Have you seen an apple orchard in the spring?

An English apple orchard in the spring
When the spreading trees are hoary
With their wealth of promised glory,
And the mavis sings its story,
In the spring?

Have you plucked the apple blossoms in the spring? —

And caught their subtle odors in the spring
Pink buds pouting at the light,
Crumpled petals baby white,
Just to touch them a delight—
In the spring?

Have you walked beneath the blossoms in the spring?

Beneath the apple blossoms in the spring
When the pink cascades are falling,
And the silver brooklets brawling,
And the cuckoo bird soft calling,
In the spring?

If you have not, then you know not, in the spring,

Half the color, beauty, wonder of the spring.

No sweet sight can I remember
Half so precious, half so tender,
As the apple blossoms render,
In the spring. —William Martin.

and we never had any of our own but the dear little boy who died."

"Very good, Mr. Lovatt; these are certainly good reasons why you should be permitted to adopt the boy. Now, Mr. Dixon, what arguments have you to bring forward to prove that your claim should be preferred to Lovatt's?"

"I have only one argument, sir, and it is this," answered Dixon quietly, as he took the bandage off his left hand, and held up the sadly scarred and injured member.

For a few moments there was quiet in the room, and then the men broke out into loud cheering, and the eyes of some were dimmed. There was something in the sight of that scarred hand which appealed to their sense of justice and was more powerful than all James Lovatt's well-grounded reasoning. So, when the question was put to the vote, the meeting decided by a majority in favor of William Dixon.

One who was present, in speaking of it afterwards, said: "It was the sight of Dixon's hand that did it; none of us could go against that."

"And I believe you are right, my man," said the miller. "No matter what his views are, he certainly has a claim on that boy by reason of what he has suffered for him."

So a new era began for Dixon. Dicky never missed a mother's care, for Will was both father and mother to the orphan boy, and lavished all the pent-up tenderness of his strong nature upon the child whom he had saved. He taught the boy to read, and told wondering Dicky the stories which would have been for the little son who did not live to hear them.

Dicky was a clever boy, and quickly responded to his adopted father's training; he adored him with all the fervor of his loving little heart. He remembered how "Daddy" had saved him from the fire, and he was never tired of hearing how James Lovatt had wanted to make him his boy; how "Daddy" had claimed him because of that poor hand so dreadfully burnt for his sake. It nearly always moved Dicky to tears, with kisses on the hand that had been scarred for him.

"I shan't never be the Lovatt's little boy, shall I, Daddy?" he would say.

"No, lad, you are mine."

One summer there was great exhibition of pictures in the town, and Dixon took Dicky to see them. The boy was greatly interested in the pictures and the stories Daddy told him about some of them. The picture that impressed him most was one of the Lord reproving Thomas; underneath which were the words:

"Reach hither thy finger, and behold my hands" (John 20:27).

Dicky read the words and said, "Please, Daddy, tell me the story of that picture."

"No, not that one," said Dixon.

"Why not that one?"

"Because it's a story I do not believe."

"Oh, but that's nothing," urged Dicky, "You don't believe the story of Jack the Giant-killer, yet it's one of my favorites. Do tell me the story of the picture—please, Daddy." So Dixon told him the story, and it interested him greatly.

"It's like you and me, Daddy," said the boy. "When the Lovatts wanted to get me, you showed them your hand. Perhaps when Thomas saw the scars on the Good Man's hands, he felt that he belonged to Him."

"I suppose so," answered Dixon.

"The Good Man looked so sad," said Dicky, "I 'spect He was sorry that Thomas did not

(Continued on page 95)

CHRISTIAN MONITOR

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THE COST OF HER PEACE

BY HELEN GOOD

One of the prize stories among those submitted in the annual short-story contest at Eastern Mennonite School.



HE autumn sun smiled optimistically upon the little blue coupé that was bumping down a complicated farm lane. Suddenly the car stopped, and a citified young man stepped out on the driveway and attempted unsuccessfully to open an antiquated farm gate. His wife, amused at his awkwardness, finally got out of the car and opened the gate for him.

"Well, John, I see it's about time you visit my home place! Now see how simple it is to open this gate if you know how," she boasted with mock sarcasm.

After a jovial retort from her husband, the couple climbed back into the car and resumed their journey toward the humble, faded little country place that Ruth called "home." John Montgomery observed the blushing landscape silently, believing that Ruth's mind was engaged in a reverie of childhood memories.

And perhaps Ruth was reminiscing a little, but her heart was not racing and her head pounding so much from memories of the past, as from fears of the immediate future. What would her strict Mennonite family think of John, and would he have proper respect for them? Would her father greet her unmercifully because she had left the church, and her sisters seem cold and distant? Ruth was glad that she hadn't written that she was coming home, because she wanted to read the faces of her loved ones before they had time to conceal their emotions. Then a new fear seized her. What if they would be able to detect the tumult of her own heart? She didn't want to admit to them or to John that her heart yearned to return to God.

With a sudden screech of noisy breaks, John stopped the car in front of the cottage, and, endeavoring to be casual for his wife's sake, said,

"Remind me to have those breaks fixed, dear. This rattletrap is loud enough without—"

But at that moment John was attacked by the sight of two young women running out of the house as fast as their legs could carry them. They presented a rather curious picture, for their hair was blowing wildly in the breeze, and they were sobbing as hard as they were running. To add to their disheveled appearance, it was an obvious fact that they had been housecleaning.

After the girls had had sufficient time to mingle tears and exclamations of joy and amazement, Ruth remembered to introduce John, who was taking in the whole scene with interest. The introduction wasn't as hard as she had supposed, and she felt much better after it was over.

"Where's Father?" Ruth demanded as soon as the group had entered the house.

"Oh, Father's gone over to the sale at Weinstein's. He's trying to find himself a new tractor," explained Mary, whom John decided was rather pretty when her face was in a normal position.

Mr. Jacobs, however, had not succeeded in finding a tractor and came in the back door only ten minutes later. The large, heavy-set man had seen a strange car in the drive and was anxious to see who was there. He secretly hoped it wasn't a beau for Sara or Mary because he had a terrible dread of some day being left alone to keep house for himself.

One look at her father quenched all of Ruth's fears. In a moment she was in his arms, and the old man was having difficulty checking several persistent tears that wanted to trickle down on a usually unemotional surface.

The afternoon was one of great bliss for Ruth, although every now and then the thought of how she had changed in the past few years nearly choked her. And then that evening, while John was absorbed in watching Mr. Jacobs milk the six cows, Ruth looked out of the kitchen window wistfully and said,

"Girls, I wonder if you'd mind if I'd take a walk alone over the farm. I want to look up an old hide-out of mine across the meadow."

Out of the back door and through the back yard skipped Ruth, little-girl fashion. Across the now-browning meadow, past many colorful trees, beyond the icy farm creek, and through a wilderness of brush she went until she came to the refuge in which she had spent so many hours of meditation and reading in her younger days.

Her chair was a massive white rock set beneath two mournful weeping willows that consoled one another by holding hands not far over her head. The spot was high enough to overlook a large area of silent, peaceful countryside. In this little haven Ruth had felt herself queen of the whole earth; she had

reveled in the idea that all nature was her own. Right now nature was ablaze with a multitude of vivid colors, corn shocks on the neighboring hills were marching sedately from fence to fence, and Preacher Brunk's farmhouse looked contented in the evening twilight.

Ruth trembled at the sight of Preacher Brunk's neat little homestead. It brought back a recollection that she would rather have forgotten, if she could have done so. But never could she forget that day.

She remembered how, on a bright summer afternoon, five years ago, she had been seated in her precious sanctuary with a book on her lap. She had had no thought of being discovered here, but suddenly a masculine voice across the barbed-wire fence startled her.

"Why Ruth, what a picturesque place to read! All through with the day's work?" It was Preacher Brunk, none other.

"Yes sir. I always come here when I'm tired and need a little relaxation." Ruth was almost annoyed at her intruder.

"Well, I'm glad I found you here, Ruth," Brother Brunk had said, and she recalled how he had pulled off his dilapidated straw hat and wiped his face with his handkerchief. "I've been wanting to talk to you about something for a long time. Ruth, why have you been turning down one invitation after another to accept Christ?"

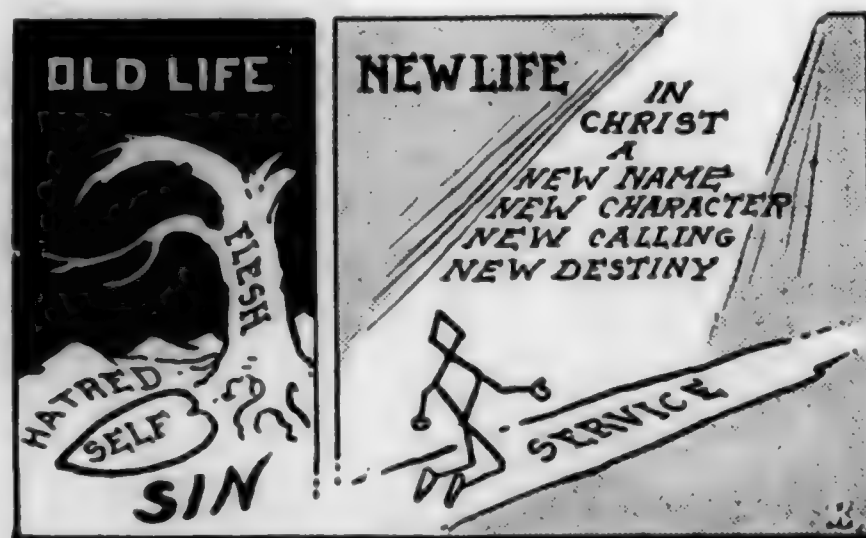
Having been under conviction for several months, Ruth swallowed hard and put up a stiff fight, but before she had left the rock that afternoon, there was a peace in her heart that she afterwards described as deeper than the Atlantic Ocean.

It had been an easy thing to be a Christian and a Mennonite at first, and Ruth's family had been so happy about her long-delayed decision. But things were so dull in Lanhams. There were no social activities for the young people there, and the mailbox was always empty. In addition to this, there was too much work to be done all the time. To state the whole situation simply, Ruth was bored.

Then one day when Ruth had walked the half mile to the end of the lane, she was surprised to discover a letter in the mailbox from her Aunt Grace, a non-Mennonite sister of her mother's. Upon investigation, she found that Aunt Grace, who had no children of her own, wanted her to come to work for her. Aunt Grace explained that wonderful opportunities would be afforded her eighteen-year-old niece upon her consent to come.

Ruth was delighted. She thought of nothing else day and night, and made life most miserable for her father, who, against his better judgment, finally consented to her leaving home and taking the job.

Aunt Grace was lovely at first. Ruth was given a beautifully furnished room of her own, and her aunt had bestowed upon her all the child love that had been pent up within



her heart through the years. She had even been tolerant toward Ruth's religious convictions, in the beginning.

A professed Christian, Aunt Grace attended church faithfully every week. Ruth accompanied her, as there was no Mennonite church in the community. At first, the husks of good moral teaching did not satisfy Ruth's spiritual hunger, but gradually she became reconciled to her aunt's fashionable church.

However, going to Aunt Grace's church made Ruth feel conspicuous in her plain clothes, and her aunt told her frankly that she disliked them and could see no logical reason for wearing them. Ruth began to doubt, and her own arguments became weaker all the time. Finally, to please her aunt, she changed her appearance altogether.

Then Aunt Grace started on the pleasure question. She hated to go off to the movies with Uncle Huber, leaving Ruth home alone.

"Just try a harmless one once, dear," she advised. "You'll see that your notions are just old-fashioned ideas. I can't understand why your mother ever did join the Mennonite Church!"

Ruth weakened and went along. She went again and again. And then she got to the place where she didn't mind going anywhere with Aunt Grace. That's how it happened that she met John at a carnival.

Aunt Grace was happy when John and Ruth announced their engagement. She felt that she had scored a victory. During her courtship, Ruth had decided to renounce completely Mennonitism with its ideals of nonconformity. After all, Aunt Grace was a good woman, and she didn't hold to such peculiar ideas. Even John was a fine fellow with a few religious scruples, probably as many as Ruth herself had left.

The shock of this thought startled Ruth, as she sat there on the rock. Could it be that she no longer was saved? Could God be angry with her for leaving the Church? She always thought that some day she would join another church somewhere. But the peace that she had found five years ago on this rock—where was it? And where was her former desire to read her Bible? She suddenly realized that she hadn't opened her Bible for daily devotions for over two years.

And then she realized again that, although she would not like to admit it, she was sorry she had taken Aunt Grace's advice. The minute she had seen her Mennonite family she realized it. They seemed to have something that she didn't have—a peace that had been so lacking in her life lately. Why, she actually believed the heavy, aching feeling in her heart had driven her home as much as her desire to see her family again.

Ruth thought about John. What would he think if he knew the regrets of her heart. Would he want to be a Christian, too? She could never give him up! The thought went through her like a knife and made her miserable.

Slowly Ruth made her way back to the farmhouse. So engrossed in thought was she that she almost didn't notice Brother Brunk mending the fence between the Jacobs and Brunk meadows. She would have turned and fled when she saw him had he not glanced up at that moment and caught sight of her.

"Ruth!" he called. "What are you doing here?" The aged minister of the Gospel looked as though he had seen a ghost.

A thrill of joy went through Ruth's being, even though she would have evaded him.

"O Brother Brunk, it's so good to see you! I came home on a little visit. Don't you think it's about time?" She tried hard to smile.

"It surely is, child," Brother Brunk replied, his voice trembling.

The two engaged in casual conversation for a few minutes, and then their talk went to a more serious vein.

"Ruth," Brother Brunk said, laying his tools down and regarding her seriously, "All these years you've been gone I've been praying earnestly for you. Don't you think maybe you've disappointed the Lord?"

Ruth faltered at the subject so close to her heart, and then rose in self-defense. "I know what you're thinking, Brother Brunk. You think that just because I no longer belong to the Mennonite Church, I'm no longer a Christian."

"Oh no, I don't think you must be a Mennonite to be a Christian, Ruth. I didn't say that, nor would I ever say it. But my dear girl, in leaving our church, I fear that you

A CHANGED HYMN

Psalm 40:3

"He hath put a new song in my mouth."

**"Jesus, Lover of my soul,"
Bids me in His bosom stay,
And tho' billows round me roll,
I am safely hid away:
For He holds me in His arms,
Quite beyond the tempest's reach;
And he whispers to my heart
Words unknown to human speech.**

**"Other refuge have I none,"
He my habitation is:
Here no evil can befall,
I am kept in perfect peace.
I am covered all day long
With the shadow of his wing:
Dwell in safety thro' the night,
Waking, this is what I sing:**

**"Thou, O Christ, art all I want,"
Rests my helpless soul in Thee;
Thou wilt never leave alone,
Nor forget to comfort me.
Thou hast saved my soul from death;
Thou hast scattered doubts and fears;
And the sunshine of Thy face
Sweetly drieth all my tears.**

**"Thou of life the fountain art,"
Thou hast washed me white as snow:
I am content to dwell apart
From all else Thy love to know.
Blessed Sun of Righteousness,
Now I love to look on Thee;
That my eyesight groweth dim
To the things once dear to me.**

—Selected.

must have stifled the convictions you used to have on certain obvious teachings of the Bible. I'm afraid you have compromised with the world. Tell me, Ruth, can you honestly say that you have grown spiritually in the past four years? Do you feel nearer to God than you did before you left home?"

Ruth admitted that she did not.

"Do you feel that you are even on the same spiritual plane that you were before you left here?"

"No, I'm not."

"Are you in touch with God at all, Ruth?"

Ruth didn't answer. The trees and houses which were now silhouettes against a late evening sky faded from her eyes and in her

mind she saw only her aunt's luxurious home filled with her merry, laughing friends who thought of nothing but careers, politics, good looks, and a good time. She saw herself taking part in every activity they suggested with youthful gusto. And in her ears rang John's words,

"Come on, Honey, be a sport. We'll only be young once, you know."

Brother Brunk brought her back to reality. "Do you ever spend time with God's Word, Ruth, or give much time to prayer?"

"No, Brother Brunk. I haven't even had the desire to do so for a long time."

"Didn't you lose the desire to pray and draw closer to God when you conformed your life to the world and spent all your time on worldly pursuits?"

"You're right," Ruth answered, her voice trembling. "But Aunt Grace says a Christian has a right to get some pleasure out of life. We're not just slaves to God."

"No, we certainly are not!" Brother Brunk answered forcibly. "When Christ fills our lives to the full, the slavery aspect is gone. There's only one person who makes slaves out of anyone, and that person is Satan. And speaking of pleasure, what you said reminds me of something I read recently: 'Life is not a quest for pleasure; it is a conquest for Christ!' Ruth, Christ needs all of us before He can make our lives really meaningful. But combining Him and the world nullifies our testimony, stupefies our conscience, and makes our lives worthless to God. That's why we as Mennonites hate worldliness as we do. 'Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.'"

"O Brother Brunk, I know you're right, but it's too late now for me to throw worldliness out of my life. It's too late now for me to come back to God!"

"My dear girl," the old man said, "It's never too late with God. True it is that your pathway may not be rosy from now on. But come back to the Lord, Ruth. Ask His forgiveness, and claim His promises again as you did that day when I found you on the hill. It will be worth the price, even though you will have a heavy cross to bear. I know your husband is not a Christian, but even if he will not accept Christ, Christ should be worth any sacrifice after all He's done for you."

It was not an easy thing to do to yield her all to God at this point, but the voice of conviction that had been bothering Ruth for so long now became so strong that she felt the only thing in the world she wanted was peace with God. And peace was restored.

It was dark when Ruth finally returned to the farmhouse, knowing that uncertainties of great moment lay before her. She knew that the step she had taken was fraught with great hazards, and that it would not be an easy thing to tell John and Aunt Grace about her new decision. But the peace in her heart was undisturbable. She faced the future with courage.

Landover, Md.

The lack of a quiet time for meditation and inward communion with God, drawing the Water of Life from the Fountainhead, is the chief cause of so much spiritual weakness and stunted growth.—Sister Eva of Friedenshort.

MENNONITISM IN PHILADELPHIA

IV. Mennonite Churches in the City

BY CLARENCE Y. FRETZ

Can Mennonitism Survive in the City?

At the present time, the survival of historic Mennonitism in America is seriously threatened. While Mennonite churches are growing numerically, distinctive Mennonite principles and practices are being modified and abandoned. For example, over forty per cent of drafted Mennonite men have forsaken the four-century-old Mennonite position on non-resistance, and have gone into the armed forces. Thinking Mennonite leaders are earnestly endeavoring to discover the causes of apostasy, and much prominence is being given to the theory that it is urbanization that is sounding the death knell of historic Biblical Mennonitism. People are saying that we Mennonites must stay on the farm, if we do not wish to lose the faith of our fathers.

Can Mennonitism survive in the cities? A careful study of Mennonite churches in the city of Philadelphia should help us decide the answer. We do well to begin with Germantown, for here we have the oldest congregation in America, which has survived after a fashion for over two hundred fifty years in an increasingly urban environment. After that we shall consider the other Mennonite churches in the city, from the eldest unto the youngest.

History of the Germantown Mennonite Church, 1708-1945

(Germantown Avenue and Herman Street, Germantown*)

We have traced the origin and early growth (in the face of difficulties) of this congregation (see January MONITOR). By 1708, a well-organized church, with a full ministry, a log meetinghouse, and forty-four communicant members, had been established.

Since Germantown was then only a small village, six miles away from Philadelphia, no "problems of urbanization" were then anticipated, and it was expected with the arrival of new immigrants that this church "should have a great increase, in time."

However, as we have seen, these hopes for increase did not materialize. Instead, the congregation was faced with "problems of ruralization." The new arrivals wanted farming land, and were more interested in lands to the north and west. Members of the Germantown congregation also became interested in these outlying districts, and the Germantown congregation began to spread out. In 1712, it extended to Skippack and numbered 99 members. By this time, even their bishop and one of their ministers were living at Skippack. It was not long till

the country settlements organized churches for themselves, and Germantown became the small end of the brotherhood. About 1725, a schoolhouse was built by the Germantown Mennonites, and some time between 1738 and 1771 Christopher Dock, the famous Mennonite schoolmaster, taught here for four summers. But most of his efforts were devoted to the Skippack and Salford communities, out in the country.

By 1770, the congregational membership had dropped to twenty-five. In that year, the present stone meetinghouse was built, and the work seems to have revived a little. By 1789, the number of members had grown to forty-six. However, by 1796, the congregation seems to have been without an active resident minister. Services were held only every four weeks by visiting ministers from the (Franconia) Conference district. This took real sacrifices as the following shows:

Of Heinrich Hunsicker, who lived at Skippack, it is said that it was a common occurrence to see him go out into the fields at two o'clock on Sunday morning and bring a horse from the pasture. Putting a straw saddle on the horse, he, with his wife seated behind him, would ride to Germantown, both on one horse, a distance of some twenty miles. After preaching they would return home the same way (Grubb, quoted by Wenger).

By 1839 the congregation was "facing dissolution." A writer of the time said that this was "due to the fact that the number of members there had greatly declined and that at the present time only now and then was divine service conducted in the English language." He added that "the congregation was without any particular connection with the congregations in neighboring counties." Judging from all this we would conclude that:

1. Franconia Conference ministers had stopped coming to help in the work. Probably the attendance was felt to be too poor to justify such a long journey.

2. There seems to have been some local, but rather inactive, leadership. Services were held only "now and then." John Minnich

and George Hellerman are said to have been serving the church as ministers at about this time.

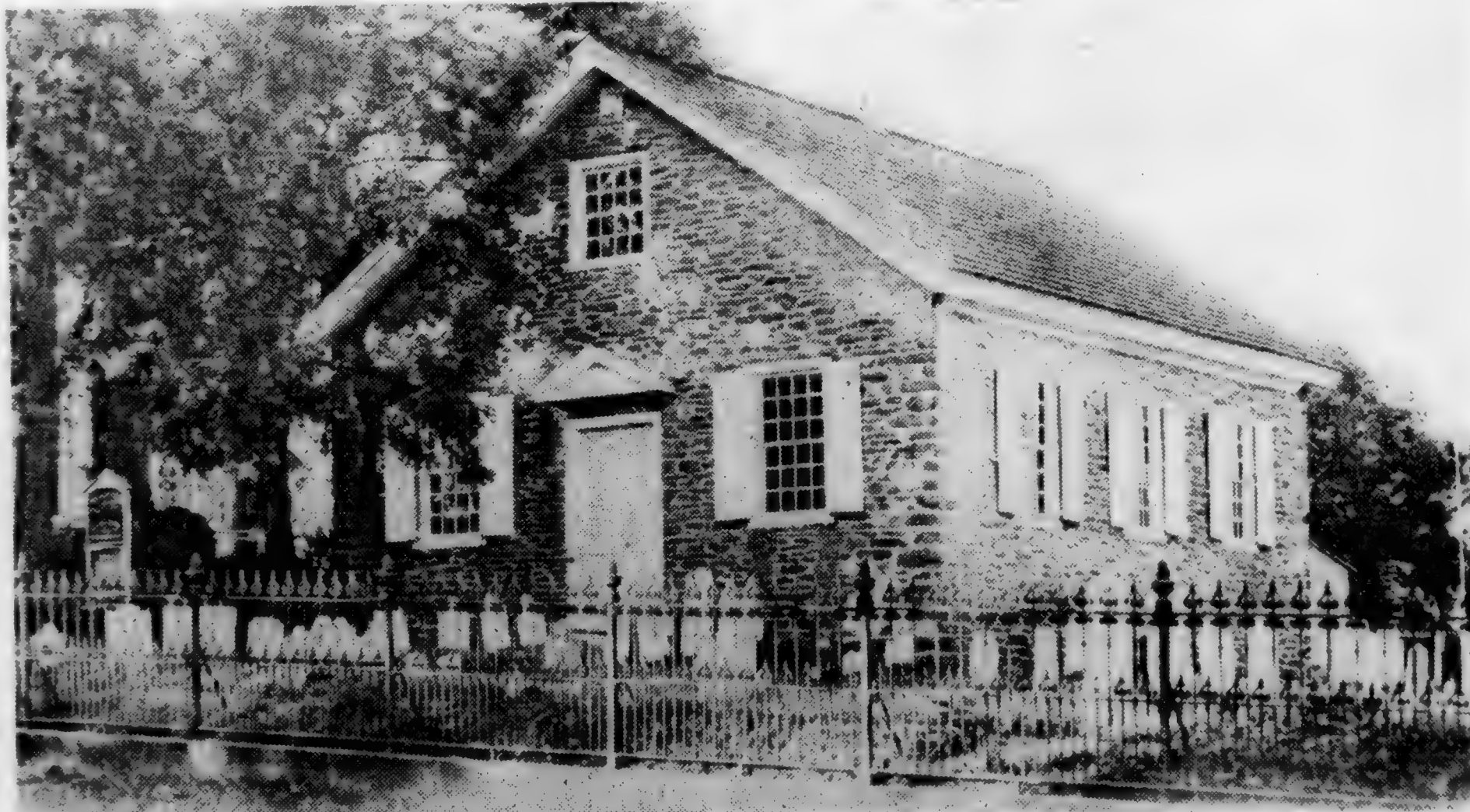
3. The welfare of the church seems to have been dependent on the use of English in preaching services. This being a town congregation, its members would have to use English much more in their everyday contacts, and so may have lost their ability to speak and understand German. Country ministers would have had little interest in trying to provide English preaching. Hellerman did preach in English, but seems to have been bitterly opposed in this by Minnich, and in 1843, seven years after he was ordained, Hellerman moved away. Not long after, the congregational organization broke down. Mennonitism had apparently failed in Germantown, but there were still a few Mennonite families, a meetinghouse to use, and a few slim hopes.

About this time a liberal-progressive Mennonite preacher, John H. Oberholtzer, started a movement which finally resulted in a division in the Franconia Conference in 1847. The Germantown Mennonites probably favored the Oberholtzer movement, as may be seen by their later actions. In 1851, a group of ministers led by Bishop Abraham Hunsicker was suspended by the newly formed Oberholtzer Conference for being too liberal. "But," writes one of the Hunsicker group, "having a majority of the members and friends, both in Phoenixville and in Germantown to stand by us, we continued our services at both these places until 1875." Mennonitism had been saved from extinction in Germantown, but had become ultraliberal. Was it because these town Mennonites loved to have it so, or because the conservative Mennonites had failed them?

Ultraliberal Mennonitism failed very soon. F.R.S. Hunsicker was called as pastor of the little Germantown flock of thirteen members in 1863, a Sunday school was organized, and the work revived, but in 1867 Hunsicker united with the Presbyterian church, and the flock had to find another shepherd. Preachers of the Oberholtzer group were secured, and in 1876 the congregation formally united with his group, now known as the General Conference Mennonites. Since that time the work has been provided with pastoral care.

Has Mennonitism survived in Germantown? In 1909 there were nineteen members, in 1937, twenty-nine, and now there are thirty-six.

They still gather each Lord's day in the plain, unsteeped meetinghouse built in 1770, and worship in a simple service without ritual, altar or vestments, but a musical instrument is now used. Moreover, the members dress like the world does, do not observe foot-washing or the non-swearing of oaths, and seem to have surrendered most of the rest of the distinctive tenets of Mennonite faith. A service flag with two stars now stands in this historic meetinghouse as mute evidence



Germantown Mennonite Meetinghouse, Built in 1770 and Still in Use

* Now a part of Philadelphia.

that an equally historic testimony has been openly abandoned.

Can Mennonitism survive in the city? We turn now to other examples in Philadelphia.

The First Mennonite Church of Philadelphia (Diamond and Reese Streets, near Fifth)

This congregation was organized by the Oberholtzer Mennonites (General Conference Mennonites) in 1865, with thirty-five members, and has grown rather steadily since. In earlier years, its membership was made up largely of Mennonites who had moved to the city. At one time a large number of them lived within a radius of eight blocks from the church, and attendance at Sunday services, especially in the evening, was quite good. Now the members live scattered over a large territory, and the attendance at services has fallen off.

Early in its history, this congregation had difficulties because of the language problem. Although this congregation was established by the liberal Oberholtzer group, it took quite a conservative position on the language question, clinging tenaciously to the German language. The matter came to a head in about 1874, when half the congregation withdrew, later uniting with the Moravian Church. However, those who remained continued the work, and the church again began to grow. The change from German to English began a year later, and was made gradually over a period of forty years.

The congregation has a record of much activity. Sunday school was organized in 1868, a choir about 1875, a Ladies' Aid Society in 1882 and a Christian Endeavor Society in 1892. There is also a missionary society, a dramatic guild, and other organized recreational activities. Two organizations originated here, and now extend beyond this congregation—the Orphanage Society, devoted to the care of orphans, and the Menno-Friendly Beneficial Association, a "mutual aid" life insurance organization.

In 1894 the congregation established a branch Sunday school which finally resulted in the formation of a branch church, the Second Mennonite Church. Organized in 1899 with thirty-six members from the First Church, it became self-supporting in 1912, and has been a thriving congregation.

In recent years the First Mennonite Church has been attracting people of non-Mennonite background, who live in the community, and there are now quite a number of non-Mennonite family names in its membership. Some of these people say that they have been attracted by the evident sincerity of Mennonite people, and their desire to make Christianity practical in their lives. Those readers who read last month's article will be interested to know that one Lutheran family became interested in the Mennonites through seeing their beautiful, consistent lives in the farmers' markets. They started attending the First

Mennonite Church, asked to become members, and have been faithful since. A Belgian girl who became a member has since become a missionary, serving in the General Conference Mennonite Mission in China. During the eighty years of this church's history, ten of its members have entered the ministry.

In 1895, the church membership was 314, and now it is 324. While this church has shared in the general city-wide decline in church and Sunday-school attendance of the past few decades, this has been somewhat counteracted by the vigorous leadership of the present pastor, John J. Plenert.

Here then we have a Mennonite congregation which has not merely survived, but thrived in the midst of a large city. But has Mennonitism survived? How about the noble faith of our fathers—is it living still, in spite of urbanization? Hardly. In spite of the fact that the pastor was himself a C.O. in the last war, and is still a C.O., all 35 of the draftees in this congregation have taken up military service (some noncombatant). No distinction from worldly attire is apparent. Jewelry, smoking, movie attendance, etc., are common. Footwashing and the devotional covering are obsolete.



Scene in a Philadelphia Market, Where Mennonites Have an Opportunity to Witness for Christ

Summary

Cannot Mennonitism survive in the city? Has the Gospel no longer the same power it had when Paul so fearlessly planned to carry it to Rome, the world's great metropolis? Let us remember that the Germantown congregation never had the interest taken in it that Paul took in Rome, and that it was denied the benefit of strong, vigorous, conservative leadership of Pauline quality. The First Mennonite Church of Philadelphia had more vigorous leadership, but the pressure of city influences led the members to forsake even those distinctive Mennonite beliefs and practices which they did try to maintain. Moreover, in later years, this church once had a liberal Episcopalian graduate of Hartford Seminary, a woman, as minister-in-charge for a year. Her successor was a Mennonite, who also had liberal theological tendencies. Was it because the members loved to have it so, or because the General Conference had failed to provide its church with the right kind of leaders?

There is little evidence that, except perhaps in earlier years, the membership and leadership of these two churches ever fully com-

mitted themselves to carrying out the historic Mennonite faith in its entirety, i.e., including all its distinctive teachings. There is less evidence that they wanted to preserve all these distinctive teachings, and still less that they tried to propagate them. If they had no such sense of mission, how could one expect them not to be engulfed by the un-Mennonite influences of the city?

Next month we shall consider how well Mennonitism has survived and thrived in those groups which attempted to maintain fully and propagate widely the faith of our fathers in this great city.

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GOOD-BYS IN DIFFERENT LANDS

Few young folks who call out jokingly, in the words of the once popular song, "Good-bye-ee," know that "good-by" once had a religious meaning, and was a contraction of "God-be-with-you," just as the French and Italian "adieu" and "addio" commend one to God.

The Irish peasants still say to friends who are starting out on a journey "The Lord carry ye safe," as well as "Good luck to you on your road!" In bygone days the thought of going into distant parts of the country, or braving the many discomforts of journeys by land and sea, had a great deal of terror for stay-at-home folks, who were eager to commend their loved ones on leaving them to the protection of God.

The French have another expression—"au revoir," which, like the German "auf wiedersehen," simply means "May we see you again." Our "farewell" simply means "May you fare well," and an equivalent is found in many European languages. The Latin "vale" has this meaning.

The Russians have a brief form of valediction, consisting of the one word "braschi."

While hand-shaking, bowing, and even embracing are common ceremonies at parting in many lands, there are stranger ways of saying good-by.

A Turk or Arab says farewell, crossing his hands on his breast, and bowing almost to the ground in profound obeisance, while the Hindus often go to still greater extremes, and prostrate themselves in the dust at the feet of their departing friends.

The Burmese content themselves with bowing low, and whispering "hib! hib!" in the ear of their departing friend, while the Philippine Islanders bestow a sort of parting benediction by gently rubbing with their hands the face of the relative or friend from whom they are taking leave. The Fiji Islanders have rather a pretty custom of crossing two red feathers at parting, as a token of politeness and esteem, each friend holding one. In some of the beautiful islands of the South Seas the natives rattle each other's bead necklace as a farewell, while in New Guinea, candy and other sweetmeats are exchanged.

The Japanese part with great ceremony. When a guest leaves a house, they remove their slippers, bow low, smile, and use some such formula as this: "The honorable guest is about to leave his miserable servant's despicable home!"—Ivan J. Stretten in *The Friend* (Dayton).

CHRISTIAN MONITOR PULPIT

"HE IS RISEN"

Matthew 28:6

BY EDWARD DIENER

Of all the words spoken about Jesus, these three, "He is risen," caused the greatest stir. To those who loved Him they were a source of joy in time of deepest sorrow, of hope in darkest despair, of triumph in the midst of defeat. To those who hated Him they were the end of their most cherished hope, that He was forever out of the way. To others who had been indifferent this announcement aroused an interest which led to an active belief in Him. Like the announcement of His birth, this message was first spoken by an angel to a few and then spread abroad by those who heard it.

To Those Who Loved Him

"He is risen," was first heard by a few women whose lives had been greatly blessed by the Lord and who in turn joined His group of followers and made themselves useful by ministering to Him of their substance. Thus they had heard much of His teaching and had seen many of His mighty works. Along with this they had observed the growing hatred of their rulers against Him. Then on the day of His crucifixion they tearfully followed Him as He carried the cross to Calvary. There, from a vantage point, they watched with Him through the hours of agony and death. And more, they followed Joseph and Nicodemus to the garden sepulchre and beheld where He was laid. Then came the three days of unmeasured disappointment, when they with all who loved Him gave way to a feeling of complete loss. They had labored with Him and in His name had done many mighty works, but now, where was His name or authority? They were with Him when He stilled the wind and the waves, when He healed the sick and cleansed the leper, when He cast out evil spirits and called back the dead, but now all His power seemed to be ended. They who once confidently declared, "Thou art the Son of God," gave way to doubts, saying, "We trusted that it had been he which should have redeemed Israel." But now trust had become impossible, and hope could not exist. For them an end had come.

Only in so far as we enter with them into the despair and tragedy of those sad hours can we know how unbelievable were the words, "He is risen." A message of such glorious triumph could not be expected; it would be too assuring to be believed, too hopeful to be trusted, too good to be true. Even though it was declared by an angel it was hard for them to give it credit. Therefore God was very gracious to send an angel who spoke to them comfortingly, asking them to enter and see the empty tomb. Thomas who was slow of heart to believe was given eight days to roll around in his mind the statements of eyewitnesses and compare them with such evidences as he might find before

he actually met the Lord. Because the facts were so staggering and the disciples so unprepared to receive them, God, who thirty some years before punished Zacharias for not believing the angel's message at first mention, here gave Thomas eight days until he should have the evidence he demanded.

But once the fact was established that He was risen indeed, there could be no doubting of His Messiahship. Both friend and foe looked upon this as the miracle of all miracles, evidencing more of the supernatural than all His wondrous works. It so far exceeded the others that he who accepted this would have no difficulty in accepting the rest, and he who rejected this would likely not receive any. There was also in his death and resurrection a moral issue of awful importance, for He went to the cross a man despised and rejected of men, and as He hung bleeding He was forsaken by God who had laid on Him the iniquity of us all. He went to death carrying the accumulated burden of human sin. No man ever faced death with the odds so much against him for a resurrection as Jesus did, yet He came forth victorious in His own power. He loosed the pains of death because it was not possible that He should be holden of it. The resurrection of our Substitute leaves no room for doubting the defeat of our last enemy.

Armed with such assurance the disciples went forth, fearing no foe but boldly declaring that this Jesus was both Lord and Christ. Peter, who at one time could not face a young girl and declare his discipleship, now refused to be quieted by the council, though they straitly threatened him and told him "not to speak at all nor teach in the name of Jesus." He soon learned that the most powerful thing he could say was, "This Jesus hath God raised up whereof we all are witnesses." No one other fact in the life and teachings of Jesus was so often rehearsed as the resurrection. No other gave such meaning to the things He did and taught as this. Here was the end of controversy. If the question, "Whom do men say that I the Son of man am?" had been asked after the resurrection there would not have been so many answers to give, for few would have had any other answer than that given by the centurion at the cross: "Truly this man was the Son of God."

Those Who Hated Him

As we look into the camp of those who hated Him we see plenty of commotion and interest in the events of the resurrection morning. But with them it was not a renewing of hope, not a message of joy, but one of condemnation and defeat. When the question was asked, "Where is he that is born King of the Jews?" Herod was troubled and all Jerusalem with him. But when it was said, "He is risen" Jerusalem had an-

other problem, concerning not a babe, not an aspirant for a throne, but one who troubled their consciences. When Jesus cleansed the Temple this group of self-righteous men asked Him for a sign of His authority. He addressed them as a sinful and adulterous generation and told them they should have but one sign, and that the sign of His resurrection as typified by the prophet Jonah. Now they had the sign which set them in their true light and vindicated His claim. For three and a half years His miracles had been a grievance to them, but now they had reasons to fear something more fatal to their pretensions. How could they keep the people from believing in Him now? Herod had tried to kill Him, but failed. They had killed Him, but His resurrection mocked their vengeance. With a large sum of money they had bribed the soldiers, but that was a small beginning and a silly one. For truly they were too ashamed of their defeat at the sepulcher to publish it abroad. He was yet to be reckoned with, and they might well expect more than a housecleaning of doves and cattle and money.

Besides this there was the impetus this event was destined to give to His teachings. The name "martyr" has always been one of power to any doctrine or sect. But a risen martyr is something greater. How the people would flock to Him if He were to reappear in the Temple! What a terror He would be to them!

The Indifferent

There were many who were neither attracted to Jesus because of the words which He spoke nor by the works which He did. They had simply been indifferent to Him. They either did not consider Him at all or felt that He was some fanatic to whom the less attention was paid the better. Many of this group had heard Him in the days of His popularity, but when opposition arose they ceased following Him. But now that the news had come that, "He is risen," a new interest was awakened in them. An example is seen in His own brethren. These during the last year of His ministry showed no interest in His teaching or in His well-being. So careless were they of Him that as Jesus looked down from the cross and beheld the grief of His mother He felt that she would have more understanding companionship in the home of John than in the home of her own sons; so He asked John to receive her as his mother and asked her to be at home with John as if he were her son. But when news spread that "He is risen" His brethren quickly became interested so that ten days later they were with the one hundred and twenty who waited in Jerusalem for the gift of the Holy Spirit. Though before they remained unmoved they now left all and risked all for Him.

The Angel's Message

The angel's message, "He is risen," was not followed with the command, "Now mark His sayings," or the threat, "See what He

(Continued on page 99)

Editorials

Lights and Shadows of the Last Week

Jesus' earth life extended over a period of approximately thirty-three years, about three years of which were devoted to His public ministry. The Gospel records give the story of His earth life as far as God has seen fit to reveal it to us. The amount of space which is given in these records to the events of the last week is indeed significant. Matthew devotes eight of his twenty-eight chapters to this part of the Gospel story, Mark six out of sixteen, Luke about five and one half out of twenty-four, while John gives ten out of twenty-one. A study of the events of the last week is indeed a profitable one and will show us among other things that the cross and the tomb were not only the culmination of Jesus' earth life but were the great objects of His coming into the world. In fact, the Man who was born in Bethlehem, who spent His boyhood in Nazareth, and who then devoted three years to an amazingly active ministry in Galilee, Samaria, Judea, and Perea, spent all His earth life in the shadow of the cross. At the time of His birth it was announced that there was born "in the city of David a Saviour, which is Christ the Lord," and He could only be a Saviour by going the way that led to the cross. Jesus full well knew, although His most intimate friends often failed to realize it, that His whole life from the manger cradle on was but a journey to the cross.

And so when we get to the portions of the Gospels which portray the last week of Jesus' pre-resurrection life, we find ourselves at the heart of hearts, the holy of holies, of the Gospel story. And we find in this story a striking contrast of lights and shadows. We see this already on the occasion of the supper which was given to Him at Bethany in the house of Simon the leper six days before the Passover. It was here that Mary performed her wonderful act of devotion by anointing Jesus with costly ointment so that the whole house was filled with the fragrant odor. Contrasted with this act of love and devotion, we find the carping criticism of Judas and the foul plotting of the Jews to take both the life of the Master and his friend Lazarus.

We see this contrast again as Jesus makes His triumphal entry into Jerusalem on the first day of the week. On the one hand great crowds thronged about Him, waving palms and shouting hosannas as He rode on His lowly beast into the holy city. But along with the acclaim and the rejoicing there was faultfinding on the part of the Pharisees who represented the Jewish leaders. Besides, when Jesus beheld the city lying before Him in all its beauty, instead of rejoicing on this day of His seeming triumph, He wept over it because He saw that the professed allegiance of its people was but superficial and fleeting and that they would have to suffer because of their failure to own and accept Him as their real Messiah. Thus the shadows were hanging low over Him even in the time of what seemed to be a joyous triumph.

The lights and the shadows continue as we find Jesus teaching in the Temple almost every day until the time of His betrayal and arrest. People heard Him gladly and considered Him a prophet, but the Jewish leaders questioned His authority and by a number of artful questions tried to entangle Him in

His talk and discredit Him with the people. But their schemes were no match for the wisdom of the Son of God, and they signally failed in all their attempts to trap Him into saying something which would give them a basis for bringing accusations against Him.

The lights and shadows are revealed in sharp contrast on the occasion of the last supper which He observed with His disciples, for we find that even as this solemn feast was observed, the betrayer was present at the table. And before the supper was finished and the feast of the communion and the ordinance of feet washing were instituted, Judas went out into the night to continue plottings with the Jews to betray his Lord. Two other beautiful lights on this occasion were the great upper room message which Jesus now delivered to His eleven faithful disciples and the high priestly prayer which He offered in behalf of them and of believers of all time.

There were literal shadows as Jesus and the eleven went out into the Passover night and through the city streets to the Garden of Gethsemane, where He left the disciples as He went on a little farther to pray by Himself. But these shadows were only typical of the great burden which hung over Him as He there anticipated the cup of suffering which He must drink upon the cross. But light broke forth again as He won the victory over His humanity and cried, "Not my will, but thine be done." The neglect of the disciples to watch and pray only deepened the blackness of the shadows that hung about Him.

Still in the shadows of the night the Jewish authorities with a band of soldiers came to the place where Jesus was and arrested Him, after He was pointed out by a kiss from Judas who had now openly joined His enemies. Still in the night He was taken before the Jewish council and after a number of appearances, He was condemned to death at an early morning session and handed over to Pilate, the Roman governor. The shadows continued to lower as, after repeated efforts to free Him, Pilate gave the final order for the crucifixion, and the actual march to the cross began. Shafts of light, during this period, which were comforting and sustaining to the Master, were the ministry of the angels in the garden (Luke 22:43), and the sympathy expressed by some of the faithful women who followed Him. Luke 23:27.

When the place of execution was reached outside the city wall, the Son of Man was nailed to the rugged cross and raised between heaven and earth. There He suffered and died, hanging between two thieves, for your sins and for mine. There He was mocked by the soldiers and the rulers of the Jews and made an object of scorn by the passing multitudes who wagged their heads at Him derisively. The shadows were so real as He thus bore the sins of the whole world, that even for three hours the sun refused to shine, and darkness was spread over the earth. There was little to cheer in those dark hours of suffering, for He trod the winepress of suffering alone, to atone for the sins of the world. Seven words were spoken from the cross and finally with a loud shout He gave up His life. He had paid the ransom price and that part of the work of redemption was finished, as He Himself said.

Soon after the death of Jesus there followed His burial by Joseph of Arimathea in his own new rockhewn tomb in the garden nearby. Nicodemus assisted, while faithful women watched where He was laid. It was indeed a dark time for the disciples, for they felt that He to whom they had looked as their Messiah and Deliverer had now suffered a final defeat at the hand of His enemies. Their hopes were blasted, and they sat in the shadow of gloom and disappointment.

But on the third day, the first day of the week, light broke forth anew as He who was the Lord of life burst the bars of death and came forth from the tomb. Angels passed on the joyful message to the faithful women who first came to the tomb. Jesus revealed Himself to them, as well as to the two disciples walking to Emmaus, and to the ten who had gathered together at Jerusalem. The darkness of the last week was dispelled by the light of the resurrection, even as death was "swallowed up in victory."

From that time forth the disciples went forth as joyful heralds of the resurrected Christ. They were serving a living Christ who had vanquished every foe and who had promised to be with them always, even unto the end of the world. The light of the truth of the resurrection had dawned upon them, and they went forth as flaming evangelists of their risen Lord. May our meditations and celebrations of the death and resurrection of our Lord fire us anew to live and witness for Him who died for us and rose again.

Easter and Mission Projects

In the Mennonite Church Easter has become identified with missionary enterprises in a way that is certainly commendable. It was the resurrection which gave the great impetus to the missionary spirit in the early church, for we will find that the earliest recorded sermons by Peter and Paul, had the resurrection of Christ as the mainspring of their message. Christ Himself had told the women at the tomb to go and tell the story of His resurrection, and His last words before His ascension were a commission to His followers to be witnesses for Him in all the world.

It is fitting therefore that we should emphasize missions as we commemorate the resurrection of Christ from year to year. For many years the Mission Board has distributed literature to sponsor missionary projects among children and young people, in particular, during the Easter season. This year again the Mennonite Board of Missions and Charities, in conjunction with the Mennonite Commission for Christian Education and Young People's Work, is distributing a folder on Junior Investments, Young People's Projects, and Savings Boxes. In this folder the Quarter Investment Fund and the Youth's Project Investment Fund are explained. In each of these funds \$1,000 has been set aside for use by boys and girls and young people in financing missionary projects.

The table of Missionary Savings and Missionary Earnings, as published in this circular, gives the interesting information that during 1944 the savings from Junior and Adult Savings Boxes amounted to \$19,934.35, while the earnings from quarters invested reached the amount of \$9,489.24. The total money which came in from these sources during the past year then amounted to \$29,428.59. It is amazing what boys and girls and young people can do, by the help and encouragement of their elders, to promote the cause of missions and charities.

We trust that this Eastertide will find not only the boys and girls and young people but everyone of us inspired to new endeavors in the great cause of Christian missions.

"Youth Studies the Bible"

The above is the motto or slogan for the Mennonite Commission for Christian Education and Young People's Work for 1945. In other words, it is the aim of the Commission to sponsor the study of the Bible among our young people through every Christian agency that is operating in our local congregations. The Commission Handbook for 1945 is just off the press and

is being distributed to ministers and Sunday-school superintendents throughout the church. In this booklet it will be seen that the great purpose of the Sunday school, the young people's Bible meeting, the summer Bible school, the week-day Bible school, young people's institutes, and special study classes of various kinds as outlined in the Christian Workers' Training Course, is to get our people to study and to know the Bible. That there is great need of this in the day in which we live there can be no doubt.

It is true that Bibles and Testaments are distributed today in great numbers, but along with that it is also sadly true that people as a whole do not seriously study or read the Bible in order that they may find the Christ of the Bible as their Saviour and live a devoted Christian life. We notice how our country is steeped in vice and sin and in many ways arrogantly flouting and disobeying the teachings of God's Word. It may well cause us to think of the great necessity of getting the teaching of the Bible into not only the heads but the hearts of boys and girls and youths and adults. The importance of teaching the Bible to youth could hardly be overestimated. Temptations to evil are prevalent today in forms that were hardly known of a generation or more ago. The movie, the radio, the modern magazine are in many ways contributing to either the neglect of the Bible or to the slighting of its teachings. The easily accessible roadside stands in which liquor flows freely and questionable amusements are indulged in, are ruining thousands of young people and older ones as well. What America needs today is to return to the Bible and its teachings so that Christian and moral standards may again be given the place in our land which our forefathers planned that they should have.

Let us then rally to the cry of "Youth Studies the Bible," and may this really be true of the youth of the Mennonite Church. But let us not be satisfied even with this achievement, great as it is in its implications. Let us help by every agency at our disposal to draw the youth of our entire land back to the Bible and its God and its Christ.

A Kit of Tools for Sunday School Superintendents

This is a pocket folder prepared and distributed by the Mennonite Commission for Christian Education and Young People's Work, under the direction of Bro. J. J. Hostetler, Secretary of Sunday Schools. This is a new project, and the mailings to superintendents have been made quite recently. The folder itself carries on the back a descriptive letter from Bro. Hostetler and gives some valuable suggestions to superintendents on the inside pockets. The pockets contain a number of helpful tools for superintendents and Christian workers.

These tools are in the form of booklets, circulars, and tracts. The largest item is the 32-page "Commission Handbook," which is full of statistics, facts, and articles concerning the work of the teaching agencies of the Church. This book is available for all teachers and officers and other interested persons. The kit also contains a Sunday-school supply catalogue, a booklet of suggestions for superintendents, a manual giving information concerning the Christian Workers' training courses, a Bible reading record, a leaflet of music supplies, circulars on young people's Bible meetings and church and Sunday-school libraries, besides other leaflets and tracts.

This kit of tools is mailed out to superintendents, but it contains much that should be of interest to all Christian workers. Ask your superintendent for any items that you are interested in or request them from your Publishing House.

CHRISTIAN LIFE

"ALIVE FOR EVERMORE"

BY SARA JANE JOHNSON

"Alive!" How we thrill with being alive physically! Life is a priceless possession! In these times of war, when we see millions of lives being lost on the battlefield, or in cities and rural sections because of the war, we thank God that our lives are kept safe from the horrors of war, that we are alive.

Wounded soldiers are cared for in order to preserve their lives; various means are provided to protect the lives of civilians from the cruel weapons of warfare—all because life is coveted. Death is unwelcomed and most often feared.

If it is pleasant to be alive physically it should be even more pleasant to be alive spiritually. In physical life we have fellowship with others who are alive physically, but if there is no spiritual life together with the natural life we miss a great deal. If we have spiritual life we can have fellowship with others who have spiritual life and with God who has not only spiritual life but everlasting life.

"Alive for evermore"—how it thrills our hearts to know that He is alive for evermore and that because He lives we too shall live. We live in a world that has a greater value because of the life God has given. We live to appreciate the spiritual things and the natural things that God has given us—the things such as birds, flowers, and trees. Those things the sinner often thinks very little of, because the lust of money, pride, and power has blinded his eyes to the real wonders of the world in which we live. Then, too, because He lives for evermore we too shall live for evermore. "For evermore!" We can't begin to fathom how long that will be. A lifetime of three score years and ten seems a very long time to us who are young, and yet "for evermore" will be infinitely longer. How then can we hope to appreciate it?

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

There we shall find no sickness, no sadness, no tears or heartaches; not a shadow of any kind to mar the beauty and tranquillity of it. Not until we reach that time and place will we be able to comprehend what it means to be "alive for evermore."

Life suggests action. When children are full of life, they are continually doing things. They cannot sit still and keep their feelings to themselves. They must, by the force of life, be expressing it. When they are happy they show it by the things they say or do. As they grow older and realize the love of parents and teachers they are always wanting to help. Three-year-old girls will want to dry dishes, sweep the floor, clean rugs, or anything they see Mother doing. Boys are ever ready to help Father in the shop, lawn, or garden. They are serving those they love and the attitude of parents toward the children will determine how much they will want to help. Parents who are thoughtful

and kind to their children will receive more help from the children, because kindness spurs them on to more work. Just so the love and kindness of our Heavenly Father should spur us on to more work for our living Lord.

Children will go and tell others about their parents. They cannot be quiet. Neither can we who love our Father in heaven be quiet about Him. We must be telling others. Jesus said, "Go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28:10).

Picture in your mind three women trudging along a dirt road early in the morning. Just as the sun was rising above the eastern mountain, they reached their destination—the tomb where Christ had lain. They were laden with sweet-smelling spices with which to render a last service to the body of their Lord and Master whom they had loved so dearly. As the day dawned enough to see their faces, one saw the expression of deep grief because of losing Him. They were tired from their walk. Along the way they had been discussing how they would get the stone rolled away from the sepulcher. They came expecting to see a lifeless form, but they went away expecting to see that very form in life. And they were not disappointed, for soon afterward He appeared to them.

How different the scene on the road to Jerusalem as they return from the empty tomb! They were no longer three tired, grief-stricken women, but were exalted with the new life the resurrected Lord had imparted to them. No longer did they need to think of their Lord in a dark, musty tomb. The sepulcher was occupied only by a messenger who told them that He was alive, "alive for evermore."

The women who heard the message of the angel, that the Lord was risen, went along

RESURRECTION LIFE

"Buried with Christ," and raised with Him too;

**What is there left for me to do?
Simply to cease from struggling and strife,
Simply to "walk in newness of life."**

**"Risen with Christ," my glorious Head,
Holiness now the pathway I tread,
Beautiful thought, while walking therein:
"He that is dead is freed from sin."**

**"Living with Christ," who "dieth no more,"
Following Christ, who goeth before:
I am from bondage utterly freed,
Reckoning self as "dead indeed."**

**Living for Christ, my members I yield,
Servants to God, for evermore sealed,
"Not under law," I'm now "under grace,"
Sin is dethroned, and Christ takes its place.**

**Growing in Christ; no more shall be named
Things of which now I'm truly ashamed,
"Fruit unto holiness" will I bear,
Life evermore the end I shall share.**

—T. Ryder.

the road back to Jerusalem in ecstasy. No longer would they need to serve a dead Lord but a living one. They probably dropped their spices in their great joy and hastened along the road talking among themselves of the wonders of the resurrection and how the disciples would rejoice when they heard the good news.

The heart of Jerusalem was some distance from the tomb where Jesus had lain, and it meant some walking across rough roads and streets. The women didn't seem to mind; they loved the Master and they were going to serve Him. They had His life as well as natural life, and so they went joyfully on to tell the disciples that He had risen from the dead and from all that death means. He arose from the greed and selfishness that filled the hearts of those who cried "Crucify Him." He arose to be eternally free from the forces of sin.

Our Jerusalem may be an out-of-the-way place which will require much hard work in order to carry to it the news of the resurrection. It may mean laboring in a foreign field, in a city or rural mission, teaching at a mission Sunday school, visiting the sick, nursing a patient back to health, or even staying at home keeping house and bringing up children. Workers in all these "Jerusalems" may become tired and discouraged, but the work should never become boring if we are "risen with Him." Instead of thinking of the hardness of the task assigned we should think of the joy the people will experience when they hear the good news that the Lord is risen and that because He lives they shall live also. We think of the joy in heaven over one sinner that has repented and accepted life for evermore. Can we, in the face of all that, become "weary in well doing"?

The disciples had a part to play in seeing the Lord. They had to have faith and to go to Galilee to see Him. How often we have the resurrection message brought to us and we stay where we are instead of going into "Galilee" to see the risen Lord! What a blessing and hope the disciples would have missed, had they not gone into Galilee at the request of the women who brought them the message of the resurrection!

The Lord had been dead indeed, but He had arisen and now was living. He had risen from the dead and all that it means. In death we have no fellowship with those who are alive and no opportunity to serve. As the disciples sat at Jerusalem they probably thought of the things Jesus had done for them before the crucifixion. It seemed to them that death was victorious over Him and had cut off His service to mankind. The disciples were anything but joyous as they thought of the death of their beloved Master. But notice the change when the women came with the joyous news that Christ was no longer in the tomb under the power of death, but that by the divine power of God He had risen from the dead and was again walking the earth. An even greater change took place in the disciples as they saw the Lord with their own eyes and had the doubts of their hearts completely vanquished. Then they were willing to go out serving a living Lord to replace their previous talk of what the Lord had done for them.

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The resurrection we experience here will change our personalities and characters but

not our bodies, although we will be changed in the future resurrection. We read that "we shall be like him" (I John 3:2). We cannot imagine the glory of Christ as He was transfigured on the mount, but even in our small imaginings we know that it will be more wonderful to see Christ in that state and to be like Him for evermore than anything we have ever experienced here on earth.

"And, behold, he goeth before you . . ." (Matt. 28:7). What a wonderful thought that Christ has gone through death and the resurrection before us and is alive for evermore! Scottsdale, Pa.

"OUGHT NOT CHRIST TO HAVE SUFFERED THESE THINGS?"

BY JOHN E. LAPP

On a Thursday night about 1915 years ago, Jesus sat down with His disciples and instituted a memorial service in honor of his death. Anyone who would set up a memorial service before his death now would seem presumptuous to us.

After this memorial service He went with His disciples out into a garden. Then He took three of them farther into Gethsemane. After He had gone in, He said, "Watch and pray, that ye enter not into temptation." Then He fell down in agonizing prayer. It was during that prayer that Jesus sweat, as it were, great drops of blood that fell to the ground. His physical suffering began at that moment, because of the intense mental strain through which He was going.

It was shortly after this experience that Judas with a number of soldiers, chief priests, and elders, came to the garden gate. Here Judas met Him and greeted Him with a kiss. The soldiers led Him to the high priest's house where He was given a mock trial and mistreated in a number of ways. Early in the morning on Friday He was brought before the Sanhedrin, and after the sentence had been passed on Him, He was taken before Pilate. Pilate found Him to be innocent, and was ready to free Him, but the Jews called for blood. Pilate commanded that he be beaten with rods, and this physical suffering in an intense way was undergone when His back was lacerated and torn by the Roman rods.

Again He suffered another form of physical suffering, and some of us have experienced this. That was the form of pricking—a crown of thorns was placed upon his brow, and the thorns pricked the head of Jesus our Saviour.

He was taken from Pilate to the brow of the hill, and there another form of physical suffering was endured when He was extended on the cross, and then raised up on that cruel tree.

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But He endured mental suffering, which was just as severe, or possibly more severe, than His physical suffering. In the garden He endured the anguish of soul when He was pouring out His soul unto the Father. When the sin of humanity was coming upon Him in a new measure, as He had never experienced it before, Jesus suffered an anguish of soul that no one can measure but He Himself. When He was taken before the Jewish Council and was spit upon and smitten He main-

tained a composure all through that experience. He didn't open His mouth (as we are told in Isaiah 53:7). He maintained a calmness and composure such as no individual besides Him ever did. If we have ever gone through any experience in which we were falsely accused, what was our attitude? I suppose all of us could say that we have had experiences when we wished that we could have been as calm and composed as the Saviour was, but we failed most miserably. That was an intense mental strain which Jesus endured, but He remained calm and composed all through it. It was quite a strain for Him to be before Pilate and to receive all the false accusations of the Jews without even giving a reply.

When He was taken out and raised on the cross, He was placed between two thieves. Can you imagine yourself classed with criminals—you who have been a moral, upright person? Then think of what it meant to the Son of God to be "numbered with the transgressors" and to have the multitude passing and challenging Him to come down from the cross!

It seems there was even worse mental suffering than this when Jesus was forsaken by the Father. He cried out and said, "My God, my God, why hast thou forsaken me?" It seems that this was worse than all the physical and mental suffering that He endured up until that time.

Then as He expired, He committed His Spirit into the Father's hands. According to Isaiah 53:10, His soul was made an offering for sin. That probably describes the intense physical and mental suffering that Jesus endured during a night and the darkest day in human history! "Ought not Christ to have suffered these things?" was His own comment.

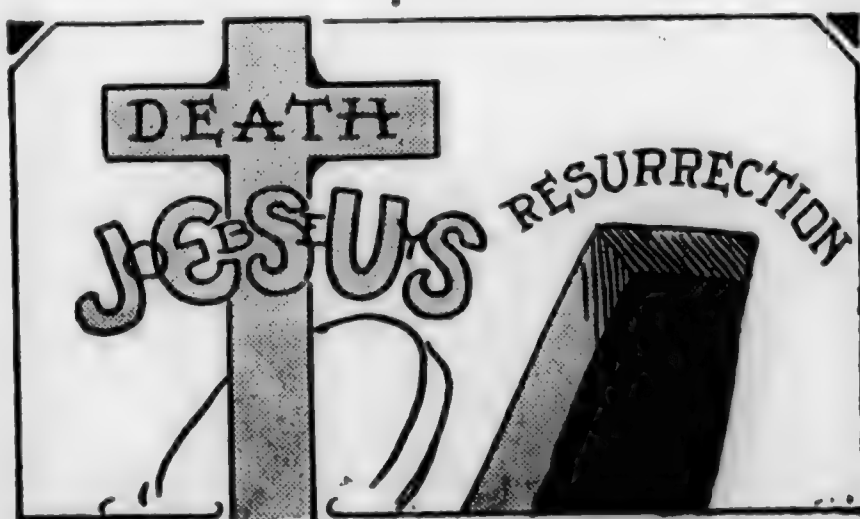
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of the One who was condemned to die and was placed into a tomb. He listened to them, and then said, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things?"

In the light of the significance of the death of Christ—in the light of Old Testament prophecy—should not Christ have suffered these things? Yes, the death of Christ was necessary. We may be apt to think that this was a cruelty that would not have needed to be endured. In Isaiah 59:16 we read, "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." God saw that there was no avenue of approach unto Him. God saw there was no mediator, so His own arm reached out and provided the One to fill this place, and brought God and man, who were estranged, together again. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2). It was sin that separated man from God. Sin separated man from God, because God's eyes were so pure that He could not look on sin. Man was shut out from God; he had no access unto God; and, therefore, it became necessary that God provide a mediator to bring man and God together again.

In the Old Testament, God's holiness is emphasized over and over again. The Levitical laws were designed to show to the people that God was a holy God, that certain things were clean and others unclean. The Tabernacle had an outer court, and inside of this there was an altar and upon this altar burnt offerings were to be offered before anyone could enter the holy place of the Tabernacle. Here the priests would enter in their daily ministrations. They would keep the lamp burning, and place the shewbread upon the altar before the Lord. Inside of this Tabernacle was a smaller compartment where the ark of the covenant of God was kept. Here was the place where God would meet with His people, and into this place the high priest could enter but once a year. He never could enter without blood. He would take a censer and place upon it a coal from the altar and would throw upon that coal some incense so that the smoke would hide him from the presence of God that he die not. Lev. 16:13. All this was to show that God was a holy God—so holy that man can only approach Him in a special way, according to God's plan. The priestly order and the high priest were designed to show the people that not anyone could approach God, but that it must be the man who was prepared and qualified who could enter into the Temple and commune with God. All of this was intended to show that God is a holy God.

When Moses was on the mountain and God was speaking to him, God set bounds around the mountain and said that man and beast could not come and touch this mountain—all of which was to show that God is a holy God, and that impure and unclean man could not come near to God. Then there were certain things and persons that could be touched. But if certain other things were touched and handled, the person must go through a series of washings and be considered unclean for the worship of God. The persons with illnesses and diseases were segregated from the congregation of the Lord in order to teach them that God is a holy God.



CHRISTIAN LIFE

"ALIVE FOR EVERMORE"

BY SARA JANE JOHNSON

"Alive!" How we thrill with being alive physically! Life is a priceless possession! In these times of war, when we see millions of lives being lost on the battlefield, or in cities and rural sections because of the war, we thank God that our lives are kept safe from the horrors of war, that we are alive.

Wounded soldiers are cared for in order to preserve their lives; various means are provided to protect the lives of civilians from the cruel weapons of warfare—all because life is coveted. Death is unwelcomed and most often feared.

If it is pleasant to be alive physically it should be even more pleasant to be alive spiritually. In physical life we have fellowship with others who are alive physically, but if there is no spiritual life together with the natural life we miss a great deal. If we have spiritual life we can have fellowship with others who have spiritual life and with God who has not only spiritual life but everlasting life.

"Alive for evermore"—how it thrills our hearts to know that He is alive for evermore and that because He lives we too shall live. We live in a world that has a greater value because of the life God has given. We live to appreciate the spiritual things and the natural things that God has given us—the things such as birds, flowers, and trees. Those things the sinner often thinks very little of, because the lust of money, pride, and power has blinded his eyes to the real wonders of the world in which we live. Then, too, because He lives for evermore we too shall live for evermore. "For evermore!" We can't begin to fathom how long that will be. A lifetime of three score years and ten seems a very long time to us who are young, and yet "for evermore" will be infinitely longer. How then can we hope to appreciate it?

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

There we shall find no sickness, no sadness, no tears or heartaches; not a shadow of any kind to mar the beauty and tranquillity of it. Not until we reach that time and place will we be able to comprehend what it means to be "alive for evermore."

Life suggests action. When children are full of life, they are continually doing things. They cannot sit still and keep their feelings to themselves. They must, by the force of life, be expressing it. When they are happy they show it by the things they say or do. As they grow older and realize the love of parents and teachers they are always wanting to help. Three-year-old girls will want to dry dishes, sweep the floor, clean rugs, or anything they see Mother doing. Boys are ever ready to help Father in the shop, lawn, or garden. They are serving those they love and the attitude of parents toward the children will determine how much they will want to help. Parents who are thoughtful

and kind to their children will receive more help from the children, because kindness spurs them on to more work. Just so the love and kindness of our Heavenly Father should spur us on to more work for our living Lord.

Children will go and tell others about their parents. They cannot be quiet. Neither can we who love our Father in heaven be quiet about Him. We must be telling others. Jesus said, "Go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28:10).

Picture in your mind three women trudging along a dirt road early in the morning. Just as the sun was rising above the eastern mountain, they reached their destination—the tomb where Christ had lain. They were laden with sweet-smelling spices with which to render a last service to the body of their Lord and Master whom they had loved so dearly. As the day dawned enough to see their faces, one saw the expression of deep grief because of losing Him. They were tired from their walk. Along the way they had been discussing how they would get the stone rolled away from the sepulcher. They came expecting to see a lifeless form, but they went away expecting to see that very form in life. And they were not disappointed, for soon afterward He appeared to them.

How different the scene on the road to Jerusalem as they return from the empty tomb! They were no longer three tired, grief-stricken women, but were exalted with the new life the resurrected Lord had imparted to them. No longer did they need to think of their Lord in a dark, musty tomb. The sepulcher was occupied only by a messenger who told them that He was alive, "alive for evermore."

The women who heard the message of the angel, that the Lord was risen, went along

RESURRECTION LIFE

"Buried with Christ," and raised with Him too;

**What is there left for me to do?
Simply to cease from struggling and strife,
Simply to "walk in newness of life."**

**"Risen with Christ," my glorious Head,
Holiness now the pathway I tread,
Beautiful thought, while walking therein:
"He that is dead is freed from sin."**

**"Living with Christ," who "dieth no more,"
Following Christ, who goeth before:
I am from bondage utterly freed,
Reckoning self as "dead indeed."**

**Living for Christ, my members I yield,
Servants to God, for evermore sealed,
"Not under law," I'm now "under grace,"
Sin is dethroned, and Christ takes its place.**

**Growing in Christ; no more shall be named
Things of which now I'm truly ashamed,
"Fruit unto holiness" will I bear,
Life evermore the end I shall share.**

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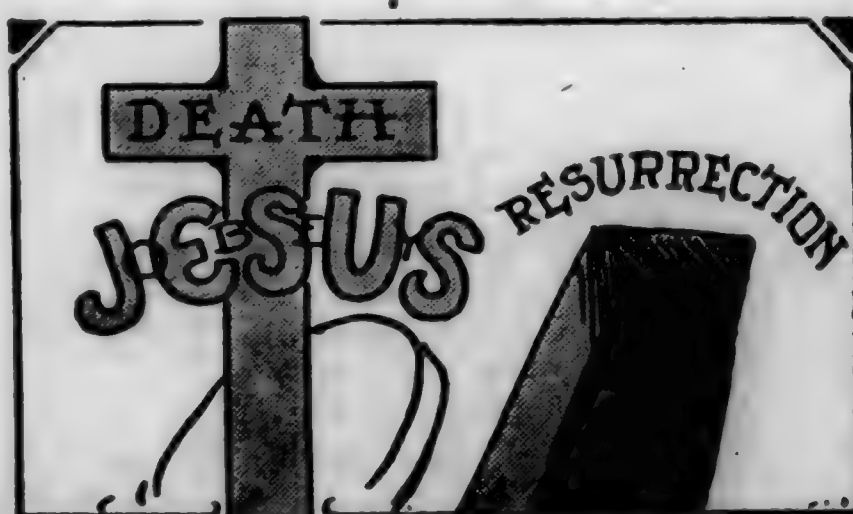
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Then they had their special occasions, all to show them that God is a holy God and man can only approach God and come into His presence by God's own constituted way.

"Ought not Christ to have suffered these things?" The holiness of God says, "Yes," in order that man can again come into communion and fellowship with God. When we think of the sin of man, the prophet speaks words like this: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." We have all been selfish; the entire human family has taken the course of selfishness. All mankind was in helpless captivity to Satan. "Whosoever committeth sin is the servant of sin." All sinners are captives or slaves, because the one who commits sin is the slave of sin.

Sin has affected us in various ways. Sin affected the human family mentally. You may say that nothing is wrong with you mentally. Here is God's Word, "Having the understanding darkened, being alienated from the life of God, . . . because of the blindness of their heart." (Eph. 4:18). Man was affected mentally and morally by sin. "The heart is deceitful above all things, and desperately wicked." "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). The will no longer is able to exercise dominion over man in the way it should if he is under the influence of sin. He needs a changed mind and heart, and then only can he effectually will to do the will of God.

It also affects man spiritually. The thoughts of man were only evil continually, according to Genesis 6:5. There was a constant life of evil, a constant life of sin. It did not just affect man mentally or morally and spiritually, but also physically. "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (II Cor. 7:5). Man is affected by sin to the extent that it causes physical suffering.

"Ought not Christ to have suffered these things?" The awfulness of sin and the effects of sin demand the answer, "Yes, Christ should have." In Psalms 22 and 69 and in other chapters we have a prophetic picture of the suffering of Christ. In the book of Matthew this phrase is often used: "In order that the Scriptures might be fulfilled." In order that they may be fulfilled "ought not Christ to have suffered?"

When we think of the foreordained plan of God, "Who verily was foreordained before the foundation of the world but was manifested in these last times for you" (I Peter 1:20), we ask the question, "In order to make that approach unto God for man, according to the foreordained plan of God, ought Christ to have suffered these things?" The answer is "Yes." The result of the death of Christ, the result of His suffering physically and mentally—our atonement—was wrought for the entire world. He is the propitiation not for our sins only, but for the sins of the whole world. Jesus has become the means of satisfying and appeasing the wrath of God. The heathen try by mistreating their bodies to appease the wrath of their gods. But we do not need to come to God in that way, for "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." No wonder John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." Paul said, "Who gave himself a ransom for all" (I Tim. 2:6).

Atonement was made for each individual man.

Sometimes we think of the atonement in the larger sense. We have to make this personal to ourselves. "But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." That means as each individual. Atonement was made for the sinful, for the ungodly, for the unjust. If God had waited until we were worthy and deserving to have a Saviour die in our stead, we would all be lost in our sins now, and the Saviour would not have given Himself as an offering for sin.

"For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). We were without strength, just like the little babe that is brought into the world, helpless for a long time, a number of days and weeks and months, for a baby must be cared for in every way. When we were just like that Christ died for us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). We were helpless, but we were actually sinners. While we were sinners Christ died for us. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). We were helpless; we were sinners; we were enemies. Christ died for us. Atonement has been made that we may be reconciled unto God. We are reconciled unto God by the death of His Son. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18). He died for the ungodly, to bring us sinful people into the presence of God. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

We think of the atonement in a larger sense for the entire church. "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:10). He is the Saviour of all men, but in a special way He is the Saviour of the Church, the Saviour of those that believe. Christ loved the Church and gave Himself for it that we might be sanctified by "the washing of water, by the word." He gave Himself for the church, for the body named after His name, the body that is a part of Himself.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). The story is told of Martin Luther that when the truth of that first came to him, he was kneeling before a crucifix praying. When the truth of it dawned upon him, he cried, "For me! For me!" That suffering was for him. Have you caught that vision? Have you caught that glimpse of the suffering Saviour for you?

"Ought not Christ to have suffered these things?" When we think of the results of the sufferings of Christ, we must say, "Yes;" we must answer in the affirmative. When we think of the effects of Christ's death to men, then we also think of the enmity that was existing between God and men, and this enmity was remedied at the cross. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through

death, to present you holy and unblameable and unreprouvable in his sight" (Col. 1:21, 22). There is the effect—enmity made into peace, through the blood of His cross. The world is talking about winning a peace and planning for postwar peace. The greatest peace that was ever effected was when Christ died on the cross—peace for you and peace for me. This was the propitiation for the world's sin, not for one race, not for the Jews alone, but for all the world. Satan's power over the human race was neutralized. Satan had a tremendous power over mankind. This power was broken at the cross. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12:31, 32).

The world flocks after the evil; the world is in the clutches of the evil one. Jesus said, "I will draw all men unto me." The sin question is settled by the acceptance of the Son. Some people think of the sin question so much in the sense of their shortcomings and limitations. I am conscious of these things. I am not sure that in every individual case we deal with everything in the right way, or we would not need to be as conscious of them as we are. We find people who say that they have so many weaknesses. They don't like to call them sin. If we would deal with them as a sin and put them away, then we would have more victory. He came to put away sin. I like to make that very personal. He came to put away by His own sacrifice the sin that is in myself, in order that sin should not have dominion over me and that I should no longer allow sin to have the upper hand, but that my will should be supreme over all of these sinful inclinations of life.

By Christ's offering of Himself the claims of a broken law were satisfied. The law was broken and the curse was resting upon mankind because of it. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). Christ has redeemed us from the curse of the law by being made a curse for us. Redeemed from the curse of the law! The effect is triumph over sin. "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them" in His death on the cross. In His death He made a show of His power, triumphing over all the forces of the evil one.

"Ought not Christ to have suffered these things?" When we think of the effects His suffering has in our own individual lives and on the world that was lost in sin, we answer, "Certainly He should have."

Hatfield, Pa.

(Stenographically reported by Betty Weber)

HULKS AND BOATS

Some folks are like row-boats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sail-boats. If the wind blows east, that's their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like power-boats who drive against the wind or tide and in face of great difficulties keep their even course. Which are you like?—Publisher Unknown.

THE FOUNDING OF OUR NONRESISTANT FAITH

BY RICHARD C. DETWEILER

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. His fame went throughout all Syria. . . . There followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.¹

Harken! It is the Master speaking. Surely such words never before proceeded from the mouth of man. And listen! Such teachings cannot be expounded merely by a gifted tongue. Truth, so simple, yet so profound, must issue forth from a perfect heart, a heart wherein lies a greater vision and understanding, and wherein is conceived a greater purpose than this world yet has known. Quiet! What is He saying to the multitude now?

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."²

Look! There stands Simon Peter, the rugged fisherman. His features portray a great struggle welling up within him. His piercing eyes are fixed on the Master. Does he understand? Does he grasp the meaning of his leader's words? It seems he cannot fathom the depth of truth. But a power is seizing him, the same quickening stream of life that coursed through his being on that memorable day when the Master had spoken to him and said, "Follow me."

Andrew, his brother, calm and steady, is by his side, and James and John, the robust, determined sons of Zebedee, gaze into the Master's face as if transfixed by the light emanating from it. The Master is revealing a new way of life. His words are giving them a new, quiet sense of strength. The vision is becoming clearer as the Master imparts to them His purpose, Almighty God's plan for the salvation of mankind.

Trials and disappointments, hardships and persecutions, pain and suffering will come, but the vision will grow; the way of life will burst through the bonds of Satan, the evil one.

* * *

Day is ending. Darkness is veiling the walls of Jerusalem, and shadows of night are coming to rest on the bare, worn slopes beyond. On a barren hill three crosses stretch grim, bleak outlines into the sky. The silence of darkness and death is rudely broken by the heavy tread of Roman soldiers as they stride onto the tragic scene and break the legs of two men dying on the outer crosses. The Master is hanging on the center crucifixion tree. He is dead. There is no need to break His bones. Divine prophecy has been fulfilled.

Simon Peter is afar off. His zeal and his power are broken. He has denied the Master. And where is Andrew? James and John are grief-stricken. The Master, the Master, their life, is dead! The Master who had said, "I am the way, the truth, and the life,"³ is dead—

dead! And where are Philip, Bartholomew, Matthew, and Thomas, and the others? Judas! Judas Iscariot! There flickers a hope. Could even he not bear the death of the Master, the suffering of love which draws all men upward?

But is the vision shattered? Has the way of life traversed its last bitter mile, has it thrown out a beacon of light and then become dimmed in so brief a span? Has the power of love failed? Ah, no, my friends, beneath tragedy, beneath suffering, beneath the crushing of life itself, there lies a great power, there smoulders an inextinguishable flame. It cannot die, frantic though its enemies may be to grasp and wrench its heart, to seize and choke its very breath. For the flame of love has been kindled by God. It is energized by His omnipotence.

More than nineteen centuries ago, the Master came to earth, Majesty embodied in a babe, Deity incarnated in lowliness, the only Son of God made flesh for the redemption of man from sin. And He lived and taught that way of life by which was kindled that everburning flame, the passion for men's souls that cries out in love, "Father, forgive them; for they know not what they do."

* * *

The Resurrection—and new life flares up far more brightly than ever before. Peter, John, James, and others, with the fire of Pentecostal spirit upon them, surge forward again with vigor and power, now ready, now dedicated for the task of strengthening the roots and developing the reach of the new way of life. For the Master has returned to heaven, leaving to His followers the Great Commission and the Holy Spirit. From Jerusalem to Judea, to Samaria, and to the uttermost parts of the earth they go. Trials and disappointments, persecutions and hardships, pain and suffering come. Stephen is stoned, James is beheaded, Peter is crucified, Paul is whipped, imprisoned, shipwrecked, hungry, cold, and desolate and finally martyred that he might win men to Christ through the new way of life. The vision is growing and broadening. The way of life has taken a firm hold. Will it survive? Will it triumph?

* * *

It was night in Switzerland. The cold, biting wind of January swept down over the town of Zurich, nestled in the rugged Alps of Europe. Lights of the town twinkled here and there, dim glows in comparison with the bright sentinel stars of the sky above.

In a small, inconspicuous room a small group of men had gathered quietly. Each man seemingly was weighed down with a great burden. Each face was solemn and earnest. Yet through every passive countenance there gleamed a strange, grim, mighty light of determination. Who were these men, and why had they come together this cold winter evening of 1525?

Europe was seething in the turmoil of a great revolution, a revolution of religious ideas, a revolution involving the accepted relationship of the church of God. The vision had become blurred; the way of life had become confused in the minds and hearts of men, and the flame of passion for lost souls was dying, ebbing away in a slough of perversion. Greed, corruption, and immorality cast a gloomy shadow over civilization. Historians call it the Dark Ages. But a spark of the old

flame had found a drop of fuel and used it. The Reformation was at hand.

Ulrich Zwingli, a leader in the great upheaval, had won many followers in Switzerland. But a number of them, recognizing the grave errors of the Catholic Church, were not satisfied with Zwingli's compromising conception of a reformed state church. Consequently, this small band, under the leadership of several able men, had taken their stand together and had gone forth to preach the unadulterated Gospel of Jesus Christ. The city council of Zurich, under the influence of Zwingli, decided to suppress by force this company of so-called radicals. Strict orders were issued, forbidding the Anabaptists, as they were called, to preach, to teach, or to fellowship together.

And so on this climactic evening, in the face of bitter circumstances, in defiance of tremendous problems, this small group of men had met to grapple with the momentous task of forming a new, pure church after the pattern of Jesus Christ and His apostles.

Several men stirred slightly in their chairs and looked expectantly toward a young man seated at one end of the room. His name was Conrad Grebel. Conrad Grebel was born in Zurich of a rich and influential family. His father was a wealthy iron merchant and an outstanding member of the Zurich city council. Young Conrad had been marked for a brilliant career in his native land. One year he had studied at the University of Basel, three years at the University of Vienna, and two years at the University of Paris. He became a master of Latin and Greek and was thoroughly trained in humanistic studies.

Grebel lived loosely during his college years, but upon returning to Zurich he came under the influence of Zwingli's preaching and was converted. However, in studying the New Testament, he discovered points of disagreement with Zwingli and finally broke with him. And here he now sat, feeling himself one with men of several stations of life, bound by a common tie of devotion to the cause of Jesus Christ. He realized that the leadership must rest on his shoulders and that he must encourage and inspire his friends. When Conrad Grebel, brilliant, courageous, devoted, and loyal, unflinchingly accepted his duty in the despised sect, he was twenty-seven years old.

Beside Grebel sat George Blaurock, a stable-looking man, only eight years older than Conrad. Having lived in the Eastern Alps, he came to Zurich at the beginning of the evangelical movement and joined Zwingli's followers. He too found himself discordant with some of Zwingli's teachings and joined Grebel and his friends. Blaurock was courageous and aggressive, unusually gifted as a public speaker.

On the other side of the room meditated a third young man. Little did he realize, perhaps, that he, Felix Manz, would be the first to give his life in the cause for which they had assembled. Manz was a university student and the son of a Zurich Cathedral clergyman. Meetings of the Brethren were held in his home in 1524, where he expounded the Old Testament from the original Hebrew.

Grebel, Blaurock, Manz, and others—young, enthusiastic, deeply-convicted, yet confronted in that room with an almost insurmountable task—must have presented a scene one could never forget.

With one accord, the men, moved in their hearts, bowed in prayer before their God and called upon Him to give them grace and

(Continued on page 105)

woman. In I Tim. 5:11-13 Paul strongly condemns young women who live in idleness. In Tit. 2:5 the aged women are told to teach the young women to be "keepers at home."

The burden of responsibility for providing for the home no doubt rests with the husband and father. In II Thess. 3:11 Paul administers a rebuke to certain ones who were "busybodies" "working not at all." And the words in I Tim. 5:8 could hardly be made stronger: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

In the homes of Jacob and Jesse we see how the sons fitted into the industry of their parents. This is certainly good precedent for families today, as experience will confirm.

Before leaving this point of industry in the home, attention should be called to the danger of getting too busy. That is the reef on which many homes are being wrecked today. A few days ago we read in the newspaper about the murder of a twelve-year-old boy by his fourteen-year-old brother. Where are mother and father? Why they were both at work, presumably in war plants.

Home building, like any other worth-while enterprise, takes time—time for each other, time with each other, time for the study of the principles of happy home building.

The Bible teaches the duty of love and respect in the home. Love is probably the prime Bible principle on happy home building.

Five times the writer of Proverbs mentions the unhappy atmosphere that is created by a "brawling," "contentious," "angry," or "odious" woman. Such virtues as meekness, quietness, reserve, kindness, submission are becoming to the homemaker according to Scripture. The young women are "to love their husbands, to love their children" (Titus 2:4).

Over against these admonitions to women, husbands are four times admonished to love their wives (three times in Ephesians 5). This suggests that the chief responsibility for maintaining a good atmosphere in the home rests with the head of the home. The husbands' example in love is no other than Christ Himself, "who loved the church and gave himself for it." And John says, "We love him, because he first loved us." All this seems to imply that if the husband does his part the wife may be expected to do her part. The Apostle Peter also speaks of the tender care that a husband should have for his wife. I Peter 3:7.

A certain man lamented the fact that he is not "boss of his home." One wonders whether he might not have accomplished by love what he failed to accomplish by a demanding attitude.

F. B. Meyer, in "Saved and Kept," prays this prayer of "dedication" which we all do well to pray with him:

"In my home life may I be made a blessing; its sunbeam when the days are dark; its inspiration when the days are sad and hopeless; its tender comfort when the days are full of pain and tears. Always thinking of others before myself; never imposing my private sorrows or moods; ever with the girt loin and the lighted torch; washing my face, and anointing my head, and confiding my griefs to Thee only, that I may ever have

'A heart at leisure from itself,
To soothe and sympathize.'

Knoxville, Tenn.

FRIENDSHIP

Friendship. There is something intriguing in the very thought. What a beautiful concept is friendship, and what a boon to a happy life is a true friend! What a delight to be capable of extending the hand to all in genuine good fellowship, of placing a golden chain of high regard and mutual esteem about a host of associates! What sweet and lasting happiness must not this friendship bring in time of joy and in time of sorrow!

When the manifold pleasures of the world are at our feet, when we are literally bubbling over with happy excitement, where must we go but to a friend? Just imagine how little we should enjoy our pet hobbies, our most precious secrets, our dearest treasures if there were no devoted comrades with whom to exchange these intimate confidences. The pleasant anticipation of a chat with some congenial companion or the recollection of some mutual experience especially enjoyed is an ample motive for actuating the cultivation of a multiplicity of intimate attachments on every turn in the road of life.

But in the true votary of friendship there is no greater and more satisfying ideal than the giving of friendships. How happy we can make others feel by our entering into the spirit of their enjoyments and interests and by showing a true pleasure we find ourselves enjoying their experiences as if they were our own, providing, of course, that we give of ourselves in this connection!

In our journey through life we must endeavor to have many friendships founded upon pure joy and happiness, yet not so transitory as to fail a dear one in time of sorrow. What a comfort in hours of trial or humiliation to know that there is at least one in a world of seeming strangers capable of understanding! That we may not disappoint our most intimate associates, we must strive to make our concept of friendship something more than a fairy-like ideal or a visionary notion. It must have that stern austere quality of perseverance which will force us to be equal to our trust until the dread moment of doubt has passed and we are able to give wholeheartedly of defense or sympathy as the test requires.

Let us fill our hearts with a beautiful and practical ideal of friendship so inspiring to ourselves and others that we may feel the sacredness of the idea to such an extent that those who know us may recognize in each of us a true friend, one who will stand by to the bitter end or cheer us on to a goal of success and happiness. There is an uplifting quality for both recipient and benefactor in a situation where faith and trust are given.

Friendships are made most often, it is true, in happy circumstances; but it is in time of suffering that real worth is revealed. It requires little thought or insight into the human heart to realize the load an untrue friend may add to a soul already sorely tried. Many times lack of faith in a respected companion is the crucial drop in a sea of trouble already well-nigh overwhelming.

Let us then resolve to make one of the predominating motives of our lives, the cultivation of that cherished ideal, friendship. Let us think friendly thoughts, do friendly deeds, aspire to friendly ideals, and we shall find ourselves incapable of a concept antagonistic to friendship; for

"Friendship above all ties doth bind the heart,
And faith in friendship is the noblest part."

—Selected.

THE SCARRED HAND

(Continued from page 82)

believe at first. It was horrid of him not to, after the Good Man had died for him!"

Dixon did not answer, and Dicky went on, "It would have been horrid of me if I'd contradicted like that when they told me about you and the fire, and said I didn't believe you had done it: wouldn't it, Daddy?"

"Yes, very."

"Supposin' I'd been horrid like Thomas and not believed about you and the fire, should I have had to be the Lovatt's little boy?"

"Of course not. Whether you believed it or not, I had saved you," answered Dixon almost fiercely—dimly conscious that he was carrying on a line of argument which he had heard somewhere before.

"But I would have believed at once when I saw your hand, like Thomas did," said Dicky, noticing that his beloved "daddy" was ruffled.

For the rest of the day Dicky's thoughts ran on what he called his favorite picture, and in the evening he wanted Daddy to tell him the story again.

"Thomas must have been sorry he had made the Good Man look so sad. I should be awful sorry if I made you sad like that, Daddy. I don't like Thomas very much, do you?"

"I don't want to think about him, my boy."

"But perhaps he loved the Good Man after that, though—like I loved you. When I see your poor hand, Daddy, I love you more than millions and millions."

Tired little Dicky fell asleep before he had measured the amount of his grateful affection; but Dixon's rest was sorely disturbed that night. He could not get out of his thoughts the picture of that tender, sorrowful Face which had looked down on him from the walls of the exhibition. He dreamed of Lovatt and himself contending for the possession of Dicky; but when he showed his scarred hand the boy turned away from him. A bitter sense of injustice surged up in his heart, and he awoke with tears running down his face. When he fell asleep again he dreamed that some one was holding out a scarred hand to him, and a voice pleading said, "Reach hither thy finger, and behold my hands."

Even in his dream Dixon acknowledged the power of such an argument and the justice of such a claim. As he was about to yield, Dicky's warm kisses aroused him.

Dixon could not forget the picture, and his dream about it. He did not yield to this influence at once, but his love for Dicky had softened his heart, and the seed that was dropped in it that day did not fall upon stony ground. Dixon was an honest man, and he could not fail to see that argument he had employed to make Dicky his own rise up in judgment against him whilst he denied the claim of those scarred hands which had been pierced for him; and when he saw the child's warm-hearted gratitude for the deliverance which his adopted father had wrought for him, Dixon felt that he cut a sorry figure beside his boy.

So, after a time, Dixon's heart became as that of a little child. He found out by reading the Book, that as Dicky belonged to him, so he belonged to the Saviour who had been wounded for his transgressions, and he gave himself up—spirit, soul and body—into the keeping of those blessed Hands which had once been pierced for him.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

—Selected.

MISSIONS

AFTER FORTY YEARS

BY J. N. KAUFMAN

We are glad for this message from one who gave many years of service in the India Mission field, and who is again looking forward to another period of ministry there. May the Lord protect Bro. and Sister Kaufman on their journey and bless them in their service for Him.

On March 4, 1905, I sailed for India for the first time. That is forty years ago. My memory goes back to that little group of friends on the deck of the ocean liner at New York City as we joined hands and sang, "Blest Be the Tie That Binds," tears freely flowing. Of that group all are living today excepting one—Sister Amanda Musselman.

In those days under the Mennonite Evangelizing and Benevolent Board the term of service was five years. At least, if missionaries remained on the field for that length of time the Mission Board would pay their entire steamship fare back to the home land. Otherwise the missionary would have to pay part of the fare. For my part I had dedicated my life to foreign mission work, and when we returned in 1934 on our third furlough I had spent half my lifetime in India. During this period of service we had developed a great love for India and its people. The normal course would have been to return to India at the end of our third furlough, but health conditions in the family prevented us from doing so. For this reason we accepted an invitation (received in India) from Bro. Ezra Yordy of Eureka, Illinois, to serve the mission congregation at Pleasant Hill near Peoria. We smiled at Bro. Yordy's expressed hope that we would remain with the congregation for at least ten years. As a matter of fact, we served the congregation for nine and one-half years before leaving for India for an emergency term.

Most of us are being affected by the conditions of war, and we have learned to make the appropriate adjustments. Not only are we affected in America, but conditions in our mission fields have greatly altered. Twice within a few years did it become necessary for the Mission Board to increase the allowances of our missionaries in order to enable them to get along without undue hardship. Ocean travel for civilians became more and more difficult. The issuing of passports and permits had for a time been well-nigh suspended. This condition applied more specially to India, perhaps, than to Argentina, and it was more serious in the case of potential outgoing missionaries than in the case of those coming home on furlough. However, it continues to be necessary for missionaries to return to the homeland on furloughs, and so, although those on the field were willing to remain for a year or two longer than their regular term of service, one after the other of our missionary families from India came home. This procedure could not long continue without seriously depleting the forces on the field, because the Mission Board was unable to send furloughed missionaries back to the field to keep the ranks filled. Some kind of action seemed imperative.

This situation weighed heavily on the hearts of the Board members, especially on the members of the Executive and Missions Commit-

tees whose special concern was to relieve the situation in India. Because no action was forthcoming, our missionaries had about concluded that the Board is not sufficiently concerned with their plight. They felt that about all they could do in this dilemma is to hold the ropes until conditions improve. This matter received very special attention at the last annual meeting of the Mission Board at Kidron, Ohio, in several of the joint sessions of the Executive and Missions Committees. Dr. Jonathan Yoder is the only doctor on the field, and the furlough of Bro. Yoder and his family is overdue. Bro. Geo. J. Lapp's health is very unsatisfactory, which makes it impossible for him to look after his work as bishop, to say nothing of his other duties. At this writing Bro. and Sister Lapp may be on their way home. Therefore a doctor and a bishop are at present urgently needed.

Thus it transpired that my wife and I have been asked to go to India for an emergency term of three years to help in the present crisis. The Committee spent some time in prayer for divine guidance, and especially, so in so serious a matter. Much time and consultation were required before consent could be given. There was the matter of our physical fitness, the possibility of securing passports and permits to enter India, and the difficult matter of transportation. We agreed

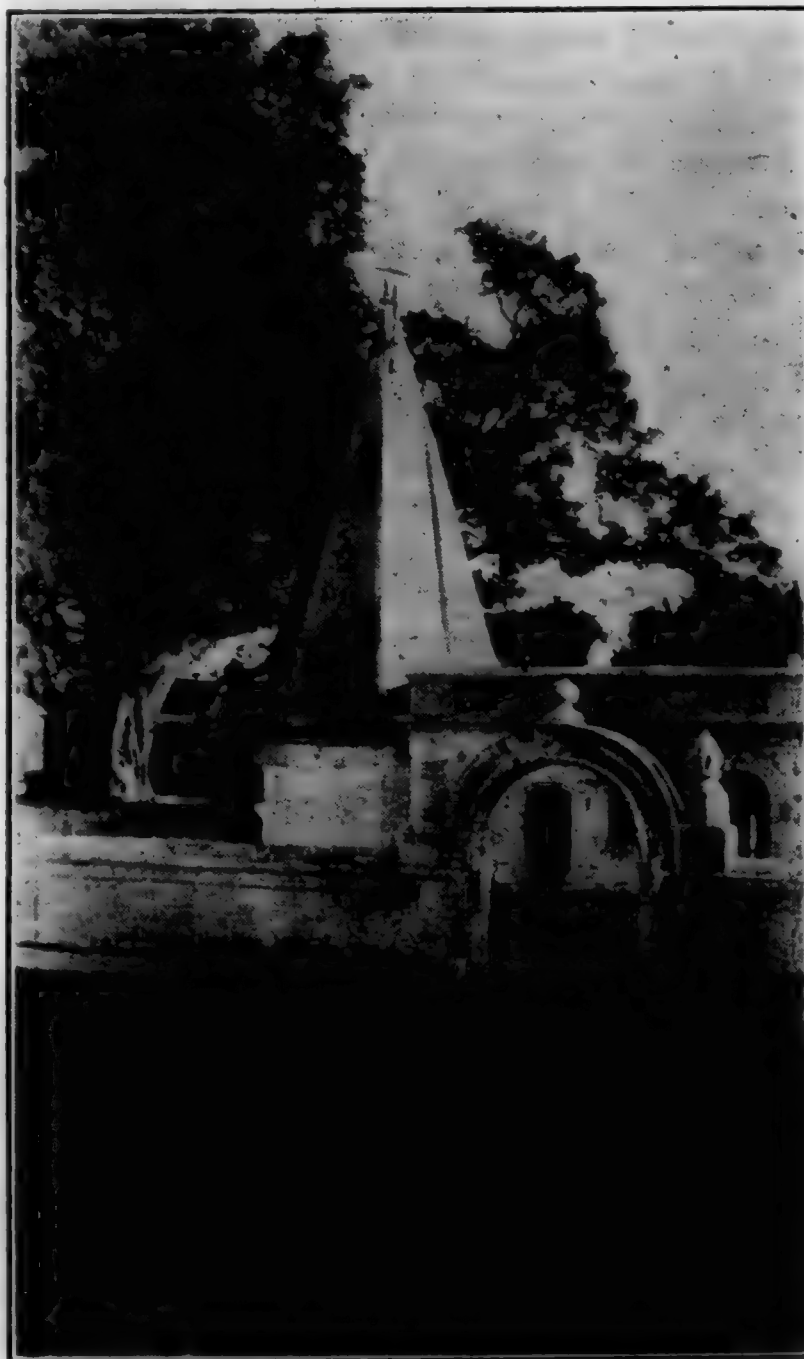
that if these matters could be successfully taken care of we would take it as the Lord's will that we should go. The securing of permits to enter India was our "Gideon's Fleece" and would be the final signal to go ahead. These were received three months from date of application, and now we are here in Philadelphia awaiting transportation. We make this explanation for any who might question the wisdom of sending persons of our age to the mission field. Personally we feel that this is an emergency measure and that in the course of three years conditions should improve so that younger missionaries can again be sent to the field.

Some months before any thought of going back to India had been suggested to us we had mapped out a program of extension for the Pleasant Hill congregation and for the work at Highway Village, sponsored by the Pleasant Hill congregation. Permission was obtained from the Illinois Conference to ordain Bro. Roy Roth to assist the writer in his ministry, and it was our hope to work our extension program together for a number of years. This privilege is now being denied us, but there are compensations for us in the fact that the congregation has in Bro. Roth a capable and well-qualified young minister to carry on the work which we have left. This fact, together with the fine Christian attitude taken by the congregation, makes our leaving the people we loved at Pleasant Hill a less difficult experience. It is marvelous how the Lord plans and directs long before we are aware of what is taking place. It was necessary, of course, for Sister Kaufman to close her growing medical practice. This was not an easy thing to do, but if the Lord wishes to use her medical skill in India in the form of Christian testimony she is happy to be thus used. In fact, she had originally prepared herself for medical mission work in India and, at long last, the Lord has opened the way.

* * *

At the time of our last annual conference which we attended in India prior to our leaving on furlough in 1934 a group of some fifteen or twenty brethren arranged for a special meeting with me to talk over "old times." These brethren were all orphanage boys nearly thirty years before, when I had charge of the large boys' orphanage. The period of fellowship with this group was very enjoyable, indeed, especially so because nearly all of them were then men of leadership in the church. Not only were they all men of families, but some of them were even then grandfathers! Do you wonder that even at that time it made me feel a bit old? Among these brethren were Bro. Sukhrit and Bro. Itwari (Matthias), and maybe others, who had made a fine contribution to the growth of the church but are now with their Heavenly Father in the glory world.

There is a group of younger brethren assisting these older brethren in the work of the church. They are better trained than their fathers were and otherwise have had opportunities their fathers have not had. At the time of the last annual conference in India at the close of the year 1944, four talented and consecrated young men were ordained to the ministry—young men who were promising and faithful boys eleven years ago when we left India. We look forward with great anticipation to working with them in the work of the Lord. Airgraphs from India indicate the work we are to do when we arrive and where we are to live. These sound familiar but we will no doubt notice many changes, and we are confidently hoping that these



A Heathen Temple in Dhantari, India

changes will be for the most part for the better.

Transportation to India, instead of easing up, is becoming increasingly difficult. We bade farewell to the good people of Pleasant Hill about the middle of January. Any time after that we would have been prepared to board a vessel for India. While waiting we improved our time by visiting relatives and friends and visited churches and schools in Illinois, Indiana, Ohio, Pennsylvania, Virginia,

Maryland, and Delaware. The fine reception accorded us wherever we have traveled and the many promises of prayers in our behalf will be a source of great encouragement as we proceed to our task. And in addition to this we wish to express our great appreciation to the Hopedale congregation of Illinois who have offered to support Sister Kaufman and myself while serving the people among whom we expect to work.

Philadelphia, Pa.

PERSONAL READINESS FOR REVIVAL MEETINGS

BY MARY KAUFFMAN

I am only an insignificant individual. Will it make any difference whether my standing before God is as it should be or not to help or hinder the meetings? What I say or do or think as a church member, can that have any effect on the success or the failure of the effort being put forth in revival meetings? Can I in some way stand out of the way and let the rest of the church work for the revival effort without my influence?

If I have made a confession of Christ before God and men, I can not stand neutral in this work. What I do and say; the attitude I take toward the work of the church, toward the rest of the members, toward the Word of God and the welfare of the individual members, as well as my interest in the bringing in of those who are lost in sin, has much to do in prospering or hindering the meetings, in causing others either to grow concerned and be convinced of the power of the Gospel to save, or to feel there is little in it and if they do decide to come into the church that they need not live different from the less spiritual members.

My attitude toward God and the Bible as His will for my life has much to do with the success of these meetings. I cannot evade it, though my personality is very weak and my efforts small. One weak, indifferent, careless, disobedient member may tear down more in the work of the church than a dozen strong, earnest, praying members can build in the same church. The enemy can use to shocking advantage every cold, indifferent and passive person who has been identified with the body of Christ.

God is supremely interested in human souls. He moved heaven and earth to redeem them. If I as His child, being a partaker of His divine nature, am supremely interested in what cost the Son of God His life on the cross, I cannot be indifferent to people and their welfare, regardless of how lowly or unworthy they may be. I must see in every sinner the one for whom Christ left His home in glory to live a life of poverty and human limitation to endure the contradiction of those He came to save and eventually to suffer ignominy and death at their hands. Each soul cost all this. Surely if God's interest is my supreme interest it will tell on my life, my treatment of others, my attitude toward sinners, in a way that they will become convinced of God's dealing in my life.

I find I cannot dismiss my obligations carelessly. If I am concerned for the spread of the Gospel and the bringing in of the lost and the welfare of the church, I must do something about it. I must make a daily study of the Guidebook of the Spirit. How often while searching for God's mind revealed therein we find something we need in the near future, something the Spirit has given us with which to convince others or ourselves of truth! I must make room for

the Holy Spirit to fill and to guide me in an expression of obedience to His leading. I must allow my life to be filled with love that I may serve my family, my neighbors, the community, and the church for the upbuilding of the kingdom.

I cannot—dare not—choose to be neutral in this effort—I could not be even should I choose to be. I am on one side or the other. My own choice alone is responsible for good or for evil—for Christ or the devil.

I am needed as a prayer helper that the messenger of the Gospel may be upheld by

TELL THE DISCIPLES

Into the tomb they took Him, sad of heart,
And rolled the stone, then turned aside
apart.

To mourn each one the unfulfilled fair
dream,

To which their dead hopes could no life
impart.

Back to the tomb they went at break of
day.

The stone that sealed the tomb was rolled
away!

Frightened they looked, and heard the
words of joy.

"Fear not: for He is risen. Go your way.

"Tell the disciples." From the tomb they
came,

Renewed in hope; with eyes alight, they
bare

Christ risen in their hearts, alive, not
dead—

And lo, He has been with them every-
where!

—Selected.

the Spirit of power; that individual sinners may be brought to see their condition before God; that the Spirit may use such instruments as His wisdom sees fit to deepen conviction and convince sinners of the devices of Satan, and of God's love and power to save.

May each one of us yield ourselves to the Lord to correct our inconsistencies, make our wrongs right, yield ourselves in obedience to and guidance of His Spirit for the upbuilding of His church. Remember we will either hinder or help. We will either tear down or build up—we cannot be neutral!

Scottdale, Pa.

WHY GO TO CHURCH?

You remember the story of the old British chieftain. The Romans had invaded Britain and the chiefs of the tribes were gathered in council. Each had a different plan, and each was determined to go his own way, until an old chieftain arose. Picking up a bunch of fagots, he handed each man a stick. "Break

them!" he directed. And each broke his stick with ease.

Then he took an equal number of sticks and tied them together into a bundle. "Now try to break them!" he told them. And not even the strongest man could do it.

"That," he pointed out, "is the difference between working separately and working together as one!"

What has this to do with religion?

Religion is derived from the Latin word "re" and "ligo," meaning—"To bind together." And that is the whole purpose of religion—to bind people together for a common purpose.

You want happiness, contentment, prosperity. You can't have these alone. You get them only as you help those around you to win them, too! So why not join with your neighbors in praying as well as in working for them. It is a joy to labor together and a task which will be blessed of the Lord. Remember what the Master promised—"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them"—(Matt. 18:19, 20).

Get the weight of a common aim, a common purpose, behind both your prayers and your work.—Go to Church.—Selected.

THE HEART IN THE RIGHT PLACE

Where your treasure is, there will your heart be.—Matthew 6:21.

When the heart is in the right place it will place everything in the place it should be. Have we the right kind of heart?

1. A Pure Heart.

A pure heart is a seeing heart. "Blessed are the pure in heart, for they shall see God" (Matt. 5:8).

2. A Possessed Heart.

"That Christ may dwell in your hearts by faith" (Eph. 3:17). When Christ is in possession we possess His sanctifying grace and His satisfying love.

3. A Prayerful Heart.

"Call on the Lord out of a pure heart" (II Tim. 2:22). When the incense of prayer burns on the altar of a consecrated heart, the answering flame is sure to come.

4. A Permanent Heart.

"It is a good thing that the heart be established with grace" (Heb. 13:9). When the heart is built into the concrete of grace it will weather the storms of temptation.

5. A Passionate Heart.

"Love one another with a pure heart fervently" (I Pet. 1:22). A heart of fervent love is the best kind of passion. It is easy to love when the fire of God's love burns in the heart.

6. A Principled Heart.

"Doing the will of God from the heart" (Eph. 6:6). When the will of God sways us we are guided by the principles of His Word, and our heart responds with its hearty "Amen" of obedience.

7. A Protected Heart.

"If our heart condemn us not, then have we confidence toward God" (I John 3:20, 21). An uncondemning heart will be a fence to protect us from the wild hearts of doubt, despair, and fear.—F. E. Marsh.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXV. Faith—Its Power

BY THE BIBLE STUDY EDITOR

In order that men may live they are obliged to know and to recognize the things that are true concerning life and its maintenance. This knowledge, we say, is based on science, and what has been discovered and known to be true concerning life. Men have lived unscientifically, but they have lived longer and better when they have known certain truths concerning life. It is the aim of men today to make life better and happier and to extend its duration through more knowledge of the truth concerning life.

But we need not discover the ways of God and the power of eternal life through the investigations of men in their search for religions which seem to satisfy the desires of men. What is known concerning the truth of eternal life is already known, and it has been revealed by Him who came from God and went to God. The Apostle John has recorded the facts concerning eternal life. He knew the Lord and wrote the things that are essential to faith and eternal life. The very beginning of his testimony laid the foundation for what he desired to accomplish by this marvelous record concerning the One whom he loved, and the One who loved him. "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:31). Why did Jesus Christ come into the world? "For this cause came I into the world, that I should bear witness unto the truth" (Jno. 18:37). These were the words of Jesus, when in the presence of Pilate. The truth had been preached to men in all ages that they might all be judged by the same standards of life, as revealed by God. The Gospel was preached to generations past, "that they might be judged according to men in the flesh, but live according to God in the spirit" (I Pet. 4:6).

Faith and Truth

It is evident that God expects men to live according to His truth and life. He has not left men alone in the world to find for themselves a way by which they may find the path to heaven. There is but one way in which men may live safely and with hope assured unto everlasting life; it is the way of truth as revealed in the Word of God.

When the Apostle John wrote his testimony of the life of Christ, he laid the foundation for the exercise of a saving faith. In a former article we noted the fact that there is a realm of spiritual realities—a faith world with which every believer has contact. But the revelations emanating from that world must become the evidences for the exercise of our faith. John is certain that those revelations have come through Jesus Christ, the Son of God. With this assurance and by the understanding of the Spirit of God, he records the marvelous truth that "In the be-

ginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1). He does not enter into this presentation of that eternal truth upon which the salvation of every soul depends with hesitation or doubt; nor does he enter into speculative discussion as to what it might be or how it might be. With certainty he declares that it was, and is, so. "The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

In the last clause of this declaration is an important fact—which fact is still true and the reason why some are saved and some are not saved, although the same truth is revealed to all for the salvation of all—"The light shineth in darkness." It has continued to shine through all of the darkness of this world. It is still shining. The darkness and dullness of human conception through all of the ages have not lessened the constant revelation of the light of God. The unbelief and wickedness of men today do not cause the light of God's truth to shine any the less. The active and continuing tense of the word "shineth" is correctly translated, for the truth is thereby declared. God wants men to know the way of life and salvation, and the Word of God has been continuously shining that they might know and believe the way and life of God unto their salvation.

The past tense used by John when he said, "The darkness comprehended it not," implies that the darkness never did comprehend the light, although it continued its shining. In the beginning God divided the light from the darkness and it has so remained as an eternal truth of God. It is a spiritual truth as well as a natural condition. Darkness is the absence of light. The world remains in darkness because it has not received the light. There is no ground for faith so long as men continue in the darkness of their own choice and of their own wills. The only light by which men can have faith and live unto eternal life is by accepting the Light which was from the beginning. Faith requires truth upon which it may rest and by which it lives in security and grows in power. The disappointment of human reason and the failure of hope in the hearts of those who live only in the vague imaginations and dark superstitions which men have long loved and under which they have groped in blindness, are but what may be expected. The darkness has no guidance and has no end in view. The Christian faith has both divine guidance and the blessed hope assured by Him who came as the Light of the world.

"That was the true Light, which lighteth every man that cometh into the world." "The Word was made flesh, and dwelt among

us . . . full of grace and truth." These are simple statements of facts upon which John based his own hope by faith, and these facts are given to every believer that he may also believe that Jesus is the Christ, and that he might have life through His name. Faith does not make it true, but faith takes hold of the truth and proves that it is true by living in the light of it and enjoying the blessed results of believing.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of men, but of God." What was the power of assurance that came to John concerning this life and truth which he accepted by faith? It was not in himself, nor in the experiences resulting from his fellowship and service alone. It was in the manifested and proved power of the Light. "We beheld his glory, the glory as of the only begotten of the Father." His faith was born in himself by what God revealed in His Son. John saw this power and this truth and this grace as it was revealed in glorious brightness, emanating from the Son of God, that Light that shineth in darkness. The acceptance of the Son of God by faith, and the results of that acceptance empowered him to become the Son of God. Faith had been born in the mind and heart of John, and is born in the heart and mind of all those who accept the same Light and Truth, so that they become the sons of God. This does not imply that all who believe that Jesus is the Son of God are born of God; but those who have accepted Him by faith and have appropriated the source of that Light and Truth and live by it—they alone are the sons of God.

God and the Power of Faith

Jesus said to the fig tree, "No man eat fruit of thee . . . for ever" (Mark 11:14). The result of this statement was that the fig tree withered in twenty-four hours. The disciples marveled that it had withered so swiftly. Jesus said, "Have faith in God." This may have been an illustration of a spiritual condition, in which a fruitless life is rejected of God; but to the disciples it meant that the Word of God is effective. And Jesus invited the disciples to have faith in God. It became to Jesus an illustration of what the Word of God is able to accomplish, and what God says will be done. The faith of men must rest upon the Word of God. It has no other basis upon which it may rest. All the faith of all men in the world could not cause a fig tree to dry up from its roots in twenty-four hours. But God is not dealing with fig trees. He has more important matters of concern and the object of His concern is the highest interest of mankind. Hence Jesus said to the men whom He was instructing in the eternal things of life, "Have faith in God."

John stresses the faithfulness of God in order to encourage men to enjoy the fellowship of the Father and the Son and to be assured of peace with Him and the forgiveness of their sins. God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). This state-

ment is based upon the fact that "God is light, and in him is no darkness at all" (v. 5). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here again the apostle declares that the Word of God is the basis of our faith. What God does is true. What God says is the truth. One may fully trust in God, who is the source of light and truth. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Such faith is vain.

To the Hebrews, the apostle had written in order to strengthen the faith of those who had long known of God and who had claimed to be the people of faith. It was possible for them to express their faith and to desire the hope of eternal life. But men often trust in themselves rather than in the certain facts which support faith and bring the blessings of peace and assurance. But God knows the nature of the doubting human mind. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:17-20).

In this particular section of the Word, there is given to us the certainty of the Word of God in which every believer may trust. Without faith there is no strong consolation. There are many questions in the minds of those to whom the promises are made. Uncertainties arise from the lack of knowledge of the Word of God. Doubts come to those who find in themselves conditions of life and experience which seem to be unsatisfactory and fall short of the perfections that one might expect of the Christian professor. God is willing to afford the assurance because of the promise He has made to the heirs of His kingdom. The failure of salvation that was promised and accepted in good faith by the believer would reflect on Him. He has given the strongest assurance possible to confirm the faith of the child of God. The first factor in the faith life is the promise made by God. "In my Father's house are many mansions: if it were not so, I would have told you." Heaven can be depended upon because the Father has told it. "He that believeth on the Son hath everlasting life." God said it and it is true. The promise of itself is true. It rests upon the Word of God. But God confirmed the promise by an oath. This oath was made concerning the High Priest, Jesus Christ. "The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec" (Heb. 7:21). In the same manner the covenant was confirmed to Abraham. He swore by Himself because He could swear by no greater, "Surely blessing I will bless thee. . . ." An oath for confirmation is to men an end of all strife. Heb. 6:13-16.

Faith and the Word of God

To us today God's promises are given to be accepted; they are confirmed by himself and have also been confirmed by the Lord Jesus and again by the Word of God through the Holy Spirit. Who can doubt them? Why should men continue their strivings with

doubts and fears when God has confirmed His promises and His truth to us for our comfort and salvation? Faith has God behind all of the hopes and promises. Faith rests upon God. It does not waver. "Heaven and earth shall pass away: but my words shall not pass away." These are the words of our Lord and the Word of God.

Necessarily, the Word of God is the only revelation of the will of God for our present generation. We have no other revelation, and need none, since the Gospel of salvation is sent out to the world through the testimony of men who have accepted the Word of God and who are authorized to teach the Word of God. This is the truth which is committed to men of this generation. This is the truth which the Holy Spirit has been commissioned to reveal to the believers and to the messengers of the Lord. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (Jno. 16:13-16). This is a remarkable testimony concerning the source of the Truth which today is the basis of the faith which the believer must exercise in his relation to the life and hope and testimony of the Gospel. Faith must rest upon the Word of God, and that Word of the Lord is the Gospel given by our Lord and confirmed by the Holy Spirit. No other word can become the basis of faith, though it were preached by an angel. Gal. 1:8. It matters not who preaches or teaches some particular doctrine or espouses some theory or religious belief; for the authority of faith comes from the Word of God. No amount of confirmation by men or groups of men can make effective a doctrine which is not based on the Word of God.

Faith as preached by Paul must include a belief in the specific teachings of the Word of God. There can be no Gospel truth that omits Christ and all that Christ comprehends in His power of salvation. Hence Paul says, "I determined not to know any thing among you, save Jesus Christ and him crucified." But that theme included all that the Gospel portrayed concerning the Christ of the Gospel. It was not a Gospel based on works of righteousness; not a Gospel based on the ceremonial law; not one which came from or was approved by the princes of the world. It included the death of Jesus Christ, whom the princes of the world had crucified. This death is today set aside as not essential to the Christian faith; hence not the object of faith. But, without that important feature of the Gospel, faith is made of no effect. I Cor. 15:3; cp. vv. 12-22. We can have no resurrection life without the death of Christ our Lord. The Gospel in all its details concerning the life and ministry of Christ becomes the object of our faith and therein lies the power of faith, for God will honor and bless only that faith which rests upon His will and His purposes in Christ our Lord. Eph. 1:7-10.

He Is Able to Fulfill

In all of the evidences of God's promises to man, there has been a faithful fulfillment. Upon those evidences men are invited to trust Him. Two expressions of Paul may be cited in proof of this fact. The first has to do with the promise of the forgiveness of sins. "This is a faithful saying, and worthy of all

acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). The second is in reference to his departure from this life. "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). A third passage may also be given in evidence of the faithfulness of God to perform His promises. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

God answers prayers, but not all prayers are according to His will. "Ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). God is faithful in giving to those who ask Him, and none can say that God is unfaithful because He has not granted every petition. Yet, none should refrain from bringing to God every need and coming to Him with petitions for things with which the soul desires to honor the Father in heaven. God is faithful. It is our faith in Him, and our faith in His Word, and our faith in His promises that inspires us to come to Him and trust Him. The faith which believes in and comes to Him, is the faith that finds its peace and joy and the fulfillment of His Word through Him, and thus is proved to be the living faith of the Word of God.

HE IS RISEN

(Continued from page 87)

will do to His enemies," or any rebuke for their sorrow and doubtings, but by a kindly, comforting invitation, "Come, see the place where the Lord lay." How soothing to their sorrow were those moments near the place where the Lord lay! The two pictures which the Scriptures give us of the places where the Lord lay become the central attraction in our two most celebrated Christian holidays. The one was a rude manger, the other a sculptured tomb. There He was wrapped in swaddling clothes, here in fine linen. There were Mary and Joseph, here were two angels. There was the odor of the stable, here was the aroma of sweet spices. That one is famous because the Prince, the Lord of glory, was cradled there; this one because of the saying, "He is not here, he is risen." That marked the beginning of a short career, this gave way to an endless life.

Wellman, Ia.

HOME CO-OPERATION

The richest comradeship develops among those who work together. The fruits of the soil will grow in this garden, but there will also grow mutual respect and appreciation. Families who work together learn the Christian virtue of bearing one another's burdens by actually bearing them in common tasks.

When the family reads together the bonds of family life are woven into a web of Christian fellowship and understanding. Such an experience enriches the lives of the adults and uplifts the souls of the children.

The center of the home is the family meal. Here not only food is given and received, but fellowship, love, and interdependence are shared. All that is best in personal and family life finds its finest growth and expression in the conversation and experiences of the Christian family meal.—D. Carl Yoder.

EDUCATIONAL

KNOWING OUR CHILDREN XXIII. The Child Finds Freedom

BY JOHN R. MUMAW

This concludes this informative series of articles on child psychology. We thank Bro. Mumaw for this appreciated and valuable service to our readers.

We have traced human development through infancy, childhood, and adolescence. We have observed laws that govern physical growth, mental activity, emotional reactions, social behavior, moral conduct, and religious experience. We have seen in the total experience of a person in these areas of life the development of personality. We have been concerned primarily with helping the child to achieve human happiness. We have come now to consider briefly the possibility of discovering that happiness through personal freedom.

Happiness and freedom are closely related. To be personally happy requires freedom to act, to think, to live, and to be. This is true in child life as well as in adulthood; only the nature of the child's liberty is characterized by a process of discovery, while the adult has either learned or not learned the lessons of freedom.

A child's right to freedom is expressed in his desire to follow some chosen interests. He must have guidance, however, lest he choose a line of freedom at the expense of others. This is the real problem for parent and teacher. We must insist that freedom for self-development must be combined with the recognition of the rights of others. No child has a right to a freedom which infringes upon the rights of others. In any case where one child runs at random with its own freedom and thereby limits the freedom of another, training must come to the rescue. Our problem with the child is to help him realize that liberty involves law.¹

The child needs to know also the difference between the discipline that is demanded for the social order and the self-discipline that is demanded for the sake of moral order. It is very easy to observe a child's misdemeanors in the social order. It is very much less so in the moral order. We say a child is naughty when he lies. Yet we use the same term to disapprove of bad table manners. How is the child to recognize the difference? That is no small problem.

Freedom in the Social Order

Parents and teachers need to provide guidance in the development of orderly habits in order to help the child fit into the social order. To help him enjoy freedom within the prescribed social limits, he must learn to adopt habits of obedience to the rules that govern society. To get this child to conform to the social order of the home or to conform to the social order of the community without feeling bored is no small task. It calls for discipline of the highest order.

Children usually respond more readily to the discipline of a system than to personal discipline. Discipline by a society calls for a

discussion in which the child participates in drawing up the rules and in designating the punishment that shall follow a breach of order. It might be agreed that every time a child complains about his environment, he must retire fifteen minutes earlier. He understands by his own agreement that every time he complains about something, he has fifteen more minutes of time in bed. That works wonders with the child more quickly than the personal discipline of the parents with such means as scolding and slapping. When once he has learned to recognize and respect the social order of the home or community he is ready to enjoy social freedom.

A major portion of the training of the child is to teach him to enjoy liberty; that is, how to use freedom. In the training of children one should encourage desires for good. This is one of the most potent factors in the development of character. If the child desires to do good, encourage him. If he has a spirit of altruism, nurture it with commendation. When he shows signs of personal initiative and self-reliance, encourage it so long as his independence does not involve the liberties of another.

A child at the age of two or a little more began to say, "I can," and insisted upon dressing herself. She did not always get her clothes properly hung, but they were on. Offers to help dress the child were rejected. Doing things for herself (even if the clothing were not so neatly donned) was a satisfaction of achievement. The child was getting started at the process that produces freedom.

Freedom in the Moral Order

To achieve freedom in the moral order is a more complex process than that required to achieve freedom in society. It calls for the kind of discipline that produces good character. This task involves the training of desires in the child. Personal desires of the individual present a fundamental issue in moral achievement. Every child experiences some conflict between the urge to act and the urge to be. He wants to enjoy the pleasures of self-gratification, but he can not indulge without some sense of the dictates derived from the standards of the home or community. The force of the latter presents a conflict. This opposition to his personal desires is resented unless he has had the advantage of an effective discipline.

The parent and teacher must understand this conflict of urges within the growing child. Adults must always be careful not to expect too much. We have a tendency to evaluate the behavior of childhood and youth in terms of adult standards. In those cases where children have impulses which are morally weak the parent or teacher must be care-

ful not to subject the child to difficult commands. Just as physical weakness has its limits, so moral weakness can be overtaxed. Those who have weak moral impulses need a great deal of love and sympathy with a uniform encouragement of every good desire to replace the wrong.

Just as social freedom demands conformity to the social order, so moral freedom calls for a definite acceptance of law. This is usually a bit too difficult for the young child because he lacks the background of reason for his conduct. Consequently, parents and teachers must impose a discipline which sets up an order that regulates his conduct. This is the natural process through which the young child must grow. It is highly important, however, that the standards of right are consistent and that the regularity of these standards is preserved. Later, the child will have developed sufficiently to enter into a deliberate acceptance of law.

We see then that the development of freedom in the moral order begins with a discipline that imposes certain requirements upon the small child. The ethical standards are therefore entirely a pattern of right and wrong set up by the parent. As the child grows older, it becomes necessary for the parent to change his method from imposing restrictions to moral suggestion. As the child develops he becomes more and more susceptible to suggestive discipline. As he grows into adolescence and develops independence and ability for self-control, he must learn to act rightly, without the aid of suggestions from outside influences. The self emerges and takes control of the life in determining the pattern of moral behavior. Gradually the parent releases his control of the child entirely and leaves him to a career of self-direction.

As the child grows in obedience to law, he becomes at the same time, increasingly more conscious of freedom. It is this type of life that gives genuine happiness to the individual. The freedom of obedience leads the child into an adolescent development which produces an integrated personality. Willing co-operation between parent and child comes of mutual understanding. From the beginning, it is the parents' responsibility to understand the child. The better the child is understood through his years of discipline, the more likely he will be able to understand the social and moral order set up by those who are responsible for his guidance.

Freedom in the Spiritual Order

This principle of freedom finds its largest expression in Christian liberty. It is accorded to those who conform to the spiritual laws of the Gospel. Christian parents desire to have their children achieve this larger freedom some time during adolescence. The child, having learned to conform to the laws of moral order and who has learned obedience to the social order, is in a good position to find the liberty that comes through conforming to the spiritual laws of God. The early training of the child conditions the prospects for this happy discovery of spiritual liberty.

The growing youth finds freedom in the law of conscience. The child whose conscience has been tutored through a sympathetic discipline has learned to be guided by a sense of right and wrong. The adolescent exercising his powers of self-control in moral issues has achieved freedom because he has

learned to follow the dictates of conscience in the crises of earlier decisions. In following the dictates of conscience he is led into the larger freedom that yields to him the satisfactions of righteousness.

Life finds its greatest freedom in the law of liberty as taught in the New Testament. It is based upon submission to the will of God and is the greatest guarantee of happiness in life. Having learned obedience to the social and moral order, enables Christian youth to gain a sense of satisfaction in obedience to the Gospel. He discovers that "the commands of the Lord are not grievous" and finds a sense of security in compliance with these higher laws of God. To find his own will conformed to the will of God is his highest possible achievement of freedom.

This type of freedom is a deliverance from the bondage of mere law compliance without an understanding or a will to comply. It is a deliverance from the tyranny of a set order which has no significance to its subjects. It

produces a sense of deliverance from proscribed limits beyond which the soul longs to go. Instead, the soul is deeply satisfied within the boundaries of Christian principles and finds delight in living after the perfect will of God.

This freedom is also a deliverance from the tyranny of self. Youth finds his highest self-realization in the most perfect compliance with the will of God. The denial of self makes possible his discovery of completeness in Jesus Christ. This sense of oneness with Christ gives strength to the personality and satisfaction to the soul.

This freedom can be discovered only through personal choice of the individual himself. Parents cannot make the choice for the child. They must provide guidance through his experience into the achievement of this larger liberty. "If the truth shall make you free, ye shall be free indeed."

Harrisonburg, Va.

KING TUT'S HOME TOWN

BY SAMUEL YODER

Our readers will appreciate this interesting and descriptive article by Bro. Yoder, who is a relief worker at the El Shatt refugee camp in Northern Egypt.

Just as the sun was coming up "like thunder" in a glorious halo of flaming yellow and white light over the eastern hills up the old Jerusalem Road, we got under way. I had planned to hitchhike, but fortunately the evening before I found a military lorry which was going to Cairo, and so I got off to a good start. As we left the camp, the inscrutable faces of Arab workers going to their day's task turned to stare at us. In the west the bright morning sun shining against Mt. Ataka made its geologically stratified surface look like the sections of a monstrous layer cake. Shortly we arrived at Kubri Bridge, showed our passports to the red-capped British M. P., and were on our way.

The party at this stage of the game consisted of two American welfare workers, a Yugoslav doctor, an American nurse, a British driver, and a bouncing slip of a thing whose exact job is still a mystery to me. Suffice it to say that she seemed to be an aspiring authoress, had lived in the Middle East long enough to have picked up a bit of Arabic, and so was a sort of spark plug for the whole group. The truck roared and bounded and clattered. After a few feeble attempts at sociability, we decided it unwise to wear out our speech organs or to use ear trumpets, and hence settled down to our trip in grim silence, resorting only very occasionally to a vocal effort, to a knowing nod, or a smile. At the Sweet Water Canal crossing, there was a bit of an Arab village, with its huddle of low mud huts, its dogs, chickens, and ducks, a stray water buffalo or two, donkeys, and perhaps a camel. There was the usual rubbish in the midst of surroundings of brilliant green vegetation. But all around was desert—sand and salt. At the

Treaty Road crossing we turned our backs upon Suez, and started the long trek for Cairo.

Egypt's desert unrolled behind us as we gazed out the back opening of our truck. Down this valley somewhere came the Children of Israel on the night of the Exodus. I could once again see them as they hastened along with their cattle and their household goods hastily bundled together. Here and there as we rode along one could spy a bit of camel grass or a small *Minosa* shrub, which looks exactly like the pictures of "The Burning Bush" in Bible story books. Everywhere there were undulations of sand-dune desert, sometimes covered with a hard flint or salt crust, and sometimes loose and ready to fly away with the next wind. Now and again we would pass watchtowers which mark the old camel trail; perhaps it was down this path that the Ishmaelite merchants came with their newly purchased prize, slave Joseph, in that far-off day. At the halfway house, while the rest pause for their cup of tea, I accost everyone I meet with an inquiry about the

ruin which I spy in the distance.

"Ah! that," I am informed by an Egyptian, after numerous inquiries, "is the summer home of Ishmael Pacha. He was khedive of Egypt about a century ago and fell in love with a Bedouin girl, married her, and built her this house." And he adds proudly, "I am of the lineage of Ishmael Pacha."

"That's good enough for the plot of a short story," I explain to the aspiring authoress, as we began the second half of our journey. "Why it would write itself: 'And so the proud khedive swung her to the cropper, mounted his steed with a bound, and fled away across the desert.' Can't you see how easily it goes?"

"Yes, but don't put in the unromantic facts—that he was a tremendously fat old codger who already had fifty other wives."

Approaching Cairo, the scene from the Treaty Road changes and becomes more Kiplingesque. There is practice in desert warfare of all kinds. But more striking, perhaps, are the black East African guards of military outposts, in their big-brimmed hats and with their fixed bayonets. There are Indian troops in training; there are Sudanese in voluminous turbans. But we hurry on through Abassa, through Heliopolis down Soliman Pacha Street. Cairo is in a festive mood today. There are brigades of motorcycle police in bright red tarbushes (caps); the streets and parks are crowded with people. A bright-red fire truck comes clanging down the street. There are rumors that King Faruok is about to put in his royal appearance.

At Darel Shifa I leave my companions of the trail to make my way to the station where I will take the train for Luxor, about five hundred miles up the Nile. There is the usual hustle and bustle, the noise, the stench, the whistle of the small engine. I find a convenient compartment with two British soldiers. But just before the train starts, four ATS girls from Palestine join us. Their nationality is not hard to determine.

"This is better," says one.

"Of course it is better," responded her colleague. "Here we don't have to be with the Arab"—an interesting commentary on race troubles in Palestine. They chatter in some strange tongue—Hebrew, I'm certain. I try a bit of faulty German on them. It works; most of these Palestinian Jews can speak German.

As we finally pull out of the station, I am groggy with sleep. I am vaguely aware, a few minutes later, that I should get up and get a view of the Pyramids by moonlight as we pass by Gizo. But I am too far under.

The fertile valley of the Nile is flat. There are sand dunes and sand mountains in the desert, but in the cultivated strip along the Nile and in the larger area of the delta, one rides and rides without ever seeing even a hillock. And since the system of controlled irrigation has come in, every little bulge has been leveled down so as to make almost level sloping plains so that the fellah (peasant) can drain those precious, life-



Ruins of Ancient Thebes, Near Luxor, Egypt

giving waters of the Nile onto his fields of cabbages, onions, cotton, corn, and sugar cane. So the train chugs through the night without much variation. There are occasional stops at small villages. Now and then I rouse from my sleepy stupor enough to gaze upon the silvery moonlighted scene of Egypt flitting past. A picturesque date palm silhouettes itself momentarily against the soft silvery disk of the moon itself. A bit farther off there are occasional reflections from the waters of the Nile. In Egypt one is never far from the Nile—not unless he is deep in the desert. As dawn comes bouncing out of the east, the panorama becomes more distinct. There are dusty trails along the canal banks, with Arabs striding along. Something about the stride and the long galabian (outer garment) of an Arab makes him always look as though he were in a hurry—like an ancient Hebrew fleeing to a city of refuge. The women with large baskets or water jars on their heads might be Naomi or Ruth. The sails on the Nile River are now seen against the background of the high sand mountain of the ancient city of Thebes. The green countryside is dotted with irrigation wheels, many of which are already in action, with a cow, a water buffalo, perhaps a camel (any beast of burden the owner might happen to have) going round and round in never-ending toil. It takes a lot of water to raise a crop, and in this fertile, tropical climate I am told as many as six crops are grown in a single year. Just before stopping at Luxor we pass a small convoy of donkey carts.

Luxor is a quiet country town, contrasted sharply in this respect with Cairo, or even Suez. In this inland village one is far removed from the foreign encroachments of the military and harbor activities. Here one can sense to some small extent the atmosphere of Egypt unalloyed. We go by carriage to the hotel, where we refresh ourselves with soap and water, as well as a good breakfast.

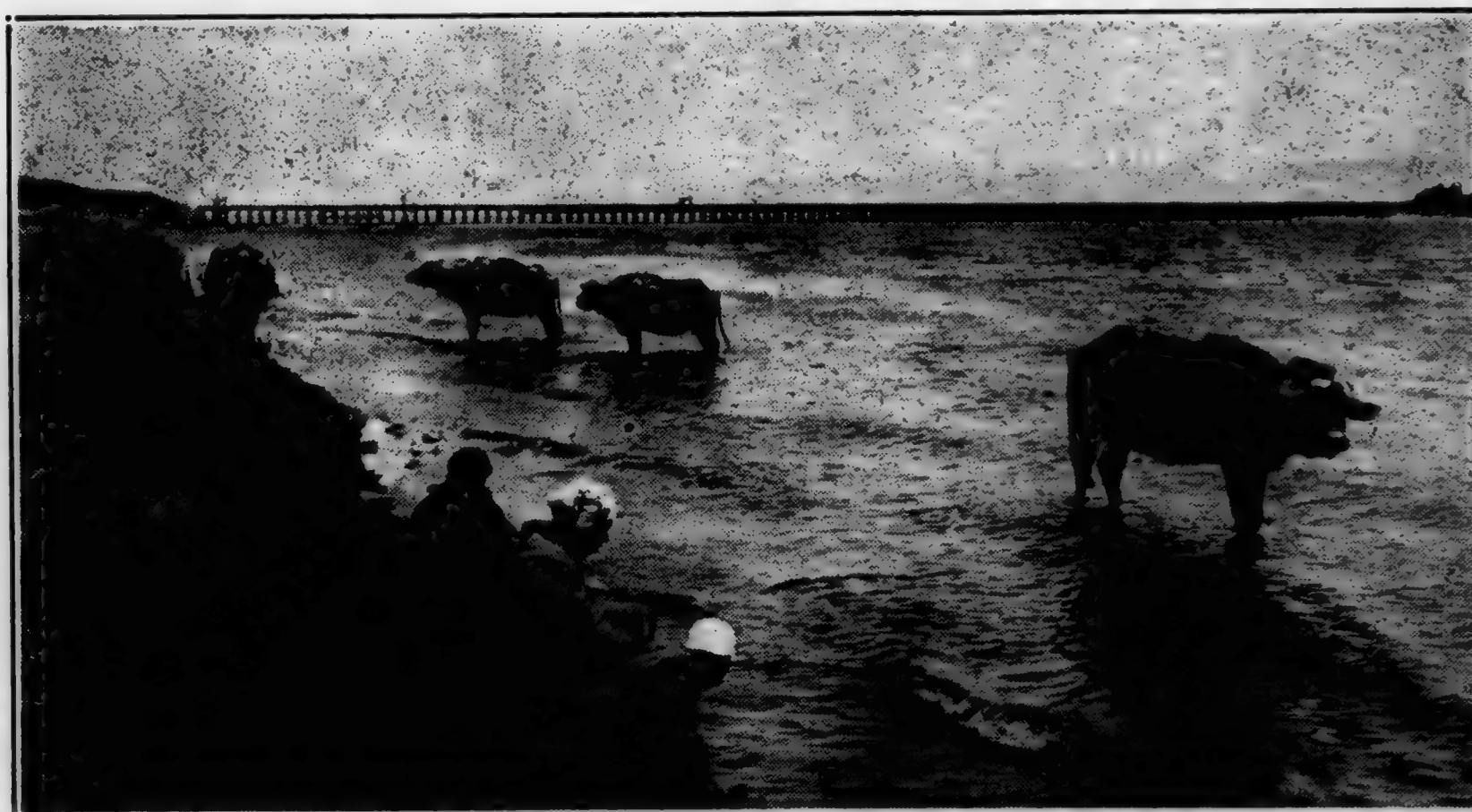
Luxor and its immediate environment is the cradle of the oldest known civilization with authentic history. As we drove out to Karnak, in our Victorian carriage, drawn by Minnie-ha-ha, we saw sphinxes and sphinxes. It does seem a bit odd to see an Arab casually sunning himself on the base of a ram-headed sphinx built by Ramses I, four thousand years ago! Or to see an Arab girl herding goats in the front yard the Temple of Amen-Ra, within calling distance of engravings of the horses and chariots of Egypt overcoming the Hitites! Or to see an Arab woman hanging her wash out on the line right in the Temple of Queen Hatshepsut, the lady who pulled Moses out of the bulrushes! But these folks have no conscience against such things. All about us, at Karnak, were lying ancient bricks, perhaps of ancient Israelitish vintage. At any rate the straw was still in them. There were the usual venders of miniature statuary, scarabs, and what-have-you. After a considerable bit of jockeying I bought a Ramses II for a piaster and a half—the dickering had started at ten piasters as I recall. Just before starting on our tour, the Arab guide announced that this was a tour for the military only: "Let me see your papers." Now I was the only civilian in the group; but I figured that things would not go too bad with me. I was going to show him my U.N.R.R.A. papers, knowing that either he would not know the difference or that he would pretend not to. But the good man went me one better; he care-

fully avoided looking at my papers at all. As time went on a spirit of comradeship took possession of the group. I was the only American, and so was generally referred to as "The Yank," or "The American." It is nice to belong to a nation that really maintains the respect of others. Even we poor folk, from America, are the ones with the cameras and other coveted travelers' equipment. It does make one thankful. I don't know what kind of complex it would give one to belong to a small nation that is always kicked about by the rest.

The ruins of Luxor area are roughly in three main sections: On the east bank of the Nile are the ruins of ancient Karnak and of ancient Luxor. These we witnessed the first day. I cannot begin to distinguish or intelligently discuss all that we saw. Principally at Karnak was the Temple of Amen-Ra, sun god of ancient Egypt. On the walls were engraved all kinds of scenes, principally of ancient Pharaohs offering various gifts and sacrifices to the pagan gods. There are also some interesting battle scenes, and many,

inside and several more on the running board we began our ride down on one of those side roads along a canal bank—they have always intrigued me. I saw it all—Arab peasants harvesting sugar cane, pumping irrigation water, herding water buffalo. As we passed out of the green valley into the desert, the climb began to get steeper, and the old Buick began to snort. Finally it stopped altogether. But the driver and his assistants (it took three in all to handle this vehicle) nothing daunted, quickly jumped out, put a stone under the wheel, opened the hood, put in another quart or two of oil, threw the gears in reverse, and left it coast down the hill to start it again. I noticed that during the day the shrewd driver always parked his charge on an incline. He was smart enough, for who wants to crank a car if he doesn't have to? It is a lot easier to get out and put a stone under the wheel when one parks it.

Now we were in the vicinity of ancient Thebes. Here our interest centered in about five principal centers. First, there were the tombs of the kings; then the tombs of the



A Scene Along the Nile. Note the Water Buffaloes

many great stone pillars and obelisks and statues. Ramses II alone has some 120 enormous stone statues of himself in the general area. Those kings really were extroverts! Many of the scenes date from Bible times, and so are an extremely interesting commentary on the Book of Exodus particularly. The grandeur and pride of the ancient Pharaohs, also well portrayed in the Bible, is indeed depicted here, in all its variations. But the numerous gods—bird-headed gods, cow-headed gods, lion-headed gods, the sacred bulls, the sacred birds, scarabs, and all manner of creature, are also an excellent commentary on Romans I, and scenes of indecency also vindicate the truth of the Bible in this chapter. It is interesting to note, also, that everywhere one goes in Egypt one sees the evidence of Napoleon's occupation. He scrawled his name on the walls of these ancient temples, just like a modern tourist. And in the temple at Luxor, some one long ago built a mosque right in the heart of it. The mosque still stands in fairly good condition amidst the ruins.

On the second day of our tour we took a boat across the Nile. I noticed that it was propelled by an old broken-down Buick motor; but it took us there and brought us back. On the west bank we left it for some really ramshackle cars. Mine happened to be a Buick of ancient date and mien. With seven

queens; then the tombs of the nobles; then the temple of Queen Hatshepsut; and, finally, the temple of Ramses III. There are also the temple of Ramses II, the Colossi of Memnon, and other antiquities (one could spend his lifetime studying them), but principally the five things first mentioned interest the amateur. The tombs were the high spot of interest as far as I was concerned. The wealth and splendor of King Tut's final resting place, for example, has not been one bit exaggerated. The numerous engravings on the walls are most delicately and perfectly done—walls, ceiling and all being just packed with engravings of all kinds of minutiae, as well as of larger scenes. It must have taken years and years to complete such undertakings. They are all hewn out of solid rock, far underground. The stone carvings are wonderfully and richly tinted in all kinds of colors and shades—green, red, blue, yellow, and all. In some of the tombs of the nobles, particularly, the colors seem as fresh and intact as if the pictures had been painted yesterday. There was an earthquake in about 27 B.C., as I recall, that caused considerable damage, but some of the tombs escaped a great deal of harm. I cannot begin to describe all that I saw. Suffice it to say that, to any one with an historical imagination,

(Continued on page 105)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE BOOK AND THE FAITH.—Psalm 145; Proverbs 2:1-9; II Cor. 3:1-8; II Peter 1:21

Lesson for April 8, 1945

Golden Text.—Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. *Psa. 145:13.*

Proverbs 2:1-9. Advice is sought by the many, but accepted by the few. It is only when the other fellow to whom I go for advice encourages me to do what I have already planned to do that I take his advice. But when he suggests that I should do something different from my inclinations it is then that I politely refuse to take his advice.

Even failures can give good advice to others. The author of Proverbs was an observant man and drew the lessons that this book teaches from what he saw happening in the everyday world. To be wise is to have perception of moral and spiritual truth. The paths to wisdom are: (1) receptivity; (2) storing the truth within; (3) the listening ear; (4) the intense application to the gaining of wisdom; (5) the cry of the famished for lack of knowledge; (6) the diligent search for likely lodes of treasure and consequent intense digging for its unearthing. All this will lead inevitably to God who is the fountain of all wisdom. But the mind that has no hunger for knowledge will ever remain ignorant, and the soul that knows no spiritual thirst will never come to the fountain.

The Bible contains the revelation of God. It is a mine containing many lodes of incalculable wealth of spiritual and moral treasure. Yet the masses remain ignorant and poor, for they seldom search the Scriptures, and possibly none of us search them with the diligence that the subject should inspire. We remain ignorant because at heart we have little desire to know God.

II Peter 1:21. The word "interpretation" in verse 20 has the double sense of origin and explanation. The prophets who brought to us the revelation of God did not do so because they were intellectually more highly endowed than their fellows, but because they were more spiritual. And being attuned to the Infinite God, God could use them as a medium through which divine truth could be brought to men. They were moved by the Holy Spirit.

In like manner, it is only by the illumination of the Word by that same Spirit that truth can be discerned today. The natural mind is able to learn the literary and historical elements of the Bible, but only a Spirit-illuminated mind can discern its spiritual truths.

Psalm 145:1-9. "Praise is comely for the upright." David was a man with a perfect heart. And such a man will praise God more than any other. Only those who enjoy praising Him in time will enjoy singing His praises throughout eternity. It is only as the professed believers in their daily walk and talk demonstrate their love and admiration of God that unbelievers are persuaded to seek Him. If my religion makes me sour I'll never be able to win those to the Lord who like sweets.

Verses 10-19. "The heavens declare the glory of God; and the firmament sheweth his handywork." And in more than a figura-

tive sense the trees clap their hands, and all nature praises the Creator. But it is reserved to the saints, the objects of His redeeming mercy and grace, to bless Him in a way that not even the angels of heaven can. Several years ago Hitler declared that he was building a Germanic kingdom that would last a thousand years. In that many days it is crumbling. And why? Because God had no part nor place in it. But everything of earth has time limits; only things pertaining to the spiritual are eternal. God's kingdom is in that realm. The great work and joy of those who have been translated into the kingdom of His dear Son is to speak and talk and thereby to make known to the sons of men the glory of His kingdom and His mighty acts in grace manifested to all that seek Him with all their hearts.

Those who fall He raises up; and those who are falling He succors (runs under them while they are in the act of falling and upholds them).

Why is there lack among the children of men? Not because God does not provide, but because we waste that which He does provide. When there is going to be a severe winter God provides plenty of mast for the little animals of the woodland. Before there are seven years of famine there will be seven years of abundance. Had America been wise and not destroyed crops and paid farmers not to produce in the recent past we would be able to feed the hungry world from our storehouses today. Those years of plenty should have warned us of the great need that would shortly come to the world of men.

PIONEERS OF FAITH.—Genesis Chapters 12-50; Acts 7:2-18; Hebrews 11:8-27

Lesson for April 15, 1945

Golden Text.—By faith Abraham, when he was called . . . obeyed; and he went out, not knowing whither he went. *Hebrews 11:8.*

The lessons of this quarter are designed largely to give us a historical bird's-eye view of the Old Testament. But while you are studying history do not fail to perceive that all the Scriptures have but one main purpose—to make God and the plan of salvation comprehensible to man. And every historical fact stated has a spiritual message for you. If you do not get that, the historical fact will be of no benefit to you.

Gen. 12:1, 2. At Ur, on the shores of the Persian Gulf, in the land of the Chaldeans, Abram was born. The religion of that community was moon worship. How much the family of Haran was given to the worship of the queen of heaven we do not know; but we have reasons to think that when the call first came to Abram to leave his home community on that mighty adventure of faith that his father was so sympathetic to the call that he himself was willing to start out with his son in the quest of the true God. They got as far as Haran, when the father passed on to his reward.

What man is there who does not desire to have his own children and his children's children to cheer his life? God promised Abram a multitude of descendants, using two

figures of speech to make it clear—the sands by the seashore, and the stars in the heavens. Abram was a father to two great families of mankind—the Jews, illustrated by the sands; and the true believers of all nations in all generations, illustrated by the stars.

Acts 7:4-7. It was at Haran that the final preparations were made by Abram for his venture of faith into an unknown world. What mattered that desert and dreaded evils were in his way; when God called faith compelled obedience. Where there is no obedience there is no living faith.

But when he arrived in Canaan, the fulfillment of the promises was yet afar off. Children were withheld from him until long past the time when men rear families, and the land that was promised to him and to his seed was to remain in the hand of the Amorites for another four hundred years.

It requires little faith to believe that you will have many descendants when in your young manhood, the house is full of pattering feet; it requires little faith that certain lands will be yours when you already have the title and are in full possession, but it does require faith to believe God when all human evidence points to the contrary. Abram believed God and kept on hoping when all hope was gone. One of the purposes of God's delays is to perfect faith.

Abram's life illustrates the adventure of faith; Isaac's life, the rest of faith. The wells that Abram had dugged the Amorites filled. Isaac redigged those wells and added others. The same things that made father's life blessed and a blessing, will do the same thing for the children. But the children will find that many of the things that were such a blessing to father will seemingly be taken from them. Each generation has its own problems and must dig new wells to sustain itself. Jacob was the violent man who took the kingdom of heaven by force. He had many weaknesses of character, but he had one outstanding passion—he was determined from youth to win the blessing of God as it was given to his fathers for himself and his children after him. You may not approve of his methods, but God approved of his aim. There is such a thing as going at things the wrong way. And it seems to me that the reason that Jacob had to wait until he was ninety-seven years of age before God could give His blessing to him, was that Jacob's reliance upon his own efforts had first to be destroyed. That did not happen in Syria, even though Laban did everything he knew to take advantage of Jacob, but it did happen at the Brook Jabbok when he had to face a brother famous as a bandit chieftain who had with him a strong force of armed men. That long night's wrestling resulted in Jacob's overcoming an evil self and becoming in truth a prince of God. Self is the main hindrance to the work of grace in the life.

Like Abram, we need to launch out in the great adventure of a life of faith; like Isaac, we must needs enjoy the rest of faith during which time we consolidate our spiritual gains; and like Jacob, we need the great passion to have all the treasures of grace that God has reserved for His own, and like him we must wrestle in prayer until the old self is conquered and the new man sits enthroned.

In Joseph we have one whom adversity could not daunt, nor prosperity exalt. All the sons of Jacob were different; and each one has modern counterparts. Are you a Reuben, a Judah, or a Joseph?

THE FOUNDING OF THE NATION.— Exodus Chapters 18-20; Numbers; Acts 7:17-44

Lesson for April 22, 1945

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people.—Proverbs 14:34.

From the time that Abraham came into the land of Canaan unto the time of today's lesson we have a period of more than four hundred years. During this time the family of the Hebrews grew from a small tribe into a nation of more than six hundred thousand adults, besides their women and children. Most of this time was spent in the land of Egypt, whither the Lord had sent Joseph to prepare the way for their coming and their welcome. Political conditions made them welcome, but social and religious conditions kept them segregated. As the time drew near for Israel to inherit the land promised to Abraham conditions in Egypt became so evil as to be unbearable. But the very means that Pharaoh invoked to decimate Israel were used of God to raise a leader to redeem them. Moses was brought up in all the wisdom and knowledge of Egypt and became a man mighty in word and deed. Lest he become self-reliant and proud he became an exile in the land of Midian for forty years. At the age of eighty years, with all his powers unimpaired and a heart humbled until he had become the meekest of men, God called him to deliver Israel from the hand of Pharaoh, out of the land of bondage.

After Moses had returned to Egypt, with no material means of accomplishing his mission but a shepherd's rod, God sent ten mighty plagues upon Egypt during a period of time covering perhaps a year. At the end of that time Pharaoh's pride and power were crushed, and the Egyptians were so desirous that they should leave that they gave to the Israelites their treasures of gold and precious metals. Thus they came out of Egypt with great substance, as had been foretold. Contrary to the opinions of many they were not a disorganized mob, but marched in ranks of five as would an army. But while they were thus freed from slavery it took a generation in the wilderness before they were rid of the spirit that is the fruit of slavery.

Within a few months they had arrived at the base of Mt. Sinai where the priest of Midian, Moses' father-in-law, visited him and gave him the good counsel that is part of the printed portion of our lesson for today.

Any fool can give advice, but only a wise man will take it. But Jethro was no fool. The advice that that priest of God gave to Moses was exceptionally pertinent to the conditions in the camp of Israel. The successful leader of men does not try to look after every detail personally, but he learns to delegate work and responsibility. Irresponsible men are largely so because no burden of responsibility has ever been laid upon them. These rulers of tens, of fifties, of hundreds, and of thousands, appointed by Moses not only relieved Moses and the multitude, but they became more zealous of the welfare of the nation than they could ever have been without that burden of responsibility. Whenever a duty is laid upon a man—all his powers, both active and latent, will rise to meet that challenge. The mistake commonly made by church leaders is that they try to do all the work themselves. As a result the work is not done as efficiently, they break down under the strain, and the body of the church is disgruntled. Even the least of the saints should have some duty, the performance of which is his sole responsibility. The Lord's business keeps me out of other busy-nesses.

Exodus 19:3-8. When the eaglet is learning to fly, the mother always hovers near. And as soon as the eaglet shows signs of exhaustion, the mother bird moves under-

neath and bears up her baby until it has rested sufficiently to fly again. As a result it is not long until the young eaglet can soar to the clouds with pinions as strong as those of the parent birds. So God did to Israel, and so He does to us. The New Testament word "succour" means to run under one who is in the act of falling and to pick him up ere he reaches the ground. Jesus, my Saviour, succours them that are tempted.

Two requirements had to be met by the children of Israel—they had to obey His voice INDEED, and keep the covenant that God had made with them. The reward would be that they would become His own peculiar people (purchased possession) from and above all nations, a nation of kings and priests unto God, Deut. 26:17-19. As Israel's state and standing were conditioned upon obedience and the keeping of the covenant; even so has the church of today as high a standing and calling. But the maintenance of that relationship is also conditioned upon obedience and the keeping of the covenant. I Pet. 2:7-9; II Tim. 2:19.

It is easy to make a promise or a pledge; but it is not so easy to keep it. It takes but a moment to make a vow of consecration, but to seal it requires a lifetime of faithfulness.

SETTLEMENT AND STRUGGLES IN CANAAN.—Scriptures, Joshua; Judges; and Ruth; Lesson Text, Judges 2:6, 7; 11, 12; 18:23; 6:11-16

Lesson for April 29, 1945

Golden Text.—Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

Moses brought Israel to the border of Canaan; it was Joshua who led them as they entered and conquered the land. He had the qualities of a great leader and the faith and courage of one who always walked with God. We first read of him as Moses' personal servant. Such a position requires the grace of self-effacement. It is also a great help for fishermen, whether they are fishing for fish or for souls. But, like humility, it is a very rare grace. But God can best use those who do not seek honors for themselves.

Having brought the tribes into the land and having conquered the territory, thirty-three kings in all, he divided the land; blessed the people; and dismissed them; whereupon every man went to take his inheritance and to possess it.

The history of the human family is against the theory of evolution. Mankind does not want to be delivered from those things which degrade the race. They bitterly oppose those individuals who would lift them from their degraded condition, and, though one generation may be persuaded to rise to a higher level, the next seems determined to sink lower than ever. With religion and science on their side, a small group of Americans began some years ago to teach the evil effects of strong drink and all narcotics. Twenty-five years ago the movement became so strong that a national amendment to the constitution, forbidding the manufacture and sale of strong drink, was added. Then came the reaction. Teachings on the evil of these things largely ceased in church and school. Liquor came back and today's consumption is more than twice as great as it had been before prohibition. The consumption of cigarettes has mounted, until the women of America smoke more cigarettes annually than the entire population smoked before. The churches are almost empty; Sunday school attendance has dropped four million in the last decade; but the places that drag the multitude down (movies, dance halls, etc.) are overcrowded. True religion's great work is to lift men up to be and live like sons of God.

All other movements—political, social, and religious—cater to that which is lower, and in

their worst form give encouragement to all that turns man into something lower than a beast.

People follow a leader. While the elders who had been associated with Joshua lived the people served Jehovah. But the next generation of elders, like Aaron at Sinai, compromised on religion, and the people sat down to eat and drink and rose up to play. Vice, like weeds, flourishes without cultivation; but virtue and righteousness need nurture and care.

Verses 11, 12. All heathen religions encourage indulgence in the sins of the flesh. When in the same community there are several congregations, one maintaining the Bible standard of life and conduct while the others make compromises more in conformity with the life of the non-Christian section of the community, the one which has drifted farthest into apostasy gets the crowd; but they will continue to speak as though they were serving the Lord. In the days of the Judges religious phraseology and the retelling of God's mighty deeds in Egypt and the wilderness were the talk of the town, but morally the people had sunk almost as low as the Amorites whom they failed to drive out when they possessed Canaan.

God has three ways of punishing a nation for its mass backsliding—war, famine, and pestilence. War is mass insanity; but that madness is the penalty for forsaking God; and is God's way of letting wicked men destroy themselves. Nations are collective groups of men, and each group gets the rewards that its moral conduct deserves.

Verses 18-23. Men learn little if anything from the past. Although the experience of the ages has been that righteousness exalteth a nation, and that sin is a reproach and a canker that destroys; yet this present generation is just as violently indulgent in those things that destroy as any generation in the history of the race. We are more corrupt than our fathers. We bemoan the consequences, but do not repent of the sin.

Judges 6:11-16. Gideon's father could talk religion, but he built an altar to Baal. But let it be said to his credit that when his son destroyed the altar his father took sides with him. The men of Ophrah would have killed Gideon for destroying the altar to Baal, but they would have raised no voice of protest if the temple of God had been converted into a den for thieves. We need Gideons who will stand alone for God today.

THE HEBREW MONARCHY AT ITS HEIGHT.—I Samuel; II Samuel; I Kings Chapters 1-11; Lesson Text, I Kings 9:1-7, 26; 10:26-28; 11:4, 11

Lesson for May 6, 1945

Golden Text.—Blessed is the nation whose God is the Lord.—Psalm 33:12.

I Samuel gives us the life story of Samuel and of King Saul. Samuel served as priest, prophet, and judge and was a man of exceptional uprightness of character. Saul was a man of magnificent physical build, but he seemed to have just enough religion to bother him and not enough to keep him. He was the people's choice for their first king. God had also called him and gave him an opportunity to make good. But when he failed God rejected him and chose David, who was in many respects the greatest king Israel ever had. He unified the nation, and by means of conquest enlarged the borders of his kingdom until it reached from the River of Egypt to the Euphrates, the limits set by ancient prophecy.

His love for God was so great that he dedicated the spoils of war and the gifts he received towards building a temple to the glory of God. God did not allow him to build it, but through the Spirit gave him plans for the building. His son Solomon who succeeded

him upon the throne built the house. That first temple is known as Solomon's Temple, and many people think that one of the evidences of Solomon's wisdom which exceeded that of any man of his times was in his ability to build such a magnificent temple. If any man deserves credit David merits it rather than his son.

Solomon's wisdom was given him in answer to prayer to enable him to be a wise judge and ruler. His proverbs were three thousand and his songs a thousand and five. This wisdom he never fully lost, for in his old age he wrote Ecclesiastes. But in matters of the kingdom he forsook the wisdom that God had given him to ape the courts of other Oriental monarchs. Contrary to God's explicit teachings he made league by marriage with the courts of many countries until he had a harem of a thousand wives and concubines, mostly outlandish women. These women were idolaters. It is the history of the race from Adam on down that the women lead the way religiously and their husbands follow. Exceptions but prove the rule. Solomon first built altars to the various deities his wives served so that they could continue their heathenish devotions, but in time the wise (?) man to whom God had appeared twice, himself bowed down to idols of wood and stone. You say that could not be. My dear reader, Solomon's story is repeated over and over in every generation. They are strong reasons why it is more important to marry a woman with a white heart than to marry one with a white skin.

Still aping other kings he brought horses and chariots from Egypt, which was plainly forbidden by the Mosaic Law, the constitution for the kingdom of Israel.

I Kings 9:1-7. When I hear a preacher I am justified to question the message that he brings me, even though he may firmly aver that he is the messenger of God to me, and that I reject his message at my peril. He may be one of many to whom God never spake and whom He never sent. But when God speaks to me directly, as He did to Solomon, I have no such excuse.

God's promises to Solomon, as are nearly all His promises to all mankind, are conditional, based upon the course of life chosen because of the general heart attitude towards God.

Outward show is evidence of inner decline. At a time when Solomon was putting up the greatest show of all time, the national and religious life of Israel was on the verge of collapse.

Because Israel did not keep the statutes and ordinances that God gave her she has indeed become a proverb and a byword among all peoples. She can recover herself, but only by returning to the God whom she still thinks she is serving but whom she has forsaken for many generations.

10:26-28; 11:4, 11. Too much silver in the bank means starvation in the slums. Nobody seems to understand money, but sound economics and ungodliness are no partners. The nation that forsakes God religiously will go on the rocks financially. Eleven years ago the president of the United States in answer to criticism of his spending policy told us that his financial advisers told him that the country could safely stand a debt of \$65,000,000,000. Today our debt is five times that. Can we stand that? May God grant us a revival of faith and righteousness that there may be revival of national hope. Our present civilization is being destroyed by economic madness and by man madness. And this state is the natural result of religious apostasy.

If you wish to come into the light, take the Bible, which is God's Word, read it and believe it. God will not reveal Himself or open His Word to any individual who doubts any part of His Word.—L. A. Klut

OUR NONRESISTANT FAITH

(Continued from page 93)

strength to do His divine will. They knew that through no flesh and blood could they take the step and stand firm therein. It would be their lot to suffer and to endure much.

After they had risen from prayer, George Blaurock earnestly asked Grebel to baptize him. In turn, upon their request, Blaurock baptized the others. Some of them were then chosen for the ministry of the Gospel. And as the men filed silently from that little room into the cold, dark night they took with them the seeds of the Mennonite Church. The nonresistant faith had come to light.

Grebel's life was a short one. Of the eighteen months which remained from that January night, he spent at least nine in prison. The plague caused his death in 1526. Felix Manz, several times imprisoned, was arrested for the last time in December, 1526, and drowned in the Limat River on January 5, 1527. Blaurock with other preaching companions was burned at the stake in Tirol, courageous, gladly suffering to the end.

A true beginning had been made and a long line of contributors to the cause followed Michael Sattler, Pilgram Marpeck, Menno Simons, and others. Many giving their lives for the true Gospel, willing to suffer for the Master's sake, added momentum to the cause. Fathers torn from homes, mothers wrenched from their children, blood flowing freely down the sin-cursed ways of Europe gave oil to the flame, and the vision burned once more with radiance and purity. The way of life was pushing forward anew.

* * *

Four centuries and two decades ago our fathers brought forth on the continent of Europe a new church, conceived in prayer through the guidance of God through His Holy Spirit and dedicated to the proposition that salvation is unto all men who will accept it, and that the church is a holy body of believers, separate from the world and its way of life.

The world is now engaged in a great conflict. We are faced with the trying of our faith in the way of life taught by our Lord, for which our fathers died. We are living in but one area of this great proving ground wherein Satan and his forces are pressing hard against our doors, testing whether a church and a faith so conceived and so dedicated can endure.

We look back and honor those who so staunchly and devotedly gave themselves to the founding of our faith. But in a larger sense, we cannot hallow their names and the ground wherein they lie, for their testimony is far more sacred than it would be in our poor power to add or to detract.

It is for us, the living, rather to be dedicated to the unfinished work which they who died have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to the cause for which they so nobly gave their last full measure of devotion; that we here highly resolve to give our lives in full consecration to our Saviour and to His cause, that these dead might not have died in vain, that our beloved church may grow, that our faith may wax strong, and that men's souls may be saved from eternal death.

Nonresistance is not an end in itself. It is the way of life by which we can draw men to Christ. The roots of our faith are deep and

sure. They are implanted in that undying power of love. Allow that quiet sense of power to grip you. Realize that it is the most potent strength in the world, the flame which cannot be extinguished, the love that must compel, whether it be through suffering, pain, or death, or whether it be through radiant testimony for the Master.

There lies ahead the same vision. Is it again blurred, is it again growing dim? Look into the Master's face. Feel the life surging through your being. Impart it to others. Trials and disappointments, pain and suffering, and death may come, but the mighty force of nonresistance will roll on in majesty forever.

Sources of Material.

1. Matthew 4:23a, 24a, 25, 5:1.
2. Matthew 5: 38, 39, 43, 44.
3. John 14:6a.
4. Luke 23:34a.
5. Paraphrase of Lincoln's Gettysburg Address. Historical material gathered from Bender's *Mennonite Origins in Europe* and *Mennonites in Europe*, by John Horsch. Souderton, Pa.

KING TUT'S HOME TOWN

(Continued from page 103)

it was thrilling beyond words to describe. In the tomb of Seti I, for example, there were unfinished parts. An unfinished door looked as if the whistle had blown and the stonemasons had gone to dinner, and would be back shortly. What an opportunity to study the ancient past!

What made the temple of Hatshepsut interesting to me is the fact that she dates from about 1500 B.C. and may very well have been the princess who pulled the baby Moses out of the Nile. The sacred cattle engraved on the walls of her temple certainly go a long way in explaining the later sin of the Children of Israel in calf worship. Here was some remnant of the prowess and glory which Moses rejected when he refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God. Perhaps he was in line for a Pharaohship himself. Today it might be his great stone statues and engravings which we could go to see at Luxor. Or it might be his treasure-laden tomb that the tourist would be visiting, instead of that of King Tut!

The temple of Ramses III is the best preserved of all the temples. In our "American donkeys" (the guide's standard joke) we made our way to it last. There were again the stone statues, the engravings on the walls, the tremendous pillars, the rooms still fairly intact—a gigantic epic of Egypt written in stone! Last of all, we climbed to the top and looked out over the Nile Valley toward Luxor. Below us were the green fields, the canals, the irrigation pumps, the ibis birds. Here human life and activity were going on as they had since almost the dawn of time. In the distance one could espy the pinnacles of a Coptic church, the minaret of a mosque. Behind us lay the decay of an ancient human glory—the temple ruins, the tombs, the mummies!

El Shatt Refugee Camp, Egypt.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

In the first three months of this year, we had topics in consideration of "Personal Christian Experience." In the next three months, April, May, and June, we will consider topics relating to our contact with our fellow men, under the general theme: "Social Aspects of Christian Living." We had the first topic of April in the former number of the Monitor. It is an Easter topic and relates to the greatest fellowship of all other fellowships, namely, "Fellowship with the Risen Christ."

In the second topic we are made to think of the fact that being in the world among other people we have an influence upon them and they upon us. We should feel our own personal responsibility in exerting an influence upon others that will be for good rather than evil. And we should be so forearmed with the fellowship of Christ and His teachings that we can guard against allowing evil influences to have dominion over our lives.

In the third topic for the month we study the question of "Being Sincere with Others." A person who is not true to God and to his fellow men is a living lie in society. No one knows where to place him, because he is not true to what he outwardly professes to be in his words and actions. An insincere person will sooner or later be found out by his fellows and at once by God. It places one in a position of the greatest contempt of fellow men and under the judgment of a God of righteousness and truth. On the other hand, sincerity leads into the most beautiful life and fellowship with God and the confidence of men, provided we let the real sincerity bring us into all the truth and will of God.

In the fourth topic for the month we have the subject of "Christian Courtesy." Naturally the sincere Christian, whom we considered in our last topic, will fit into the way of true Christian courtesy. Christian courtesy is the respect of love toward our fellow men. It regards them as being worthy of our kindest regard and of the treatment that belongs to an expression of this kindly regard. If we cherish in our hearts a true Christian love for others, we will seek to find ways to express it so that they will feel that we have such a regard for them. This will enable us to do them good as we gain their love and good will.

The fifth topic for the month relates to our service to others and is presented in the figure given by the Master, where He promises that any one who gives a cup of cold water to one of His little ones in the name of a disciple shall not lose his reward. Service in the name of Jesus is the only true service for a Christian. As expressed in Paul's letter to the Colossians: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

The first topic in May is concerning "spiritual Conversation." It is spoken of as an "art." In such an art, we do not think of the powers of human attainment by the culture and training of men. But we think of an art which has been acquired through the work of God's grace in the heart and which has been developed in the Christian through God's inward working. And while that grace is within, the Christian is responsible to "let" God work while he yields himself to "will and to do." Thus we have such statements as, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man"; and "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another . . ." May we earnestly consider this important subject that concerns every true Christian's life.

We anticipate a rich spiritual feast in the study of the topics for the month. And may God bless you.—The Editor.

HOW WE INFLUENCE OTHERS I Cor. 5:6-8; 8:9-13; I Thess. 1:6-8

Topic for April 8

MOTTO

"Let us consider one another to provoke unto love and to good works."

MEDITATIONS ON THE TOPIC

I. **Our Personal Influence.**—We are not in the world alone. Each person's character and presence in the world touches society at some point, and that touch has an effect that would not be, were it not that he or she is in the world. While we cannot help being in the world among men, we do have a certain personal power of choice in which we may make our personal influence for good or for evil.

The power of free moral agency also enables us to so meet the effect of the influence of others over our own life that good influences are absorbed into our character, or are resisted so that they do not effect the good that should be. Or evil influences are absorbed to the increase of evil, or resisted so that we become strong in the opposite course.

It is our personal responsibility as Christians to so live that we may be free from guilt in making any one else evil through the influence that our words and deeds and attitudes toward good and evil may effect. God revealed to the Prophet Ezekiel that, in the position of life in which God had called him as a watchman, he was duty-bound to be faithful if he would not bear the guilt of the blood of others who go astray for lack of faithful warning. Yet if they do not heed, they bear their own judgment, while their watchman is clear before God. Ezek. 33:7-9.

People who have a large gift for leadership and use it to lead those astray under their influence will have an awful account to render before the great Judge. Matt. 18:6, 7. But whatever our gift, great or small, we shall become guilty by making a contribution that leads others for evil rather than good. Rom. 14:12-15. But "the fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

OUTLINE STUDY

I. The Forces of Personal Influence over Others.

1. Good forces.

- a. Good example.—Tit. 2:7; I Tim. 4:12; II Thess. 3:6-9.
- b. Wholesome speech.—Heb. 10:25; Col. 4:6.
- c. Helping hands.—II Jno. 5-8; II Cor. 9:12-15.
- d. Intercessions.—Col. 4:12; Rom. 15:30-32.
- e. Self-denial.—I Cor. 10:32, 33; Rom. 15:1-3; 14:19.
2. Evil forces.
 - a. Bad example.—Rom. 14:21; Matt. 18:6, 7; Rom. 16:17, 18.
 - b. Evil teachings.—II Pet. 2:1-3; Tit. 1:10-14.
 - c. Deception.—II Tim. 3:6; Eph. 4:14; II Tim. 3:13.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Good."
2. How Our Life Helps or Hinders Others.
 - a. It helps others—
 - When we live for Jesus.
 - When we obey His Word.
 - When we love one another.
 - When we help others in need.
 - When we pray for them.
 - When we sacrifice our good for them.
 - b. It harms others—
 - When we set a bad example.
 - When we speak evil things.
 - When we hate them.
 - When we disobey Jesus.

For Seniors

1. Influences from My Life That Help Others.
2. Influences from My Life That Will Hinder Others.

SEED THOUGHTS

The Bible calls the good man's life a light; and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, it would say, not so much because he will, as because he is a luminous object. Not that the active influence of Christians is made of no account in the figure, but only that this symbol of light has a propriety in the fact that their unconscious influence is the chief influence, and has the precedence in its power in the world. The outward endeavors made by good men or bad to sway others, they call their influence; whereas it is, in fact, but a fraction, and, in most cases, but a very small fraction of the good or evil that flows out of their lives.—H. Bushnell.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—Spurgeon.

No man is so insignificant as to be sure his example can do no hurt.—Sel.

Every word, thought, and deed has its influence upon the destiny of man. Every life, well spent or ill spent, bears with it a long train of consequences, extending through generations yet unborn.—Samuel Smiles.

No fountain is so small but that heaven may be imaged in its bosom.—N. Hawthorne.

What we do is transacted on a stage, of which all the universe are spectators. What we say is transmitted in echoes that will

never cease. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. Living, we act; and dead, we speak; and the whole universe is the mighty company forever looking, forever listening, and all nature the tablets, forever recording the words, the deeds, the thoughts, the passions of mankind.—John Cumming.

BEING SINCERE WITH OTHERS

I Pet. 1:22, 23; Ps. 15

Topic for April 15

MOTTO

"Let love be without dissimulation."

MEDITATIONS ON THE TOPIC

I. Sincerity is genuine. We know what a person is by what he professes. We know the facts of the case by what he speaks. We know motives by the outward actions. There is no covering over. There is no substitute of something else.

Jesus exposed the insincerity of the Pharisees. Their inner life was intent on robbery of the widow, while they pretended, by making long prayers in public, to be very religious. They were very strict in tithing, while they neglected weightier principles—judgment, mercy, and faith. He compared them to whited sepulchers—beautiful on the outside, but full of dead men's bones within.

Sincerity in seeking the Lord leads to a full confession of sin and an earnest seeking after the divine Word and will. Sincerity in dealing with our fellow men brings forth the fruit of honesty in all our dealing with them. Whether we buy or sell, we speak the truth about the article bought or sold. We do not flatter people in order to secure their favor toward us. If we cannot secure their favor by an honest, faithful speech, their favor is not worth securing. Sincerity does not paint its face to make others think it is fair of countenance when it is not true. This applies to the actual paint as well as the figurative paint which people put on, in pretense, for the applause of men. It applies to those who seek to keep up appearance of wealth when they are actually in straitened circumstances. Sincerity never borrows money on false pretense that it will be paid back. Neither do we gain the approval of men with a forced appearance of merit, when we know the truth is, that we do not possess the merit at all.

OUTLINE STUDY

- I. The Evidences of Sincerity with Others.
 1. When words are without flattery.—I Thess. 2:4-6.
 2. When the Gospel is preached in its purity.—II Cor. 2:17.
 3. When love is without pretense.—Rom. 12:9; I Pet. 1:22.
 4. When deeds correspond with words.—I Jno. 3:18.
 5. When motives and actions correspond.—Isa. 29:13; Ezek. 33:31; I Pet. 2:22.
- II. The Blessings of Sincerity with God and Man.
 1. The pure in heart shall see God.—Matt. 5:8.
 2. The pure and upright shall dwell in God's presence.—Ps. 15:1,2.
 3. They have confidence toward God.—I Jno. 3:21.
 4. They have confidence of fellow men.—Prov. 22:1.
- III. Expressions of Sincerity with Men.
 1. Truthfulness.—Ps. 15:3; Prov. 12:22.
 2. Honesty in business.—Prov. 11:1; 20:14.
 3. Honesty in conduct.—Ps. 24:4.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Upright."
2. The Way of Sincerity.

- a. Telling the truth.
- b. Acting the truth.
- c. Honesty in buying and selling.
- d. Confessing faults.
- e. Confessing the truth.
- f. Standing for the right.
- g. Rejecting the wrong.

For Seniors

1. Sincerity in Our Profession.
2. Sincerity in Our Words and Dealings with Men.
3. Sincerity with God.

SEED THOUGHTS

Sincerity is to speak as we think, to do as we pretend and profess, to perform what we promise, and really to be what we would seem and appear to be.—Tillotson.

Sincerity, a deep, genuine, heartfelt sincerity is a trait of true and noble manhood.—Sel.

Refined policy has ever been the parent of confusion, and ever will be so as long as the world endures. Plain good intention, which is as easily discovered at the first view as fraud is surely detected at last, is of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle.—Burke.

What we want above all things in this age is heartiness and holy simplicity; men who justify the holy impulse of grace in their hearts, and do not keep it back by artificial clogs of prudence and false fear, or sham pretenses of fastidious and artificial delicacy. These are they whom God will make His witnesses in all ages. They dare to be holy, dare just as readily to be singular. What God puts in them, that they accept; and when He puts a song, they sing it. They know Christ inwardly, and therefore stand for Him outwardly. They endure hardships. They fight a fight. And these are the souls, my brethren, who will stand before God accepted.—Bushnell.

Simplicity and purity are the two wings by which a man is lifted above all earthly things. Simplicity is in the intention—purity in the affection. Simplicity tends to God—purity apprehends and tastes Him.—Thos. à Kempis.

"Blessed are the pure in heart: for they shall see God."—Jesus.

CHRISTIAN COURTESY

I Pet. 3:8; Philem. 8-21; I Tim. 5:1-3

Topic for April 22

MOTTO

"Put on charity, which is the bond of perfectness."

MEDITATIONS ON THE TOPIC

I. Courtesy as a Christian Grace.—We are acquainted with the speech of men who have some selfish end to gain. We know the cunning of the man who has an article to sell, or wants to secure a special favor. Men will treat a young lady with the greatest thoughtfulness while courting her, but after marriage, will act with careless selfishness. Candidates will act with great courtesy toward voters to gain an office, while their motives are to win in the election.

But when we think of Christian courtesy, we think of a Christian grace that feels from the heart a spirit of kindness and good will, expressing itself in words and deeds that sincerely express the kindness of the Lord that has been given toward all men.

And while the keen businessman knows that he must take a lot of mean and grumpy words from his customers, he secretly feels

a desire to answer back in impatient words. But Christian courtesy is tempered by the grace of meekness which thinks more of the salvation of the soul than of earthly gain, and exercises the grace of forbearance and forgiveness. Even under abusive and unfair censure, the grace of long-suffering kindness will enable one to rise above the petty feelings of bitterness and return good for evil.

As Christians we can cultivate the expressions of courtesy that characterize our deepest Christian feelings and learn more and more how to respect the feelings of others. What God has wrought within our heart we should learn to express in a way that will make it plain to our fellow Christians and to others.

OUTLINE STUDY

I. Foundations of Christian Courtesy.

1. A regenerated heart.—I Pet. 1:22, 23.
2. Fruitful in Christian graces.—II Pet. 1:4-8.
3. Loving toward all men.—I Tim. 2:1-6.
4. The grace of Christian kindness.—Col. 3:12-14.

II. Expression of Christian Courtesy.

1. In the grace of seasoned speech.—Col. 4:6; Mark 9:50.
2. Respect for the position and personality of others.—I Pet. 2:17.
3. Esteeming others better than yourself.—Phil. 2:3.
4. Condescension to men of low estate.—Rom. 12:16.
5. Meekness toward opposition.—II Tim. 2:24-26.
6. Avoidance of hypocritical flattery.—Luke 20:21; I Thess. 2:5-8.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Kindness."
2. Courtesy Comes from a Kind Heart and Mind:
 - a. Shaping the words we speak to people.
 - b. Moving us to respect old and young—
 - c. Elders.
 - d. Parents.
 - e. Teachers.
 - f. Strangers.
 - g. Our equals.
 - h. The lowly.
 - i. Little children.

For Seniors

1. Christian Courtesy Distinguished from Diplomatic Respect.
2. The Power of Christian Courtesy.
3. The Reward of Christian Courtesy.

SEED THOUGHTS

As the sword of the best tempered metal is most flexible, so the truly generous are the most pliable and courteous to their inferiors.—Fuller.

Small kindnesses, small courtesies, habitually practiced in our social intercourse, give greater charm to the character than the display of great talents and accomplishments.—M. A. Kelty.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within reach of the humblest.—Sel.

If you consider that the constant tenor of the Gospel precepts is to promote love, peace, and good will amongst men, you will not doubt that the cultivation of an amiable disposition is a great part of your religious duty; since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures than the indulgence of an ill temper.—Sel.

We may scatter the seeds of courtesy and kindness about us at little expense. . . . Some of them will fall on good ground, and grow up into benevolence in the minds of others, and all of them will bear the fruit of happiness in the bosom whence they spring. . . . Once blest are all the virtues; twice blest, sometimes.—Bentham.

Drop a word of cheer and kindness;
Just a flash and it is gone,
Yet there's half a hundred circles
Rippling on and on and on.—Sel.

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."—Proverbs.

A CUP OF COLD WATER Matt. 10:40-42; 25:34-46

Topic for April 29

MOTTO

"Because ye belong to Christ."

MEDITATIONS ON THE TOPIC

I. **The Significance of the "Cup of Cold Water."**—It is a very small gift, in the power of almost every one, whether rich or poor. Jesus wants His disciples to understand that God is pleased with the heart loyalty and purpose in the acts of kindness done. A deed that is a pleasure because the one to whom it is done is a servant of Christ is regarded by the Master as an act of loyalty to Himself. A deed to the weakest little one for whom Jesus died, if done with the same compassion as the Master feels toward the lowly and the weak, is regarded in the same measure of blessing as if done to some great one in His kingdom.

He encourages every one to serve whatever he may have at his hand to serve. We cannot give large gifts because of poverty in material things. Nevertheless we are not deprived of a service that is accepted in His sight. The look, the smile, the kindly word, the kindly deed, however small the act may seem, is received of the Master and blessed as though it were done to Himself. "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." It is not so much that they count up all the good deeds done, for the righteous are surprised that they did anything to be accounted worthy; but the very spirit of love within that prompts them to do what they do in the compassion of Christian love, is reckoned before God as done to Christ. But the numerous suggestions of what has been done serve to suggest to us what we are able to do that may be a blessing and be used and owned of the Lord and rewarded by Him. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

OUTLINE STUDY

I. The Sanctified Gift.

1. Because of God's altar.—Matt. 23:19.
2. Because of the service of Christ.—Matt. 10:40-42.
3. Belonging to Christ.—Mark 9:41.
4. Believing in Christ.—Matt. 18:5, 6.
5. Sent of Christ.—Jno. 13:20; II Jno. 5-8.
6. Brethren of Christ.—Matt. 25:37-40.
7. Saints.—Heb. 6:10; II Cor. 8:4.
8. Cheerfully given.—II Cor. 9:6-9.

II. Not How Much But How Worshipful.

1. The difference between much and little.—Mark 12:41-44.
2. The willing mind.—II Cor. 8:12.
3. The compassion expressed.—I Jno. 3:17, 18; Rom. 12:15.
4. Pure religion.—Jas. 1:27.
5. Sowing to the Spirit.—Gal. 5:8-10.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Give" or "Help" as applied to people.
2. Little Deeds of Kindness That Please God:
 - a. A kindly word.
 - b. A helping hand.
 - c. A drink of water.
 - d. A morsel of food.
 - e. An errand for the aged.
 - f. Caring for the weak.
3. The Gift That Is Blessed.

For Seniors

1. Opportunities to Do Good.
2. Motives for Doing Good.
3. Christ-Centered Service to the Needy.

SEED THOUGHTS

The healing of the world is in its nameless saints,
A single star seems naught,
A thousand scattered stars
Break up the night and make it beautiful.
—Selected.

There is nothing small or trivial, for God is ready to take every act and motive and work through them to the formation of character and the development of holy and useful lives that will convey grace to the world.—Mary Slessor.

The smallest deed that co-operates to a great end is great.—Maclaren.

No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.
—Louise Jane Hall.

Serve God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with holy service.—C. H. Spurgeon.

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping,
We shall come rejoicing, bringing in the sheaves.—Shaw.

There is one thing that makes life mighty in its veriest trifles, worthy in its smallest deeds, that delivers it from monotony, that delivers it from insignificance. All will be great, nothing will be overpowering, when, living in communion with Jesus Christ, we say as He says, "My meat is to do the will of him that sent me."—A. Maclaren.

THE ART OF SPIRITUAL CONVERSATION

Col. 3:5-17; 4:2-6

Topic for May 6

MOTTO

"The Spirit searcheth all things, yea, the deep things of God."

MEDITATIONS ON THE TOPIC

I. **Spiritual Conversation.**—"The things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). We cannot talk of that of which we know nothing, except in a superficial way. Our conversation is an expression of what is in our heart. We can readily talk about earthly things because we live so close to them and know them in our experience. But, unless we have learned to know God and have received His Spirit in our hearts, we cannot speak from experience of things that we do not understand.

There is a realm in which the sinner may talk with spiritual-minded persons. It is the realm of God's approach to the soul in which the Spirit of conviction and wooing has been operating. It is a joy to have sinners open up their hearts and give expression to the fears and desires that have been kindled in them by the hearing of the Word of God and by the working of the Spirit upon them. "Men and brethren, what shall we do?" said the Jews who were pricked in their hearts on the day of Pentecost. "What must I do to be saved?" cried the Philippian jailer, when he experienced conviction at the great earthquake. "Come, see a man, which told me all things that ever I did: is not this the Christ?" said the woman who had met and talked with Jesus. We need to encourage more conversation of this kind among the unsaved. We also need to encourage more discussion of spiritual things among the saved so that those who see more of the things of God than others, may encourage a deeper experience with God in those who do not have the understanding; and that those who have known, may strengthen their own understanding through testimony and meditation.

OUTLINE STUDY

I. Spiritual Conversation Is Led by the Spirit of God.

1. It can not be promoted by the carnal minded.—I Cor. 2:9; Rom. 8:5-8.
2. It is inspired by the Spirit of God in men.—I Cor. 2:9-13; Rom. 8:9-13.
3. It characterizes the tongue of the heavenly-wise.—Jas. 3:8-18.
4. It is the fruit of the Holy Spirit.—Gal. 5:22, 23.

II. The Beauty of Spiritual Art.

1. Like a beautiful picture.—Prov. 25:11.
2. Graceful and well seasoned.—Col. 4:6.
3. Seasonable for the weary.—Isa. 50:4.
4. Sweet to the soul.—Prov. 16:24.
5. Able to turn away wrath.—Prov. 15:1.
6. Beautifies the character.—Prov. 31:26.
7. Ministers grace to the hearers.—Eph. 4:29; Col. 3:16.
8. Sets forth the wonderful works of God.—Acts 2:7, 8-11.

III. Our Responsibility in the Art.

1. To use diligently the heavenly power.—II Pet. 1:5-8; Col. 3:5, 8-10, 12-16.
2. To work out His inworking.—Phil. 2:12-16.
3. To meditate in God's law.—Ps. 1; I Tim. 4:15; I Pet. 2:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Speak."
2. Talking of Spiritual Things:
 - a. About God.
 - b. About Jesus the Son.
 - c. About the Holy Spirit.
 - d. About being born again.
 - e. About heavenly things.
 - f. About keeping God's holy Word.
 - g. About receiving power against Satan.
 - h. About living above the ways of the world.
 - i. About prayer.
 - j. About seeking the lost.

For Seniors

1. Being Led by the Spirit in Our Conversation.
2. The Word of God as a Guide to Spiritual Conversation.
3. Spiritual Conversations in the Bible.

SEED THOUGHTS

He who never looks up to a living God, to a heavenly presence, loses the power of perceiving that presence, and the universe slowly turns into a dead machine, clashing and grinding on, without purpose or end. "If . . . the light that is in thee be darkness, how great is that darkness!"—J. F. Clarke.

Take my lips and let them be
Filled with messages from Thee.—Sel.

A word spoken in season, at the right moment, is mother of the ages.—T. Carlyle.

It is for all who are personally united to Christ to cultivate a contemplative and sanctified spirit. So far from being secular and sordid, they should be sacred and spiritual, having their lives hid with Christ in God, and their whole natures absorbed in the knowl-

edge and love and service of the Saviour.—J. McC. Holmes.

I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love;
I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else would do.—
—Catharine Hankey.

A SUNDAY NIGHT SERVICE FOR ALL

BY EDWARD KENAGY

"Boys and girls, be sure to be here on time tonight. We have a full evening. Do you have your new verse learned? Juniors, next Sunday night is our Bible Quiz night. Young folks, tonight is the night for our doctrinal study. We take up the study of 'Jesus the Son of Man.'"

So came the announcement in the morning service of one of our local congregations.

An unadvertised product enjoys peace and quiet and no sale. If the folks in a community don't know what is happening and when, how can they be helped by the local church? On the other hand, if Grandmother knows that five-year-old Jimmie is going to sing next Sunday evening, she will make an effort to help him with her presence and smile in that meeting. Of course Mother has helped her boy to learn the song. Often she needs to start him out with his part on Sunday evening.

A grandfather says, "Of all Sunday nights of the month I would rather not miss Junior Quiz night. It does me so much good to see those youngsters dig." Another says, "Sammy surely had us guessing tonight from his story as to who his favorite Bible character was."

Or sometimes it is heard that the singing was good tonight but the speakers were in the valley of dry bones. Or, "John surely knew his subject tonight." And "I certainly enjoyed the open discussion this evening." These remarks are heard concerning young people's Bible meeting.

Then there are folks who always enjoy a sermon. And since we can gather together only one Sunday night a week, we may as well have a full evening and enjoy encouragement from our minister.

Can it be done? Is it practical? Couldn't more be done for the children and juniors in a separate meeting?

Let us answer these questions by looking in on a meeting where all the folks are children from 7:00 to 7:35. Then the whole assembly becomes junior minded until 8:00. Then they call themselves members of young people's meeting until 8:30, sometimes longer. After that a Gospel message or sermonette fulfills the heart's desire of each to his liking.

Following is a typical program for a Sunday evening meeting.

Song Service.

Scripture.

Prayer.

I. Children's Meeting.

1. New verses by each child.
2. Lesson.
 - a. Object lesson.
 - b. Chalk talk.

- c. Flannelboard.
- d. Story.
(Only one of these in one evening)
3. Songs with children.
4. Alternate—Songs and recitations by the children.

II. Junior Meeting.

1. Regular program.
Bible Reading by a junior boy or girl.
Songs arranged by a junior boy or girl.
Five Bible Questions by a junior boy or girl.
A Talk on Your Favorite Bible Character by a junior boy or girl.
Song by all the juniors led by a junior boy or girl.
Tell Us a True Story (usually by a grownup).
2. Alternate program once a month.
Bible Quiz.

III. Young People's Bible Meeting.

1. Regular program.
Volunteer verses using textword.
Essay by a sister.
Subject by ———.
Song arranged by ———.
Subject by ———.
Special Song by ———.
Subject by ———.
Gleanings from this evening meeting by someone.
Special Song in two weeks.
2. Alternate program once a month.
Doctrinal Study using Bible Conference method.

Short Sermon.

Closing.

The history of this full-evening program goes way back when Father and Mother felt that it took too much effort to take their children to an evening meeting in which the latter had no part. And Mother couldn't enjoy the meeting if Father stayed at home with the babies. After a lot of prayer and a tremendous amount of hard work someone engineered into being a meeting for the children in which they did the singing and speaking. We as children looked ahead to sing or speak on Sunday night. The writer recalls crying himself to sleep because on one occasion he got to the meeting too late to take his part. Because Mary needed someone to teach her, Mother knew the verse or poem. Because Johnnie wanted to come Father brought him. Because both parents and grandparents wanted to see and hear the children sing and speak any room except the main auditorium was too small for the children's meeting. Whenever an object lesson is given or a story read it seems like the most interested child is anywhere from 3 to 83 years young. Some say, "Don't take away, to another room, the children's meeting; why, I get more good out of that than any other part of the meeting." At present the boys and girls are learning a new verse for each

Sunday of the year. A record is being kept and awards will be given.

The juniors, ages 11 to 16 in this case, elect monthly two of their own group to arrange the program. A boy makes the program for one evening and a girl for the next. The programs vary in flavor and length, depending on the one who arranges the program. Once a month an alternate program in the form of a Bible Quiz is given. Score is kept of the achievement of each during the year. Awards are given, ranging from a good lifetime Bible to a small Testament. Also the juniors read one Book of the Bible per month from which a part of the quiz is made up.

In Y.P.B.M. volunteer verses are usually given because some of the older folks always make it a point to share in this part of the program. The writer recalls one man who always sat in the middle of the second bench and always was the first one to give a volunteer verse. After he was gone many of us missed his little service. He enjoyed it; therefore we did.

If ten people have an active part on the program there are ten people who are interested in the subject and progress of the meeting. Our aim is to use as many as possible. "Do you have time?" Did someone ask? No one can cover a whole subject in one evening. We say, "Talk short and sweet. If you have studied—good—we know it by your manner and speech. If you have not studied—don't let your speech betray you—say "Amen" and sit down. Three seven-minute speeches are good if given by the young folks. The one who prepares a speech has the most gain.

Children love to sing. Juniors like to sing. Young folks love singing and grownups never get over it if they have Jesus in their hearts. Can you imagine a meeting without singing—lots of it? Many a message is received in song that would be missed were it in speech. Our people enjoy singing.

Once a month the Y.P.B.M. is turned into a doctrinal study period. There is a real desire among our people to know the truth of the Bible. We appreciate the guidance given us in the doctrinal quarterly edited by Edward Yoder.

After sitting through this much meeting we should be tired. But we aren't. At least most of us aren't. Can't we have a short sermon? Upon repeat requests in past years, it has become customary to end the evening with a sermon. Folks want it. Some come especially for it. Why not render this service? Anyway, we want our ministers present at each and all of our meetings.

This type of meeting has grown out of over thirty years of hard work. Mother came to help sister. Father came to bring Johnnie. All stayed to enjoy song and sermon. It works well. We enjoy each other.

Hubbard, Oreg.

WHO CAN ANSWER THIS QUESTION

Many years ago, a Welsh minister, a man of God, beginning his sermon, leaned over the pulpit and said with a solemn air, "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here, he could not answer it. Every eye was fixed on the speaker. He proceeded, "The question is this, How shall we escape, if we neglect so great salvation?"—Sunday School Times.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

HAS ROMAN CATHOLICISM CHANGED?

"I gave her space to repent . . . ; but she repented not." Rev. 2:21.

The above-quoted text refers to the Thyatira Church of Asia Minor, an actual church of that day. Ample proof could be given, that this church represented a system which would ultimately come into existence during the course of the church age. The earmarks of this church identify the rise of the Roman Catholic Church. Let us note a few of the identifying earmarks.

The Chronological Setting Identifies This System

In the Ephesus Church (Rev. 2), we have end of the apostolic age; with the loss of first love. In the Smyrna Church we find the intimation of the ten successive Roman persecutions carried out by the emperors of pagan Rome. In the Pergamos Church, we have the warning note prophetically given of the Christian Church under imperial favor, settled in the world. The process is unfolded by which religion and state illicitly were united, which was illustrated by Balak (king) and Balaam (religion) in their attempt to bring the curse of God upon both. This brings us to a system which was foretold to follow, which many feel for good reason is the rise of what we know as Roman Catholicism.

Our Lord's portrayal of this system in Rev. 2:18-24, lays a good foundation for this editorial. He speaks of Himself as the Son of God, in contrast to a system that has well-nigh slipped the virgin Mary into the royal place of Deity. He refers to Jezebel, which is highly suggestive. This wicked woman dominated the state (Ahab), and sought to make her pagan religion of Baalism, the state religion. This has ever and anon been the crime of Roman Catholicism. She has dragged into the church pagan practices. She has constantly sought to dominate the state, as well as to make her system the religion of the state. It is doubly suggestive that our Lord promises to the overcomers the ultimate power to rule over the nations, which Roman Catholicism always has coveted—and still does. In closing His description of this system he speaks of the "Morning Star," implying a form of grand reward to those not contaminated with "the depth of Satan." This and other intimations seem to imply that this system will continue until the return of the Lord Jesus Christ in power and great glory. The Roman Catholic system in rough figures arose about 500 A. D., reached its height about the 1000 A. D. period, then declined until 1500 A. D., and would have been practically ended, if it had not been for the post-Reformation mistakes of the leaders of the Christian Church. However, according to the prophetic word, she was predicted to survive; and historically she has survived. Yet today this system, this mystery of iniquity still works, leavening the Christian Church with her traditions, errors, and mischievous political intrigues. The object of this editorial is not to judge individual Catholics (many are personal friends of the writer), but the system with its adverse effects upon the Christian Church and the world in general.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Dictatorships

Roman Catholicism is generally known to be friendly to dictatorships, rather than to democracy. Democratic countries cannot be controlled as easily by the Vatican. Where government is centralized it can the more easily be cowed and controlled. This can be demonstrated by noting where Catholicism was and is in the saddle. Italy, Spain, Ireland, all tell their own story. Quebec is not too democratically inclined. The South American nations likewise lean towards dictatorship.

Dangerous Trends

This war, the worst catastrophe in the history of the world, which is taking the price of millions of groanings and agonizings (never has the world bled so much), should teach us some rudimental moral lessons. Shall we learn the lessons while yet there is time? We dare not forget that Italy, the country where this system is the strongest, under Mussolini raped Ethiopia, and that the armies upon leaving Italy were blessed by the pope, head of this system. What was the immediate outcome? All Protestant missionaries in Ethiopia were expelled. This is one of the blackest pages of missionary history.

Again, when Franco, an ardent Roman Catholic, got into the saddle as dictator in Spain, evangelical churches were confiscated, and there were bonfires of Bibles in Spain. This all is history.

Roman Catholicism is the enemy of religious freedom! This can be seen by the exertion of political pressure on the State Department of the United States for the withdrawal of missionaries from Latin America. Also, the arrogant attacks on Protestantism by the Catholic press in the same country, tells its own story. Anglo-Saxons are becoming alarmed, when they consider the fate of the "evangelicos" in Spain, many of whom are dying in the dungeons to this day. And no protest comes from the Vatican!

Allow us to quote the pastor, Samuel S. Rizzo, Ph. D., of St. Paul's Presbyterian Church, Newark, N. J.:

With 23,000,000 members, 150,000 nuns, 2,000,000 children in parochial schools, 36,000 priests (more priests than in all Latin America put together!) and possessing two billion dollars of properties in this country, Roman Catholicism now finds itself sufficiently strong to disregard its pretense of tolerance. Leaflets and tracts on Protestant controversy, published by the hundreds of thousands, are flooding the nation. Images of "saints," scapularies and medals have become a lucrative business and are sold by the tons! Even Protestant homes, to say nothing of state institutions, colleges, and restaurants, have adopted the custom of serving only fish on Friday, a Catholic idiosyncrasy. The Paulist Fathers in New York ostensibly invite "non-Catholics" to hear their Sunday dialogues, when two priests in different pulpits, one representing a Protestant minister, debate before the congregation—a mockery of Protestantism from beginning to end! Priests proclaim that they are able to buy as many Protes-

tant church buildings, or Free Masonry halls, as they desire. "Protestantism is dying," is the rally cry to be heard in every Catholic quarter, calling for the efforts of the faithful to "come and possess the land." And Theodore Maynard with a sardonic smile takes up his pen to pierce the "coup de grace" on the moribund: "Protestantism—especially American Protestantism—is now so doctrinally decayed as to be incapable of offering any serious opposition to the sharp Sword of the Spirit, as soon as we can make up our minds to use it. Except for isolated 'fundamentalists'—and these are pretty thoroughly discredited and without intellectual leadership—Catholicism could cut through Protestantism as through so much butter." No wonder Protestant leaders are becoming alarmed. Even some of the most complacent ones who clung blindly on the validity of their "a priori" conclusions about Roman Catholicism, their hopes shattered by the events, have changed their attitude of appeasement to one of apprehension and silence. There is no doubt that if some day Roman Catholicism dominates this country, freedom of religion will disappear here as it has disappeared in Spain. And the prospects of a Catholic control, with the exception of the South, are not so remote as it appeared a generation ago. From now on, in the United States, England, and Canada, Protestantism will have to face the issue of Roman Catholicism squarely, or suffer the consequences so common to every nation dominated by Catholicism.

Lately, a moderator of one of the largest and most influential denominations of the United States had the courage to say: "The Roman Catholic Church is doing all in her power to destroy Protestantism in Continental Europe, Africa, and Latin America."

While we do not usually agree with the liberal historian H. G. Wells, we want to quote him, as a voice from another direction, who sees the danger before us on this Continent. He opposes the advances of the Roman Church in his latest book, "Cruz An-sata." It is a tremendous indictment of the Roman Catholic Church. Here is just one paragraph from it, page 98:

As this present world war goes on, and even if there is some sort of temporary half peace before it degenerates into a tangle of minor wars, it will become plainer and plainer that it is no longer a geographically determined warfare of governments, nations, and peoples, but the worldwide struggle of our species to release itself from the strangling octopus of Catholic Christianity. Everywhere the Church extends its tentacles and fights to prolong the Martyrdom of Man. Through St. Cyr and Vichyism it assails the fine liberal tradition of France; it dominates the policy of the British War Office and Foreign Office, and through these the British Broadcasting Company and the press; by the disciplined Catholic vote, a casting vote in endless elections and a sustained organization of menace and boycott, it silences the frank discussion of its influence in America. It works counter both to the old nationalisms that broke away from it at the Reformation and to the emergence of a scientifically guided world commonwealth from the initial experiment of Russian communism. Like an octopus it has no creative impulse, but only an instinct to survive. In Ireland, Spain, Italy, reactionary France, North and South America, Japan, and wherever it can stretch a tentacle, it seeks allies in every element that is socially base, that will help it to continue its struggle against the awakening liberalism of the "United Democracies," as it is our hopeful custom to call them.

The Canadian situation is increasingly becoming more acute. With the enlarging population of Quebec there is a growing strength of the Roman Catholic Church. She is making herself felt in all walks of life in the

Dominion of Canada. Protestant workers in Quebec suffer all kinds of indignities. Frequently, abuse of body is resorted to by the friends of Rome. There is an insistent demand that the voices opposing Catholicism be silenced. However, this is the kind of hour in which they should speak. It may be, that unless they speak now, the privileges to do so may someday be taken from future generations.

Our Own Bloody History

The Martyr's Mirror tells its own terrible story of the religious persecutions endured by all evangelical Christians, as well as that which our own forebears suffered. We dare not forget their bloody footprints on the sands of time. We dare not be asleep, when we think how they protested and died. They followed in the Master's train.

The following from the Evangelical Christian is illuminating, as well as a warning:

It does not require any political omniscience to see that every effort is being made by the Roman Catholic Church to secure a seat for the Pope at the Peace table. A long time ago we saw this coming and lifted up our voice against the danger. The record of the Papacy both in times past and at present is not one to inspire the slightest confidence in the Pope or in his desire to solve the vexing problems of the world. Recognizing the danger of his being invited to take a seat in the forthcoming discussions a strong meeting of protest was recently held in London to call upon the British Government to keep the Pope out of the Peace Conference. One of the main addresses was delivered by the Principal of Manchester Baptist College, Henry Townsend, M.A., D.D. In an excellent presentation Dr. Townsend reviewed the history of the Papacy in recent years and showed how it was linked hand in glove with the policies of Fascism, and must share the responsibility for some of the bloody massacres that took place under the regime of Mussolini, "a man sent by Providence," as the Pope called him. Dr. Townsend concludes his address with these words:

"Our argument is that the Vatican has been Pro-Fascist, and is deeply responsible for all the desolation that has overtaken Italy. This church cannot wash its hands in innocency; and I believe the judgment of history will not exonerate the Roman Church. The call comes to all Christian people, to politicians and economists and whosoever cares for straight dealing between men, to end this political intrigue between the Roman Church and the nations. It is high time for all Governments to rid their Foreign Offices of these makers of political mischief.

"Who are these men at the Vatican? They are mainly elderly Italian Cardinals of the Roman Church. They are utterly out of sympathy with modern democratic ideals and institutions. They still live in the Middle Ages. They are men with a medieval mind in politics, theology, science and economics; and they are always planning and speaking and writing to win power that will propagate their medieval ideas.

"Let Protestants of Britain and America cease from their attitude of appeasement towards this mixture of priestcraft and politics. Too long have Protestants been silent before this arrogant menace. The greatness of the British nation is rooted in the Protestant faith and the Word of God. The stability of this country—we have had no civil war in this country for three hundred years—the dignity, the moral integrity of our Throne and Parliamentary institutions, and all that has made British civilization humane and progressive, has come from the Protestant principles purchased at a great cost by our forefathers."

How Shall We Face This Issue?

In the first place the Mennonite Church does not place herself in the category as "Protestants." We rather adhere to the name of "Evangelicals." Protestants often took the sword; they in turn many times became persecutors. Mennonitism takes the same position as Jesus Christ, when He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." The cause was the world best of its day—for that matter any day—that the Son of God should be kept from the brutal Roman soldiery, the mad Jewish mob,

and the unfair judgment halls of Pilate and Herod. This then rules out force and the sword. What other weapons are at our disposal?

First, We have God. "If God be for us, who can be against us?" This is our sure defense. May we increasingly seek to be worthy of such a defense. It is written: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Second, We have the Word of God. Roman Catholicism, with its traditions and pagan additions, never could stand up before the teachings of that book. It is written: "Preach the Word; be instant in season, out of season." Bible taught people will never be enslaved by this false system. A nation without Bibles, closed Bibles, neglected Bibles, is the prey of every destructive foe. Our early forefathers were masters at the art of handling the Bible. They lived its message, they preached its truth. They refused to surrender its counsel.

Third, We have the Spirit of God. The mightiest force in the universe is the Spirit of God. The Spirit was present in the mighty act of the Creation, the Spirit of God has something to do with the "upholding of the universe." The Spirit of God is present to guide into all truth. He is still doing this in the hearts of millions. He will not fail us.

Fourth, We have the Church of God. Denominations and systems rise and fall. Even if they survive, like Romanism, nevertheless the True Church will continue. She has the promise of her Head—the Lord Jesus Christ, that "the gates (counsels) of hell shall not prevail against her." That promise is not only worth its weight in gold; it outweighs the infernal regions of hell, and all the forces of iniquity combined. The Church of God shall prevail.

Fifth, We have the records of church history. Today, there is an awakening in the study of church history. Writers are bringing to the forefront the great issues of the past. Our program against the onslaughts of Catholicism should include the basic issues of the Reformation, issues that may well become the paramount issues again in our day. Courses should be arranged for the young and rising generations. They should be so written that boys and girls even can understand the same. It is good that "Martyr's Mirror" will again be printed. This book is informational, and will make its own deep imprint on the impressionable minds of the young.

Sixth, We still have the means of publicity. Roman Catholicism has never been able to stand the light of facts. The Catholic Church is producing literature, cleverly written and in attractive form, in enormous quantity for the last two decades. We hardly seem to be aware of the damage it has caused in the ranks of Christendom. Many Protestant young people, after reading some of these widely distributed booklets, do not find it hard to be married to one of their members, to be married by one of their priests, to have their babes baptized by them, and ultimately to enter their fold. Awake, awake! May our writers produce the best literature, not abusive, but illuminating. There is a crying need for basic tracts and pamphlets on the doctrinal differences between Evangelical Christianity and Roman Catholicism. Liberal Protestantism is already defeated by this system, for Catholics have more to offer than the modernists have to give with their negations. But those who still believe the BOOK have a message. "Heaven and earth shall pass away, but my words shall not pass away." There is the breath of eternity in the BOOK.

Seventh, We have millions of lovers of freedom. We dare not forget that both the Renaissance and the Reformation once emancipated men from the bondage of Romanism.

Many of these intellectuals were not Christians, but the same love of liberty as was in the breasts of Christians beat in their own hearts. Many millions today who do not accept the regenerating work of the Lord Jesus Christ, do not want to become enslaved by despotism and ecclesiasticism. The flame of freedom still burns in the hearts of the masses. Roman Catholicism is increasingly becoming stronger in North America, and much bolder. This will bring to the forefront some of these lovers of liberty. They too will see in Romanism the menace of their own and others' liberties. Many are in the vanguard, opposing the advances of Romanism. These awakened men, with whom we may not agree, can be counted upon to do their task. And many of them are doing a good work. If the Lord tarry, there always is the possibility of a "New Renaissance" and a "New Reformation." May the Lord grant the latter in His abounding grace. How we need it!

MOTHER TONGUES OF RESIDENTS OF THE UNITED STATES

Twenty-five years ago, because of our war with Germany, many high schools and some colleges refused to teach the German language and dropped it entirely from their courses, as if a knowledge of the language and literature of the enemy might contaminate the student or (which is more likely) merely out of an unreasoning spite toward the enemy. Our schools are behaving more wisely now. It is interesting to know, nevertheless, how prevalent other languages than English are in the United States or how many residents of the United States were brought up speaking languages other than English. The Bureau of Census has published information on this subject.

English is listed as the mother tongue of 93,049,640 of the 118,393,040 white population. Most of those whose mother tongue is other than English were foreign born, while others are their children brought up where the foreign language is the language of the home. German is the mother tongue of 4,949,780. This is the largest group of foreign language residents of the United States. Other groups important because of their numbers are: Italian, 3,765,820; Polish, 2,416,320; Spanish, 1,861,400; Yiddish, 1,751,100; French, 1,412,060. The Spanish-speaking residents are mostly of Mexican origin and are concentrated in the Southwestern states, while French Canadians and Louisianians of French descent account for most of those speaking French.

The Census Bureau notes that foreign-born persons declined in number in the decade between 1930 and 1940, and that nearly 53 percent of their children—the second generation—report English as their mother tongue in 1940, as compared with only about 30 percent 20 years ago in 1920. Thus it appears that immigrants of a foreign mother tongue are less inclined than formerly to use it in their homes and thus teach it to their children. Another influence, not mentioned by the bulletin of the Census Bureau, is that children especially of Italian and Polish parents, are so anxious, generally, to be real Americans that as soon as they learn English, in the schools or elsewhere, they refuse, in many cases, to speak the language of their parents, and sometimes even pretend not to understand it—much to the sorrow of the mother whose closer confinement in the home gives her less opportunity to learn English than her husband has in his work or her children in the schools.—The United Presbyterian.

Laurelville Mennonite Camp

ROUTE 2, MT. PLEASANT, PA.

Something helpful for the entire family has been planned for the summer activities at Laurelville. While our improvement and expansion program, including the erection of four additional cabins, cannot be carried out as fully as hoped, there will, however, be ample accommodations for the number indicated below.

A corps of competent directors, counsellors, and instructors, who have the welfare of the church at heart, are being engaged. An attempt is being made to provide the best in Bible instruction and Christian fellowship with surroundings conducive to physical and mental rest and relaxation. Again we believe God will speak to hearts in a way that will result in closer fellowship with Him and more zeal in His service.

Date	Activity	Age	Maximum Enrollment
June 30-July 4	Bible Conference	any	150
July 4-8	Young People's Conference	16 and up	180
July 9-14	American S.S. Union		
July 14-21	Girls' Camp	10 to 15 yrs.	150
July 21-28	Family Week	Parents and children	150
July 28-Aug. 4	Y.P.I. (7-Day)	16 and up	180
Aug. 8-19	Y.P.I. (12-Day)	16 and up	180
Aug. 20-30	Boys' Camp	10 to 15 yrs.	150
Aug. 31-Sept. 4	Labor Day Week End Conference	any	150

COTTAGES

Previous to and following the camp season (June 30 to Sept. 4), cottages will be available to Christian families or groups, such as Sunday-school classes, or boys' or girls' groups when properly supervised. Four to six large cottages are available. They are fully equipped, except for linens, blankets, and other personal items. Each has a large open fireplace, spacious veranda, and other features and surroundings conducive to the Lord's invitation, "Come ye . . . apart . . . and rest a while."

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WOOD ON THE MENU

Can you imagine eating wood three times a day, or oftener, the year around? Yes, just common, ordinary wood like we use to build houses, or burn in our stoves. Well, wood is the regular diet of termites, those very destructive insects, often erroneously called "white ants."

Termites are voracious eaters. The poor imitation of the tropical termite which we have in this country does more than 40 million dollars damage, to property, annually. They eat the heart out of valuable standing timber, and honeycomb the framework of buildings, so weakening them that expensive replacements are required.

All this they do to get that important part of all wood, cellulose. Cellulose can be changed, by chemical action, into glucose, and dextrose. These are forms of sugar, and are very nourishing. It takes great quantities of this material to feed the millions of individuals which often inhabit a termite colony, or kingdom.

The sun is one of the great enemies of termites. Exposure to daylight soon kills them. For this reason they work in the dark. They always maintain contact with damp earth, and the workers, who are blind, travel in tunnels, and cover the wood where they are working with a thin layer of damp clay.

In the tropics they have been known to cover a chair, or some other article of furniture, with such a layer of clay, and eat the entire wood structure away, so the clay likeness of the chair would collapse at a touch.

The blind workers with their sharp, saw-like jaws eat great quantities of wood and perhaps partially digest it, then returning to the nest feed the entire nonworking population, by some method yet unknown to scientists.

In the tropics, the termites use this pre-digested wood in the construction of their nests, which are as much as twenty feet tall, and are so hard that it is necessary to use dynamite to break them apart. The natives of interior Africa have found that this material may be used to make most excellent floors in their native huts.—Ben L. Byer.

SERMONOGRAMS

We find God when our quiet responds to His quiet.

"Everything in the universe that does most is silent."

Worship renews the spirit as sleep renews the body.

I like the man who faces what he must.—Sarah Bolton.

He only is a well-made man who has a good determination.—Emerson.

Christian Monitor, April, 1945

It is a mistake to look for perfection in our own actions.

Remember that to do anything in anger means to have regrets.

Variety of talent represents nothing but degrees of responsibility.

No man ever had a defect that was not somewhere made useful to him.

Hain't no man ever licked 'til he quits, then he's licked for good.—An Ozarkian.

He who worries himself with possible happenings will never be at rest.

Honesty, truth, and fair dealing are things that lies don't destroy.

Efficiency is only another name for doing the right thing at the right time.

Real quality folk are rich, but their wealth is the affluence of character.

To be an overcomer through faith means to become a pillar in the temple of God.

It takes courage to be a real man by holding fast to your ideal when it causes you to be looked upon as strange and peculiar.

To be determined not to fail, coupled with capacity and fidelity and a desire to be useful and agreeable, is the best guarantee of achievement.

You can do neither good nor evil without casting sunshine or shadow upon your fellow man.

Be slow to criticize a man down and out; he may be working a thousand times harder to be Christian than you are.

A righteous God rules our universe; hence, no evil is ever permanent, no matter how powerful.—D. Carl Yoder.

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J. KENNETH LOUCKS
Scottdale, Pa.

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Arthur M. Kelly

May, 1945

CHRISTIAN MONITOR

The Mother

By Ursula Miller



"I am glad school is so nearly over," Karen stood in the middle of her room in the girls' dormitory. The matron of the floor was seated at the study table.

"Homesick?" she asked, eyeing the girl keenly.

"Oh, no, but Mother is too busy, and I should be with her. She is teaching and alone—making it a hardship for her."

"Shall you teach too, now that—" The matron paused doubtfully.

"Since Rufus is in camp?" Karen laughed. "Perhaps. At last I have a school for the coming year."

There was a pause, a somewhat tense pause. Then Miss Ross, the matron, said,

"You've never heard any more about your story? The one you had prepared for the contest?"

So that was it. Karen couldn't quite keep from wondering at her rather frequent visits in recent days—official visits.

She replied simply, "No, Miss Ross."

She did not add that neither had she made any effort in that direction.

Miss Ross lingered on in Karen's room and finally said,

"Karen, have you ever missed anything else? Say, a little money, now and then?"

Karen's face flushed deeply as she answered truthfully,

"Now and then. A little."

Quite abruptly after that the matron left.

Karen stood breathless. She herself was almost sure where her story and money had gone. But she was not sure enough to tell, and even if she were entirely positive—even then, why should she tell? But her fear was—for Nelia! Nelia, an evacuee in a strange land, she would get the blame. And never in all the world would Karen allow Nelia to be blamed for anything of hers that happened to be missing. Not Nelia!

Karen decided that if she made no fuss, finally everything would be forgotten, and Nelia, at least, would be spared the ignominy of being blamed, and therefore hurt in a strange land and among strange people.

Being in a strange land as Nelia was, was a hardship in itself, Karen thought. The boys and girls very likely meant no harm or unkindness, but they did laugh at her. Her talk, her dress, her appearance, and her mannerisms were different. Young folks, Karen thought, were too careless about unkindness. She herself had often been laughed at. She had been a shy, timid child and her mother was widowed very young, which fact had seemed to set her apart from her playmates. So Karen had become a true refuge for the girl, Nelia, because they both understood loneliness. But if anyone thought Nelia was to be blamed for something missing—Well, Nelia did not steal. Karen knew that.

There was a timid knock. Karen called, "Come," and Nelia entered, all smiles.

"Karen, school is very nearly out?"

She said it like a question. Then, timidly, "Karen, you and your mother are the teachers? Not so?"

Karen nodded and Nelia went on,

"Do you have servants? To cook and serve? To clean the house? To make the garden? No?"

Nelia's face fell at the nodded negative. But she went on,

"O Karen, let me be your servant. I can work. I am stranger in strange land. I do

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not wish to be servant to this Elsa, your roommate. She speak already to the president. I want to be your servant. You have the so kind heart. Please, Karen."

"Don't you worry, Nelia. My mother has already written that you should come home with me. We have no servants, but as our friend you shall come."

"O Karen, Karen, how truly wonderful! How these hands shall work for you, Karen, my beloved."

Nelia impulsively kissed Karen, and Karen knew that she was crying. Then she burst out,

"Then I shall not be servant to that Elsa. She is not a true heart like you are, Karen." How Karen wondered, was it possible for Nelia to discern hearts when Elsa was everything marvelous as to appearance?

Karen, always the outstanding student, was nevertheless glad that in another month she could be at home with her mother instead of with the restlessness of her roommate, Elsa. However, she had to admit it had been an especially good school year—barring the episode of the missing story and the occasional losses of money—the story and money and the nagging fear that Nelia, because she was alien, would be blamed for both. The dean of women had approached Karen only yesterday with her quick smile and charming manner.

"You have no further details to give us about the missing story, Karen?"

"No, Miss Flory," responded Karen.

"It might lead to quite a little distinction for you, Karen, you know—in case you receive the prize."

"An honor like that would be quite unusual with me," smiled Karen, evading the issue. "My talents are very small and simple, I'm afraid."

"Nevertheless the Bible insists on us making use of our talents—all our talents, Karen. And you had a charming little plot," the dean remarked.

"I know, Miss Flory. A charming plot—a fine subject. But I'm afraid my talents run to such humble duties as washing dishes, keeping a house clean, cooking and making things comfortable for those around me."

"Your story had as much chance as any."

"I know, Miss Flory. I wrote a story but something happened to it."

"You wouldn't be able to guess what?"

"I—" stammered Karen.

"Yes?" said the dean, helpfully. But Karen said no more and with an "I thought so," the dean left.

When the faculty convened as usual at certain stated times, the president said, after important and formal matters had properly been disposed of,

"It is a very queer and unusual matter that so little is said about the lost story or even about the contest. A contest is often cause for excitement."

A silence followed longer than a mere pause.

"The fact of the lost story—er—has dampened the ardor of all the contestants," the professor of English submitted.

"Why shouldn't it? If you write a story and it walks away?" said one of the ladies. "It was Karen's story—an enchanting little story called, 'The Mother.'"

"Did you see it? read it?" someone asked.

"I merely saw the first writing of it," the dean spoke defensively. "But why is she so little concerned about it?"

There was a long silence, broken at last

by the president, who smiled mysteriously. He said,

"The answer seems very clear to me. While we have had a very successful year, we have also had several very unusual events. We have this alien among us, this Nelia Ward. We have a missing story. We have small sums missing. Miss Karen with her brilliant mind and spotless character is a deep admirer of this foreign girl. Miss Karen not only fears that her friend will not be appreciated but furthermore that someone may just possibly criticize her."

He looked about the group, smiling benignantly. As they were dismissed, one lady said to one of the other ladies, in passing,

"I'm not good at puzzles, neither am I a mind reader. Why doesn't he tell us plainly what he knows or means?"

The other lady merely smiled and passed on.

"So Nelia is to go home with you?" Elsa said sharply to Karen, her roommate. She had been sharp most of the school year Karen remembered. She was just that kind of person, so Karen had done as well as she could in getting along.

Karen replied quietly, "I've asked her to. She is a stranger."

"How will your mother like that? She had already too much to do, and this girl may be a thief?"

"Mother herself invited her. We are convinced she is an upright person."

"Well, you may not be as smart as you think you are," retorted Elsa.

"Upon what basis would you judge her to be less good than we are—you or I?" Karen said. "She did not come over here unsponsored. Some church officials helped her. They will vouch for her, if she needs it. Anyway, why should you care if she comes to our home? Mother asked her."

"What will Rufus say?" Elsa said insultingly.

LONELY MOTHERS

Ursula Miller

The present time is sorrow's interlude,
When mothers' souls are broken, crushed
and bowed;

O Christ, breathe blessed peace and quietude
Again, like cooling showers from a cloud.

This is the time of lonely motherhood;
The sons are scattered over all the earth.
And mothers' days are spent for others' good,
In blessed deeds—but with so little mirth.

Some mourn and grieve in painful bitterness
For unknown graves in far-flung sea or soil.

Resigned, they bravely bear life's deep duress,
Renewing strength each morning for their toil.

The mothers who have sons in various camps,
Because a war depresses land and sea.

Bear patiently a hope as shining lamp,
With promises of heaven's melody.

The present time is sorrow's interlude,
When mothers' souls are broken, crushed
and bowed;

O Christ, breathe blessed peace and quietude
Again, like cooling showers from a cloud.

Protection. Kans.

"Rufus?" asked Karen amazed.

"Well, I'd think Rufus would have enough to do finally without adding another person like that to the group."

Karen controlled herself and replied, "Rufus, as it happens, thinks it a splendid idea, as I happen to know."

That very afternoon the dean of women came again to call on Karen.

"We found some very interesting evidence in the story episode," she smiled.

"Why not drop the matter, Miss Flory?" Karen said quickly.

"Would that be wise? Do you consider the same person responsible for the money thefts and the vanished story?" she asked Karen.

"Should I? Is it my responsibility? I know my mother works very hard for what money we have. And I cannot well afford to lose any. But should I judge?"

"Why are you defending a person who does wrong, Karen? You have refused to identify your story, or talk about it, or try to get it back; or the money, Why?"

"Because she isn't guilty," Karen retorted sharply. "Just because she is a stranger and different from us and defenseless, everyone has to blame her. I tell you she didn't do it."

Karen stopped, startled that she had forgotten herself so far as to speak sharply to the dean of women.

The dean looked at Karen intently, also startled. Then she began to laugh.

"Karen, my dear girl, nobody is blaming your dear friend, Nelia, for anything; nobody in the world."

Karen understood that statement. But when Miss Flory said, "I see the meaning of the president's monologue," Karen did not know what she was talking about. The relief that swept over Karen was so overwhelming that she sank, weak and trembling, into a near-by chair.

"Oh, praise God," she said. "I thought Nelia was being blamed for the missing money and the story."

"Well, then, since she isn't, can you help us?" said the sweetly smiling Miss Flory.

"Couldn't everything be dropped? Someone will feel pretty bad."

Miss Flory looked at Karen a long time. Then she said,

"When you feared it was Nelia, you refused to do anything about it; since you know it was not she, you still refuse to—"

"I knew all the time it was not Nelia. But I suffered terribly for fear she would be blamed, as she is a stranger. She would be deeply, fearfully hurt by an injustice like that."

"What if your story by another name and title receives the prize? What then?"

"I should perhaps be sorry. I am woefully lacking in grace. But I am really trying to live as my Lord commands me to in His Word. And as I have no story turned in anyway, I couldn't get a prize."

At that the dean left.

That very evening the prize winner was announced. It was Nelia! Her little story, a most touching story about "The Child," had won the prize—the child who has no mother, a condition about which she was well able to write vividly.

There seemed to be genuine and wholesome approval all over the campus at this announcement. Perhaps they loved Nelia better than Karen knew, but at least she could now forget the past suffering and rejoice with her friend.

"O Karen, my friend, this is too much

(Continued on page 116)

CHRISTIAN MONITOR

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No. 5

MENNONITISM IN PHILADELPHIA

V. Missionary Mennonitism

BY CLARENCE Y. FRETZ

In tracing the history of Mennonitism in Philadelphia, we have seen that Mennonites have generally given a good witness in the city. The early Mennonite settlers in Germantown were humble, industrious, earnest people. The immigrants who landed at the port of Philadelphia came with a zeal to live out God's Word in a land of freedom. Down through the years Mennonite market people have kept alive in the city the Scriptural ideals of honesty and integrity. The Germantown Church and the church at Reese and Diamond Streets, known as the First Mennonite Church of Philadelphia, have both enjoyed the esteem of the people of their respective communities.

However, in our last two articles we have pointed out how the above groups have lacked a definite sense of mission. Generally speaking, they have been quite content to try to live out the principles of God's Word themselves, and have made little effort to get other people to do the same. The worst of it is that some have even justified this nonmissionary viewpoint. Can such Mennonitism survive in the cities, or anywhere at all? Is it true Mennonitism?

The Missionary Character of Original Mennonitism

The Lord said, "Make disciples . . . , baptizing them . . . , teaching them to observe all things . . ." (Matt. 28:18-20, R.V.). Early Mennonites (or Anabaptists as they were at first called) were very zealous to do this, even though it meant great persecution and suffering. For example, in 1527, or two years after the movement had begun, a great gathering was held by these "Anabaptists" in the city of Augsburg. This assembly decided that in spite of imminent persecution they should go out and preach the Word. They "sent out seventy Sendboten (Messengers) who scattered themselves over large areas preaching their doctrines. The persecution, of course, drove many preachers from place to place which also gave opportunity to spread their teachings" (v.d. Smissen, quoted by Kauffman). "They preached their message with conviction 'The preaching of these people produced startling effects. With a greeting of peace they would enter a cottage and begin to expound the Bible to the inmates.' No wonder that the congregations sprang up everywhere" (Langenwelter, quoted by Kauffman). So severe was the persecution suffered by these missionary preachers, that the Augsburg meeting at which they had decided to go forth became known as the "Martyr Synod." Yet the work went on.

Several years later Menno Simons was converted and cast in his lot with these people. He soon became their great leader and spokes-

man. In a time when Catholicism was corrupt and the Reformers who had broken away from it were compromising, Menno Simons and his brethren proclaimed a full return to New Testament teachings. Nowhere did Menno Simons demonstrate this more fully than in his teaching on the missionary calling of the church. As historian John Horsch has pointed out, Luther, Zwingli, and Calvin held that Christ's commission to preach the Gospel to all nations was intended only for the apostles, but Menno Simons believed that it was binding for the Christian Church in every age, and what Menno believed, he taught and practiced.

"We seek and desire only that we might point the whole world (which lieth in wickedness) to the true way, and that many souls may by the Word of the Lord, through His Help and power, be won from the dominion of Satan and brought to Christ.

"To this end we preach as much as opportunity and possibility affords, both in daytime and by night, in houses and in fields, in forests and wildernesses, in this land and abroad, in prison and bonds, in water, fire, and the scaffold, on the gallows, and upon the wheel, before lords and princes, orally and by writing at the risk of possessions and life, as we have done these many years without ceasing" (Menno Simons).

Menno Simons' brethren and coworkers joined heartily in this effort. A fellow bishop-missionary kept a record of those whom he baptized—over 10,000. Luther writing *Of the Hedge Preachers* said they preached to people working in the harvest, in the fields, and in the woods. Another opponent of the Anabaptists complained that if a Catholic or Lutheran had a real experience and spoke of it, he was accused of being an Anabaptist—so noted were our forefathers for giving their personal testimony. How then can anyone say he is a good Mennonite if he does not follow in the footsteps of Menno and our fathers in the faith?

The Inertia of Later Years

Something happened to that early missionary zeal of the Mennonites. Either be-

cause of severe persecution, or other outside influences, or because of internal problems or loss of their first love, they lost their passion for souls. One writer says:

"By about 1550 a great change took place among the Anabaptists. Before this time they had enthusiasm for a world mission, but after this they fled from the world and wasted their energies in the creation and application of strict rules of custom" (Regier, quoted by Kauffman).

The Mennonites who settled Germantown and Eastern Pennsylvania seem to have continued in this self-centered isolationism. It is small wonder, then, that some of the first dissenters among the Mennonites in America were those who were inclined to join in a more aggressive fellowship. We have already noted how some Germantown Mennonites went over to the more aggressive Quaker body. The Oberholtzer group, whose breaking away from the main body was noted in our last article, favored more aggressive activity, but unfortunately let go of some important Mennonite doctrines.

Revival of Missionary Mennonitism—the "River Brethren"

It is interesting to learn that there was another group which was formed all the way back in 1779 which favored more aggressive activity and at the same time staunchly upheld the leading doctrines of the early Mennonites. However, this group was not a direct split off from the Mennonite Church. It was formed by men who had come from various backgrounds, besides Mennonite, and consequently included principles, such as immersion and crisis conversion, as held by slightly different groups. This group became known as the River Brethren, or Brethren in Christ. While generally as plain and nonresistant as the Mennonites, and sometimes even more so, they have always been far ahead in aggressiveness, particularly in evangelism and missions. Since this group is so closely related to the Mennonites, and withal more like the early Mennonites in aggressiveness, it will be profitable to study the history of their work in Philadelphia.

Brethren in Christ Mission

(3423 North Second Street)

This work was begun as a personal project by a lay member. Cottage prayer meetings were held in various homes for several years until finally the work was permanently located at 3423 North Second Street. The cornerstone of this building has the inscription, "Brethren in Christ Mission, 1897", but the Brethren in Christ history says the mission was started in 1902, and accepted by the Church in 1919.

By 1920 the attendance in Sunday school averaged around a hundred each Lord's Day, but began to decline in the years of national prosperity which followed, until it had dropped to about fifty in 1927. When the de-



pression came, an active relief program was carried on to relieve the distress, especially in the year 1932. Sunday-school attendance soared to over two hundred, only to decline again as economic conditions improved. By 1944, it was below sixty.

The remarkable thing about this mission effort is the number of those who were converted and added to the church. At one time the membership was between eighty and a hundred. However, an unfortunate division arose over a member who was charged with misconduct, and many left the church. At present, there are only sixteen members, consisting mostly of workers or members from other places now living in the city.

In recent years, this mission has been having difficulty in getting converts to enter into full membership in the church and live up to its standards relating to the devotional covering and plain dress. A form of associate membership has grown up, since this mission has permitted professing Christians to commune with them, if they will join in the footwashing ceremony, and (on the part of the women) wear a devotional covering during the communion service.

Although an attempt has been made to be true to the standards of the Brethren in Christ Church, various concessions have been made because they were felt necessary for the success of the work. For instance, the use of musical instruments has long been tolerated here. Also, teachers and speakers are used who do not wear the plain attire and prayer veiling of the Brethren in Christ Church.

A little over a year ago, a native member of this congregation who had served faithfully as deacon was ordained as pastor. The exterior and interior of the mission were renovated, greatly improving the attractiveness of its appearance. Since this, attendance at services has increased somewhat, and the present pastor is hopeful for further growth of the work in the future.

Mennonite Brethren in Christ Churches

The Mennonite Brethren in Christ represent a more recent and more direct split from the Mennonite Church than the Brethren in Christ, but are less conservative. However, they are the most aggressive of all Mennonite bodies, and have won the most converts with non-Mennonite family names. The history of their work in Philadelphia has been hard to get, but it seems they have been the last Mennonite group to start work in the city, and yet have been the most successful, as far as rapid numerical growth is concerned. They have at least two churches in the city now, besides a mission church in the section called Roxboro. Their church in North Philadelphia is called the Salem Mennonite Brethren in Christ Church, and has 243 members at the present time. Several missionaries have been sent out and supported by this congregation.

Although this group has dropped certain Mennonite practices, such as the devotional covering, they have been quite zealous in teaching certain others, such as separation from the world and footwashing. Although they have no prescribed garb, they teach plainness and neatness in attire, the wearing of long hair, and testify against the wearing of jewelry and make-up.

An idea of their success in maintaining these Mennonite principles in the city can be formed from the following. In one of their churches, the pastor says, there are very few who smoke or attend movies. About fifty per cent join in the footwashing ceremony. Non-

resistance was not stressed, he says, and as a result, none of their members have gone into C.P.S. camps. Most of them have gone IAO, that is, into noncombatant service. Few refrain from labor unions, although they are taught not to affiliate with worldly organizations. Attire is becoming more worldly.

Can any form of Mennonitism succeed in the city? Next month we want to take up the history of the mission work carried on in Philadelphia by our own group, sometimes called the "Old" Mennonites.

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Philadelphia, Pa.

SERMONOGRAMS

"God is a being so great and good that when we are rightly related to Him we are spiritually prepared for whatever experience we have to meet."

We are limited by heredity and environment, but we possess sufficient free will to make or mar our lives by our reaction to what happens to us.



THE SPELL OF EARTH

There is something in the meadow,
There is something on the hill,
And the mountains hold my heart today,
Stately, blue, and still.

There is something in the green of trees,
I cannot tell in words—
A haunting sense of beauty
In the music of the birds.

A consciousness of loveliness—
So wistfully it gleams—
The golden lights that flicker,
On the silver singing streams.

The elfin notes that echo
When the wind is in the pines,
The bridal white of "Dogwood" bloom
The blue of "Columbines."

The "Whippoorwills" at twilight
When the Lilac scent is sweet,
The rosy touch of morning
As the dusky night's retreat.

The spell of earth has bound me,
To the beauty God has made;
Of such a lavishness of love
How can we be afraid?

Here in this vast enchantment,
Hills and rivers, birds, and flowers,
Is the prophecy and promise
Of a lovelier land than ours.

—W. Lomax Childress.

THE MOTHER

(Continued from page 114)

happiness. This great country. This fine school! This beloved church, which is now my church! I am to go home to your home and your mother! And now this prize! I am overcome with so much joy." And Nelia wept.

"I am so happy for you, Nelia," Karen patted her back.

"Poor Elsa!" Nelia finally said. "She likes the prizes without the work."

"Yes, poor Elsa," Karen said. "But you and I, Nelia, will not say anything about it, shall we?"

"Oh, but, Karen, they know—the president, the dean, everybody. They know about the story and the money, but we shall keep quiet and not worry."

Karen smiled at Nelia in pure happiness.

"But why, Karen? Are they poor, this Elsa?" Nelia asked.

"Well, Nelia, people are different. Mother and I are just frankly poor. We make our living by working and are not ashamed of being poor. But Elsa's people like to be considered rich and important. See?"

Nelia considered and then said,

"Perhaps not fully consecrated to our Jesus? It is not so?"

"No doubt that is also at the root of the trouble."

There was a knock at the door. Karen did not need to answer, for there stood her mother, come to take the girls home.

Nelia had met her before. She stood gazing adoringly. Then she said, surprisingly,

"So this is the mother. I have had no mother for many years. No wonder, Karen could write a story about the mother." Then she added archly, "Even if you do not win the prize."

Nelia fitted into Karen's home like one of the family. And how her little hands could work! Upon the arrival of autumn, when both Karen and her mother began to teach, they insisted upon paying her wages. Nelia was bitter.

"I shall not take wages. This is my home, my sister, my mother. I will work hard for my home," she exclaimed.

"No, you shall take the money and put it away for your trousseau. Someday you will be a bride and then you will need quite a lot of money; for your house as well," the mother insisted. "We will love each other just as well if everything is done in a business way," they explained to her.

And so it happened. The first wedding was Rufus and Karen, even while he was still in camp. After that Nelia lived with the mother in the home alone, when Karen was gone to be closer to her husband.

"And now I shall really be a sister to Karen," Nelia said several years later.

The reason for her remark was that the second wedding followed, and this time it was Nelia and John, the brother of Rufus.

"Now you are indeed my sister, Karen dear. I did not know that any heart could ever hold so much happiness as I have found. And it is because of God and His great kindness to His people. He brought me to this country, to this lovely home and mother and sister, and His beloved church; and there I will follow Him as long as I live."

Then Karen added,

"The Book that we love says, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'"

Protection, Kans.

Editorials

Mother's Day

On May 8, 1914, Congress passed a Joint Resolution designating the second Sunday in May as Mother's Day. President Wilson issued an appropriate proclamation on the following day. It is significant that the first official proclamation of President Truman was concerning the observance of Mother's Day on May 13. He said in part: "It is fitting that we acknowledge anew our gratitude, love, and devotion to the mothers of America." In the thirty-one years since its inception this national holiday has caught the imagination of the American people so strongly that it is recognized in some way by nearly everybody.

President Truman represents that large group of people who still have living mothers, and he may well pay tribute to his aged mother who says that she prays for him as he takes up his weighty responsibilities as the head of the nation. Mother's Day affords a fine opportunity to all whose mothers are living to give some expression of "gratitude, love, and devotion." This can take many forms, but the form is not as important as the sincerity which prompts the expression, whether it be a letter, a telegram, a gift, or some special good turn to help make mother's burdens lighter and her life more pleasant.

There is another group of people, also quite large, whose mothers have gone on to the other world, and who cherish only the memory of these departed loved ones. Their opportunities for showing their love by words of appreciation or by acts of helpfulness and kindness are forever past. But they can honor the memory of their godly mothers by living the kind of lives which they know their mothers would want them to live, and by serving faithfully the Lord whom their mothers loved and served.

But while we gladly pay tribute to the Christian mothers, living and dead, who have done so much to foster and promote all that is good in our nation today, it is with sadness that we are forced to think of the many women today who are not a credit to the calling of motherhood, because they neglect and despise the duties and responsibilities of the home. Present-day conditions in this respect are indeed appalling. National leaders, newspaper and magazine writers, judges and officers, and social and religious organizations are a unit in decrying the tragic conditions that exist in great numbers of homes because of various conditions which the war has brought about. One of these is the working of mothers in industrial plants to the neglect of their children and other home responsibilities, and often to the estrangement of husbands.

Concerning these conditions a recent charitable organization reported among other things the following:

"Family ties are weakened and in too many instances actually broken. The results are stark, and give concern. The demands of the home yield to the demands of the job. Tangible things—regular, well-cooked meals, clean clothes, comfortable surroundings—disappear. The intangibles—love, the sense of harmony and well-being, the sharing of experiences—dissolve. Because youth's need for these intangibles is basic, they seek outlets, often undesirable ones. The father seeks outlets too . . . alcohol, and then an interest in other women. The mother, caught in this whirlpool . . . starts to seek outlets too, in the company of other men."

Here we have in the language of an official report a part of the story of juvenile delinquency and wrecked homes, in a large degree the result of the breakdown in appreciation and the neglect of the assumption of responsibilities of motherhood and fatherhood.

It seems to us that this coming Mother's Day presents a great

challenge not only to the mothers but to all the members of the homes of our land, to renew their loyalty to the great principles of the Bible upon which the home is based and without which it goes into disintegration, something which we are witnessing to an amazing degree in our land today. We will want to continue to honor our faithful Christian mothers, living and dead, but along with that let us do what we can to strengthen weakening home ties and to build up the crumbling ideals of motherhood. Mother's Day, 1945, should not only be a day of gratitude for the blessings we have received through true motherhood, but of intercession and prayer that the ideals of true Christian motherhood may not be lost but may be promoted in the homes of our land.

Edward Yoder—with Jesus

That death comes to all and that it may come at any time, is a truth so evident that it hardly needs to be said again, and yet as the grim reaper comes into our homes and communities it is still difficult to believe this commonplace statement. The country was indeed shocked when the news was spread of the sudden death of President Roosevelt, but all along we knew that death must come to the great and famous, as well as to the humble and unhonored.

Similarly it was a shock to the Publishing House workers and to the church at large when Bro. Edward Yoder, editor of the *Advanced Lesson Quarterly* and general Sunday School Editor, was called to be with the Lord in the prime of his life. He seemed to be in usual health until about a month before his death, when he became conscious that something seemed to be sapping his strength and vitality. It was thought that an operation would speedily rectify his trouble, but it only served to reveal that a malignant growth had spread through vital parts of his body. And so swiftly did it do its lethal work that in a few weeks he was gone from our midst.

We could philosophize on the various aspects of death and their meaning to us but that is not our purpose here. Rather we want to pay tribute to our departed brother as a fellow worker with him in the church and in the Publishing House. We will long remember Bro. Yoder as a fine type of Christian gentleman, worker, and scholar. He had the quiet dignity, humility, industry, and thoroughness of a Christian scholar. He was a man of books and letters, but he was also always ready to perform acts of practical Christian service in the lines of his aptitude. He led the Sunday morning teachers' meeting, was always ready to lead a prayer meeting, even on short notice, and faithfully served as Sunday-school superintendent and trustee of the church. He lived a practical Christian life, besides the great service he performed as a student and scholar in the fields of Bible study, peace literature, and church history.

Another striking thing about him was that he was up-to-date in his life and work. There were no unfinished manuscripts on his desk when he went to the hospital, even though he had every human reason to believe that he would return to take up his work again. His quarterlies were written to cover all of the current year. And when the news came to him, a little more than twenty-four hours before he passed away, that he could not recover, he was ready to go. He soon took care of a few things that needed to be talked over with loved ones, and then he was ready to go to be with Jesus, as he expressed it.

But Bro. Yoder's useful life and his peaceful death were not the result of good fortune or accident. They were the result of faithfulness and diligence and an abiding fellowship with his Lord, whom he served from the time of boyhood, when he had a definite experience of conversion. One of his favorite songs, which was sung at his funeral was:

"My God and I, go in the field together,
We walk and talk as good friends should and do."

That fellowship and the consecration of his unusual native talents to the service of the Lord, we believe, were the secrets of the Christian character and useful life of our departed brother.

OUR HOME CIRCLE

A TRIBUTE TO MOTHERHOOD

BY CATHERINE HERNLEY

The home life of the people of any nation serves as a thermometer, indicating the healthiness and well-being, or, on the other hand, the failing health and diseased status of that nation. Accordingly, in direct proportion as the homes of our nation are being broken down by the modern trend towards industrialism and materialism, with accompanying vices, including divorce and the general breakdown of the family group pattern, so are the moral and ethical levels being lowered. Much depends on maintaining the integrity of family life.

Family life itself depends upon the leaders of the group, namely the parents. Upon the father, in a typical family setup, depend, primarily, the relationships of the family group with the outside world. He it is who earns the financial means of supporting the family life. Generally speaking, he is the head and engineer of the group. On the other hand, the pattern of the life within the group itself is largely dependent upon the other of the co-leaders, the mother. She it is who guides the day-by-day activities of the group. She it is who usually affords the inspiration to the life of the group.

Wallace once said, "The hand that rocks the cradle is the hand that rules the world." Although we would not for a moment minimize the significance of the role played by the father there is no doubt a certain degree of truth in the fact that a mother has the chief responsibility in the training of the child in its earliest and most impressionable years. Because the nature of her task is different from that of her husband, God has endowed her with certain peculiar characteristics for more effectively performing that task. Browning has stated it thus:

"Women know
The way to rear up children (to be just);
They know a simple, merry, tender knack
Of tying sashes, fitting baby-shoes,
And stringing pretty words that make no sense,
And kissing full sense into empty words;
Which things are corals to cut life upon,
Although such trifles."

And Jane Taylor says:

"Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My mother."

A mother's tasks no doubt border on the routine and humdrum. Patience and perseverance are her key words to success. And yet no one loves us more, despite our faults, or understands our problems and shares them more willingly than our mothers.

Very often we take our mothers for granted. Mother comes to be the person of whom we expect and demand much and yet to whom in return we give so little. Have you stopped recently to think what all your mother has done for and meant to you? Each one of us owes our very existence to our mother. From the very beginning of our being she was re-

sponsible for our physical well-being. She has cared for us through illness and health. And more than that, our mothers have loved us. That fact is almost axiomatic. Regardless of race, creed, nationality,—everywhere, the wide world over,—we find among mothers an instinctive love for their offspring. This mother love, in its purest form, is overwhelmingly powerful, even to the extent that mothers are willing to sacrifice anything, even life itself, for the well-being of their children.

Someone has said, "God could not be in every place, and so he gave us mothers." At first glance this statement may seem to be a rabid denial of the omnipresence of God. But it is not quoted here as such. Because God loves us He has injected into our world the undefinable element of mother love. It is a beautiful expression, a sort of foretaste of the lovingness of God Himself. In the words of Montgomery:

"A mother's love,—how sweet the name!
What is a mother's love?
A noble, pure, and tender flame,
Enkindled from above.
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a mother's love."

Mother love in its essence is a parallel to the love of God, a flame kindled from above. What a challenge this should be to every woman who is called, "Mother." Her love for her child is, on a minute scale, similar to the love of God for His children. How blessed it would be if every mother might first of all know the efficacy of God's grace, the redemptive power of Christ's atonement, the transforming power of the Holy Spirit and His ability to lead us, if we permit Him to do so, into a life of peace and contentment, expressing itself in loving service for others! And, secondly, that every mother might recognize

THE MOTHER'S HYMN

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clear, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lispen a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.

—William Cullen Bryant.

and utilize the opportunity she has of leading her children to find the perpendicular between God and man—the atoning blood of Christ.

We often hear of the challenges which face Christians in their various occupations and professions. But none presents a more stupendous challenge than that of Christian motherhood. Timothy apparently had a mother who accepted this challenge, according to Paul's second letter to his young friend.

Hannah is another mother whose faithfulness is recorded in the Scriptures. Having been without any children all the years of her previous married life, Hannah cried to God, asking for a son. God heard her prayer and granted her request, whereupon Samuel was born into the home of Hannah and Elkanah. Accordingly, Hannah, in fulfillment of her promise to the Lord, took Samuel to the Temple and dedicated him to the service of the Lord. Her faith was later rewarded by the arrival of other children in her home. Oh, that today there might be more mothers who would be as faithful and sincere as Hannah was! What could be more worthwhile and gratifying than to have children dedicated to the Lord?

Hannah was faithful not only in keeping her vow to God, but also in her duties to her child. "Moreover his [Samuel's] mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice" (1 Sam. 2:19).

Another fine example of the love and faithfulness of a mother is that of the mother of Moses. Having hidden her baby son for three months in order to preserve his life, and being no longer able to hide him, she took pains to make for him a basket boat. Later she accepted the opportunity to care for her own son, anonymously, as a favor to the king's daughter. How her mother heart must have throbbed with joy to realize the safety of her babe, and yet how it must have ached with pain at the frustration of being separated from him! Yet we do not find that she was unfaithful. Her main concern seems to have been for the ultimate well-being of her son, Moses. We find later that it was this same child Moses, now a man, whom God used in a miraculous way to deliver His chosen people from the bondage in Egypt.

Again we find an example of true mother love in the case as related in 1 Kings 3 where we are told of the wise settlement of a dispute by King Solomon. An argument had arisen between two women as to the rightful ownership of a child. Upon the proposal of King Solomon that the baby be divided in half by a sword in order to settle the issue, the rightful mother of the child immediately conceded to let the other woman have the child. Rather than to see the child killed in the seeming interests of justice, she was willing to deny her strong mother instincts and allow the other woman to claim possession of what she herself knew to be her own child. Again mother love was rewarded, and the child was given to its rightful parent.

Motherhood is indeed right and noble and honorable as taught by God's holy Word. Mary, the mother of Jesus, when she along with Elisabeth, the mother of John the Baptist, was awaiting the arrival of her baby son, uttered what is one of the most magnificent passages in the Bible. And later Jesus, in recognition of His mother, shortly before His death on the cross, commended her to the keeping of His beloved friend, John.

Motherhood, in its legal sense, is not only

noble and beautiful, but it is a part of the fulfillment of the commandment of God as He gave it to Adam and to Noah "to be fruitful, and multiply, and replenish the earth."

Down through the centuries there have been men, outstanding in history for their character and influence, who have given the credit for their success to the inspiration of a Christian home and atmosphere, to Christian parents, to a praying, godly mother.

Thirty-one years ago, on May 8, 1914, the United States government issued a proclamation in recognition of the indispensable role of motherhood. By this proclamation one day of every year—the second Sunday in May—has been set aside as a sort of tribute to the mothers of our land. This seems indeed fitting and proper. Yet we might speak here a word of caution against any undue exalta-

tion. What I mean to say is that despite all we may say in praise of our mothers, and all of which they may deserve, they are after all finite and human. They, too, need the help of God in living upright lives.

Perhaps for this reason our love for them should include an element of sympathy, long-suffering, and understanding, as well as of appreciation and endearment, just as their love for us should consist of these same elements. Indeed, they are our mothers. They loved us before we were capable of returning their love. So let us, this Mothers' Day, and every day, thank God for our mothers—and fathers—and let us express to them in a special way—whether by word, by letter, or some other token—a measure of our appreciation and love for them.

Scottsdale, Pa.

MODERN HOME TRENDS THAT ARE DANGEROUS

BY MRS. H. B. KEENER

God's best things are always challenged the hardest by His enemy. We all know what a good home is. We who read the Bible and our church literature have no reason not to know. If my home is not ideal, I yet know what it should be.

When we speak of trends we speak of things that may be going so slightly in a certain direction that those who are following the trend may not even be conscious of it. Naturally a trend in its beginning doesn't have the velocity that it will have as it goes farther on. And, too, our standards vary according to our training, our opportunities, and our localities, and, I must say, according to our consecration to Christ.

Shall we admit that our own homes are threatened by unchristian modernism? Are slippery stones laid in the foundations of our homes that will not stand the tests of appealing pleasures and vanities? One of the strongest appeals the world is making on us today is the acquisition of more money—getting into more business to make more money while it is coming easy. Having plenty of money (which is good if we use it for the Lord as many do), the next appeal is to have nicer farms and homes, better furniture, more conveniences and more modern living, more luxuries, better clothes, and a striving to be equal to high-class society. Are these slippery stones?

Oh, no, I'd never be tempted to give up my simple life—my common home, my plain table, etc. I'd give more to the great needs of the world that is suffering and lost. Yes, I would, but am I sure that the abundance about me wouldn't have any effect on me, leading me to live differently? Sure, folks would expect it of me—call me miserly if I didn't improve my surroundings becoming to my increased wealth. Wealth almost invariably raises the standard of our temporal living, and it takes a strong Christian character to keep from slipping into temptations that modern times present to us.

Abraham and Lot show both sides of this phase of life. Thank God for such men as Abraham—they are living today yet—men who can say, "You take your choice, I will take what is left." We have earnest, faithful men whom we need and appreciate because their gifts to make money are bringing to the church their hundreds and their thousands of dollars that otherwise would leave us without many of our well-equipped institutions

and our possibilities of sending the Gospel far and wide.

Abraham was rich, yet he kept on living his simple tent life. He had many servants and was loved by his neighbors. At one time they said to him, "Thou art a mighty prince among us." He was the friend of God, and all the world has been blest by him and his seed, from whose line our Lord sprang forth.

But Lot's story is one of modern color. He was choicy, selfish, and continually edging toward the city of luxury and popularity, until he was sitting in the gates as a judge. The plains were fertile and filled with cattle, while his children were an easy prey to all a city offers for pleasure and sin. In our day we would say, they attended theaters and shows, played bridge, feasted, and drank wine. Whatever their forms of entertainment, they had so far followed the trend of the then modern world, that it seemed only a joke when father Lot spoke of escaping the city to save their lives. It was not by one leap that Lot found himself in this dilemma, but by the slippery incline from the mountain of Abraham, the man of God, to Satan's seat of wealth and worldliness, which ends in dark sins.

Why the difference of these two lives? The answer is this: Abraham kept up his family worship. He built altars. He fell on his face before God and God talked with him. Gen. 17:3. Abraham talked with God and had power with Him. Gen. 18:23-33. He also used his God-given authority in bringing up his family—he commanded them. His home was a godly home with the proper relations between him and his family, Sarah calling him lord. I Peter 3:6. There was heavenly



beauty there, such that angels loved to visit and bless.

Are the encroachments of modern life upon our homes so serious that we should inflict these warnings upon them? Sadly enough, we see signs of danger. War times increase and multiply the avenues of drifting into the streams of the world. Our young men are taken from the farms, some for camp life and some for the army. The old folks and little children must almost slay themselves to feed the world. Business must be increased to hold a few able-bodied men and fathers at home. Some must sell the farms, and the girls leave home for places where they can get higher wages. They get work in fashionable, wealthy homes where they become acquainted with modern life and society. Some of these return with the same beautiful life with which they went. Others have the slime of the city upon them, and as they mingle again with the young folks in the home community they leave the marks of their own lives upon them.

When young people who have been citified build their own homes, some of these slippery stones are built into the foundation, and as the days and years go by the incline grows steeper and more dangerous. Shall modern worldly ideals be brought into our home furnishings and such bunglesome conventionalities be used that our simplicity is scorned and lost? Will our boys and girls learn to love the movie and attend theaters and tempt others to go?

The foundations of our homes should be so firmly built on Christ that any appeal to worldly pleasures could be resisted through Him who died to save us from them.

Again, our homes are broken when the father goes to camp. The children and wife who are Biblically under the care of the father are left to struggle alone. Mothers were not intended to bring up children without a father's authority over them. However, through Christ and a true devotion to Him, even this is possible. Some mothers have enough grace of God to train children without the father's help, such as Mrs. Wesley, Mrs. Taylor, and others, whose husbands are only incidental in the stories.

Again, some mothers go away to work, leaving the children to the mercy of circumstances, and generally to a dark cloud of sin raining upon them. Recently a boy murdered his brother while parents were both away at work. Should mothers not rather trust the Lord for support and stay at home with the children, than to have what money buys, and have ruined children?

Many parents are so busy with necessary duties that the training of children is crowded out—not willingly, but forced out by limited possibilities of strength and time. Children must have attention and their energies directed into useful channels to keep them from the evil. The best possible training outside of Bible teaching is work—work suited to their ages and to their liking, if possible; with playtime too, of course. When parents are too busy to make work interesting and pleasant to children they are losing a blessing. To make a slave of a child is pitiful, but to work with it and show it the results and blessings of honest labor will make the child happy and train it for useful Christian manhood or womanhood.

What shall we do then? Go to the Bible with a true desire to build a home that will not slide; and there all questions will be answered and all problems solved. There we find how to feed and nourish ourselves and

(Continued on page 123)

MISSIONS

A DAY AT EL SHATT

BY SAMUEL A. YODER

"Dobro Jutro," calls the bath boy. And as the last vestiges of a confused morning dream evanesce into nothingness, I become vaguely aware of a bright burst of morning light. Drago has pulled back the tent flap in order to enter, and is busy emptying the basins of yesterday's dirty water. I roll over for another delicious nap. But too soon he returns with a can of fresh water, and as my tentmates grumble out of bed, I realize that my hour too is upon me. I see my breath, steaming in the fresh morning air. Ugh! It is never "nice to get up in the morning," but it's a triple hardship on a February morning in an unheated tent on the wind-swept plains of Sinai!

The daily routine sets in: I shiver into my clothes, and wash and shave in cold water, while a fellow sufferer wisecracks about let-

breakfast always seem odd to me. But appetites in this desert atmosphere are generally good; so I gulp mine down without too much ceremony. There is, naturally, a bit of comment about prospects for the day, about the darkness of the mess hall, about some rumored theft in some staff worker's tent. Mealtime chatter intrigues me; but most of it at breakfast is desultory and insipid. One's mind is taken up with the necessity of catching the bus, or of getting to work on time. In the evening there may be delightful conversation: of news from home, of letters from friends, of rumors about the repatriation of the refugees, of comic episodes of the day's work. There may be a profound discussion of some deep philosophical thing, or about world events. Again, there may be a continuous repartee with some one on the advantages of



An Evening Scene in Egypt

ting his whiskers freeze and knocking them off like icicles. Outside, the tents and sandstone mess look drab as ever. But in the east there is a glorious burst of flaming yellow and white light. Here, indeed, "the sun comes up like thunder," "and rejoiceth as a strong man to run a race." Sunrises in the desert are unsurpassed; they always give me a lift. In fact, the sky is almost always big and beautiful out here. The atmosphere is clear; one's view is tremendous. Day follows day in azure splendor; night follows night in supernal, starlit beauty. The moon-blanching sands remind one of a calm, white Christmas eve. The gigantic silence of the endless open spaces bathed in mystic light—ah! In this eternity of space, not far from here, stood Abraham in days of old. And as he gazed into heaven's midnight of blue and gold, he heard God's promise: "Tell the stars, if thou be able to number them . . . So shall thy seed be."

But it is morning and I must away. There is work to do. First, I must indulge in a hasty breakfast. I try as cheery a "good morning" as I am capable of, to an equally sleepy-eyed colleague as I enter the mess. There are porridge and beans for breakfast, a mysterious-looking sausage, toast, and marmalade—and of course, tea, always tea. Beans for

living in Illinois! There may be a recital by some new arrival of all the things he saw in London, or in Bari, Italy, or Casablanca. A French doctor may discuss the sights of Luxor, Egypt, with a Palestinian pharmacist. An American nurse may describe her luck hitchhiking to Ismailia. All that may happen at dinner—but not at breakfast! Even luncheon is likely to be taken up with shoptalk. Dinner is the time to enjoy conversation. Over one's cup of tea, he lingers, stretches his legs, and (to quote the famous Dr. Johnson) "has his talk out."

Breakfast over, I hie away to my tent, pick up a few things—pencil, papers, a pair of shoes to be repaired—and make for my office about a mile up the road. If I am lucky, I get a ride with the officer in charge; otherwise I walk.

The road is lined with refugees going to work—to the hospital, to the various kitchens, to the bakery. They are dressed in various odds and ends of battle dress, overseas caps on their heads with red partisan star attached. They greet me as I pass. Some of the less discerning ones salute; they don't seem to recognize my civilian clothes. Children are already bouncing about over the sands. As I round a bend near a refugee tent, a group

of four-year-olds line up to call me an emphatic "Zdravo," a little ceremony they enjoy performing every morning. A short distance away a sand-lot soccer game is already in progress. The ball consists of a piece of stuffed sock. How these folks do love soccer! They seem never to throw and catch a ball, or to bat it out. They insist on kicking it, no matter what make or model. Some of them are in shorts, and some are barefoot—even in February. It is cold, too; but by noon, at any rate, it will be warm. The poor, squalid Arabs to my left are crouching in groups, awaiting to the call to go to work. They are lined up in rows, and crowded together in a squatting position. I can never figure out why they take this formation. Perhaps it is to keep warm in the cool morning air. They stare blankly at me as I pass; but if I smile and call "Sieda," there is a responsive glint even in their unhappy eyes and faces. Farther on there is a small group already at work, adjusting the rhythm of their labors to that one repetitious chant which they seem to enjoy. It is an antiphonal, yet drearish thing. Near by stands one to be distinguished by his long galabia, his more stately turban, and his Pharaonic lash under his arm. He is the the overseer—the taskmaster of Biblical times. Pity the poor Arab; his lot is surely an unhappy one.

Farther up the road, I pass the church tents. I note a few already returning from early morning prayers, especially older women in somber black mourning. They must be widows—war widows, perhaps, or mothers who have lost sons in the awful slaughter. At the water hydrant, just before I enter the compound, is a small group with cans and various containers to draw water. Now and then a middle-aged woman walks away with the can delicately but securely perched on her head. What an art! I never can see how they do it. A few others are already out washing clothes. These Jugoslavs do well keeping clean. In spite of all their hardships and the soap shortage, they are always waging war on dirt.

At my office tent, I find my interpreter already there. He is aging and likes to talk too much. Poor fellow! that is about all he has to do out here in the wilderness. But I have a few things to do, and must guard against getting him started—about Split, about Dalmatia, about the time he was mayor, about his wife in Italy, and about the time he was in New Zealand.

First of all I must get Captain Starich to do a bit of translating for me. It is a notice for all the folk in camp who have family relationship with any in the United Nations' forces to give us certain items of information. "Captain, when did you last sail the seven seas?" I ask, just to make the contact.

"Ah, I have been out since the war is on," he replies. "My last voyage was from South America. We were to take our cargo to England. But as the war was on, and Jugoslavia was still neutral, we stopped at Gibraltar, and the crew was sent home from there. When the Germans came in, I found it necessary to get out. They would surely have forced me to work for them. You can't imagine how it was. There were so many armies, political factions, and movements that one just couldn't be neutral. If one identified himself with one of them, the other shot him for collaboration."

"I'm sure that I would not have stood up to the hardship as well as you folks have, Captain. It is all a terrible shame. But here is a little job for you now. How soon can you have this translated?"

Across the way, I see they are beginning

to erect a shelter for my school shops. Mr. Shoets is there with his group of workmen. Good! I have been waiting for that for the last two months. The telephone poles and tent walls seem to be at last supplied. Beyond that I see a Nursery School shelter has also been erected; that too is an achievement of some consequence. With my interpreter I inspect the projects, try a bit of broken Hrvatski, and ask a few questions. From there I go to visit a refugee tent. They are not inviting-looking homes, with their double row of cots, and their lack of furniture. The housekeeper, however, has done her best. There is some beautiful needlework—pillow tops, and mural-figured pieces. It is wonderful how these people can dress up even a piece of burlap to make a decorative window curtain or hanging for a doorway. In one of the cots there is some one lying. "Sick?" I ask.

"Oh, she just has a bit of a cold and a headache. She works in one of the mess kitchens, and has only wood sandals for her feet. So they get wet, and as a consequence she has caught a cold." Strange how simply and candidly they state it! I must have a look at those kitchens. Kitchen workers do have it plenty tough. I knew that before.

So I pass to the nearest kitchen. The head cook greets me with a smile and a bit of broken English. He shows me what they are having for dinner—soup, noodles, meat. It's too much starch and fat; but what can I do? The surroundings do look dreary. It is smoky; those oil burners are worn out, and should be replaced. The floor is oily and wet. The workers surely need extra clothing. One girl is wearing a large pair of men's shoes—likely the only ones she could get. Well, I'll see what can be done to help matters. The next batch of shoes that we distribute, the kitchen workers must come first on the list! "What are your hours?" I ask the nearest worker.

"Well, we often come to work at four in the morning. And we work until after supper at night. Of course we get every third day off."

They do seem fairly happy. After all, it is better to have something to do than just sit around. And they have at least some time to gather in little groups and to chat between hitches. But we must make their work as pleasant as we can. We must try to brighten up the kitchens, and to clothe the workers better if we can.

On returning to my office I find my schoolman is there. "When are you going to get those signs up with the numbers on them?" I ask, perhaps a bit rudely, as I shake hands.

"Sutra; Sutra!" That is Yugoslav for "manana," a favorite word in any language.

"Well, here is the globe you want. Don't you think the workmen have done a fine job mounting it?"

"Vorlo dobra." He smiles in a satisfied manner. "But when am I going to get those desk benches for the children? They still have to write in their laps."

"Neznam," I reply. "Don't know. As soon as I can get them."

In comes the athletic director. I know what he wants, that bulldozer to level off the new athletic field. Oh, no! I guessed wrong. He only wants salvage oil to mark off the new race track and soccer court. A call to the transport office locates plenty of oil. "Come back this afternoon at three o'clock. We'll take the truck and go and get it. We may even get the bulldozer in a week or so."

Now I must take a run out to the clothing distributing center. I see that they are distributing Volunteer Society clothing today. "Who selected the ones to receive the clothing?" I ask.

"It's for the old and the sick."

"Yes, it's for the old and the sick. Who made out the list of recipients?" I press the issue a bit farther.

"We know who is old or sick."

Hm, I wonder why she won't answer directly. Maybe our intermediary, the interpreter, isn't getting things straight. "Was the list made out by your Red Cross, by the block committees, or by the tent visitors, or by all of them in co-operation?" I try a new approach.

"Oh, we all three have lists—Miss Sloner, the Block Committee, and we."

She is hedging. It's the old story. Clothing distribution is the welfare worker's biggest headache. I don't know; but it looks as if they want to show favoritism. "Well," I insist, "we must follow the contract. It seems evident that all parties concerned were not consulted in the drawing up of the list. We shall see when Miss Sloner returns from Cairo." I'm afraid I left her in a slightly perturbed humor; for I see her hie away for a consultation with her committee soon after. I wish they would come to see me about it. We shall see.

On my way home for luncheon, I see a big steamer go gliding across the sands—at least so it appears. Ships surely are huge things. What a sight to see its billowing ramparts silhouetted against the big sand mountain behind it! The refugees are gathered in clusters on every near-by hillock to view the sight. "Parabrod! Engleski illi Amerikanski?"

Noon luncheon is followed by a siesta. Siestatime in Egypt is generally hot! In the summertime, as the sun strikes down with unmitigated and sustained fury, all work ceases. In Cairo the shops close from twelve thirty to four o'clock; along the Nile the blue water buffaloes sink into the yellow waters up to their horns; at El Shatt one stretches on his tent cot, trying to gain some respite from the torrid rays of the sun. The native Arab seeks any patch of shade available. In February it is not bad—perhaps just comfortable.

But siestatime soon passes. And the afternoon soon passes. There is a man who claims to be an American citizen, who wants to initiate steps to supply himself with a passport. Most of these folks have lost all their official papers; so it is quite a job to get such things done. Then, too, there is a letter to write to Thomas Cook and Sons, to tell them to arrange passage for Mrs. Tunavich to join her husband in South Africa as soon as possible. Her mother is released from camp, and may go along. There is also a British Postal Order to be procured for the passport fees.

As I hurry home in the evening, I notice an ominous, yellow haze on the horizon. Ah!

PROFOUND WISDOM

By Ruth King Duerksen

God's ways are far past finding out, but we in faith can trust

Our God to overrule the ignorant ways we know.

He takes despair; He takes defeat to teach essential truth.

And thereby blends the beautiful in lives that grow.

The deepest wound that makes us cringe unfolds into a beam

To outshine lesser qualities that mar and test.

And what we fear and pray to have our Lord remove from us

May be a gift of love to help us do our best.

Adrian, Mich.

it is the dreaded "gibleh" approaching, the most depressing thing in Africa. A rising east wind descends upon me. Bits of sand peck my face and nip by bare hands. By the time I reach headquarters and stop in to look for mail (how I hope there is a letter!), the wind is already so strong that I find it difficult to manage the door. But dinner is a happy release from the day's tasks. There are English, French, Palestinians, Egyptians, Jugoslavs, but, best of all, fellow Americans. One is from Chicago, another from Peoria, one from South Bend—hmm, it is almost like home. After dinner we sit by the blazing hearth and chat. There is a rowdy bunch that insists on tippling, getting happy, and singing a bit overlustily! But then, there are the saner kind too—fortunately for me.

And then I face the night for another brief moment as I dash for my tent. The wind tears at my clothes; the sand peppers my face. My tent ropes and side walls are flapping furiously. Tents have been known to go down in a resounding "gibleh"; will ours stand the strain? At any rate, there is nothing I can do about it now. So I quickly write up my diary notes, say my prayers, and shiver into bed. The wind howls; the tent flaps; the sand spatters against it—as my thoughts again evanesce into nothingness on the wind-swept plains of the Sinai desert.

El Shatt Refugee Camp, Egypt.

HOW TO KEEP A WHITE ROSE

A long time ago, a gentleman took a white rose to a man who was laid up by an accident. He thought that it might be pleasant for the sick man to see a friend, to have a cheery word and get a sniff of the fragrance. So he carried the rose.

That was a good many months ago. This week the gentleman had a letter which said: "The white rose you brought me last spring is still fragrant in my memory." A rose that kept for six months, and is fragrant still! That is a secret worth learning, is it not?

This art of preserving things that are sweet and keeping them beautiful a long, long time, is one of the best I know. You can use it for so many things besides flowers, too—things that will soon fade and be gone if we keep them for ourselves, but which will be fragrant always if we carry them on some errand of love.—Little Ten Minutes.

Weak Christians have infirmities, but infirmity supposes life; and we must not despise them—not in heart, word or carriage. We must rather deny ourselves than offend them. We must support them—bear them as pillars bear the house; as the shoulders a burden; as the wall the vine; as parents their children; as the oak the ivy. And this because they are brethren. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn because it comes into their barns with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. "Bear ye one another's burdens," and so fulfil the law of His command, and the law of His example. He takes special care of His lambs, will not quench the smoking flax and is touched with the feeling of infirmities.—P. Henry.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE TRAGEDY OF THE NORTHERN KINGDOM.—I Kings Chapters 12-22; II Kings Chapters 1-10; 15; 17:6-8.

Lesson for May 13, 1945

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

I Kings 12:26-30. The wisdom of this world is foolishness with God. As soon as a man or nation begins to direct his or its course according to human wisdom or judgment based upon circumstances, they are started on a course that ends in disaster. Jeroboam had been promised a continuing dynasty by the Lord if he would remain obedient to Him. Forgetting the promises of God, he thought that the only way he could prolong the reign of his family was by changing the religion of his nation so much that his citizens would not go to Jerusalem to worship. Jeroboam started something which kept getting worse with every reign until Israel was carried into exile; and his own family was deposed from the governing head of Israel in the days of his son. That which human wisdom dictated as necessary for the preservation of his dynasty and the continuance of the kingdom proved the very means of its destruction.

There is a remarkable similarity between the course followed by Jeroboam and his advisers, and the dividers of the Christian Church into its present two hundred divisions and subdivisions. It will pay you well to spend several days in tracing this similarity. You, personally, will never be guilty of starting such a subdivision if you do. Division DOES NOT make for a return to the old paths, but for a further deviation therefrom.

It is true that unless creeds are changed that the tendency is for the church to reunite if divisions have occurred as a result of personal ambition; but it is absolutely wrong to think that it will be to your interests and that of your family to keep up that division. Peacemakers (those who reunite broken human relationships) shall be called the children of God, and from the Lord shall inherit the blessings of peace upon themselves and their loved ones.

I Kings 16:30-33. To an extent that few people realize, and fewer would concede, men have followed their women folks ever since Adam took the forbidden fruit from the hand of Eve. Ahab was a talented man; but he had the foolish (so it appears now) idea that he could augment his prestige by taking for a wife a princess from the royal family of the Sidonians. Following her religious and moral leading, Ahab sank lower than any of the kings before him and caused the annihilation of his own family and of all save one of the royal house of David in Judah, and led the way to the Dispersion of the nation.

I Kings 19:1-4. In times of moral and spiritual crises God provides special men to contend for the faith. In the days of Ahab, he raised up, among others, the prophet Elijah. Jezebel, in order to destroy the true faith and to establish the religion of Baal, had killed all the prophets of God save a hundred and one. I Kings 18:4. God delivered these out of her hand. The prophets of Baal and the Asherah gave her all the help they could. After the test at Mt. Carmel the tables were turned, and the prophets of Baal received their merited reward. Later, at the hands of Jehu,

she and the entire house of Ahab and all the worshipers of Baal, were destroyed. Be horrified; but learn the lesson that as a man soweth so shall he reap, and they that sow the wind shall reap the whirlwind. God's law of retribution is inexorable. And if the next generation is not to reap the whirlwind this generation will have to repent and make restitution.

I Kings 19:13-18. Action is always followed by a corresponding rebound. After great exaltation comes great depression. Elijah's juniper tree experience followed close to that of Mt. Carmel. But Elijah was not fleeing from God. He was fleeing from Jezebel into the recesses of the mountain where Moses had held close communion with God and had talked with God as a man does with his friend. And here God met him also. Angels brought him food, and God Himself encouraged him. Was this the end of Elijah's work? The spectacular miracles were largely over, but God had revealed that He could speak better and clearer after the earthquake and the storm than in them or through them. But I find no evidence that God used him less.

II Kings 17:6-8. Under Jehoram II the ten tribes had their greatest days; but immediately thereafter came their exile. The pig is always fattened before it is butchered. Great prosperity may be but the prelude to the near end. When neither adversity nor prosperity will turn a nation to God, God's justice in its destruction will be vindicated. It is easy to drift into a condition where you are like the world about you, but it is always to your hurt to allow it.

THE DEFEAT OF THE SOUTHERN KINGDOM.—I Kings 12:1-17; II Kings Chapters 11-25; Jeremiah Chapters 18-39

Lesson for May 20, 1945

Golden Text.—The Lord knoweth the way of the righteous; but the way of the ungodly shall perish.—Psalm 1:6.

Are you reading weekly all the scriptures connected with that week's lesson? It will not take you any longer than it would to look over one issue of your daily paper. Have you ever read the entire Bible? Did you know that you can read it all in one day? If you haven't read it through that means that you haven't spent a day in Bible reading in all these years. What's the matter here?

Judah had some good kings who sought to bring the populace into the fellowship and obedience of the faith given to them at Mt. Sinai. She also had faithful prophets who pleaded with her to return to the old paths. All these efforts acted as brakes on the general course of the nation. In several cases they partly recovered themselves from that which they had lost; but the general trend was away from God, and when God finally allowed Judah to go into exile the Temple which Solomon had dedicated to the worship and glory of God had been degraded into a place of idol worship. The elders of Israel secretly worshiped the sun, and women openly wept for Tammuz (Ezek. 8:14) and yielded their bodies in orgies of licentiousness within its consecrated precincts. And kings caused their children to pass through the fire in the worship of pagan gods.

Jeremiah 18:1-10. This is the printed portion of our lesson. God's chosen are usually the minority in any nation. And the messenger of God who declares the truth to the entire nation is seldom appreciated, but often persecuted. Possibly there are reasons why the truth as believed by our church is not meeting with more antagonism than it does. Let me mention two: (1) Our message is restricted to a select few; the rest of the nation does not get it. (2) We soft-pedal our message, an indication that we ourselves are losing the faith.

Jeremiah was an able minister but not a popular one. Judah had committed two evils, they had forsaken God, the Fountain of living waters, and had hewed themselves cisterns, broken cisterns that could hold no water. A horrible thing in the eyes of God had happened; the prophets had taken to prophesying the deceit of their own hearts, the priests were bearing rule by their means, and the people loved to have it so. It is never popular to preach against things that people love. That means opposition and persecution.

Jeremiah was a weeping preacher. There is not much weeping in the pulpit these days. I wonder how much there is in the preacher's closet. Is it because the people are living on such a high plane of godliness, or because the preacher is on such a low one?

Jeremiah felt the futility of withstanding the mass movement to apostasy, and got discouraged to the point where he resolved never to preach again. But the Spirit dwelling within gave him no rest until he again cried aloud the message of God. And he kept it up until he won a martyr's crown. Be thou likewise faithful.

Men and nations are clay. God would fain make of all vessels to His honor and glory. But clay is not always pliable in the hands of the potter. In such case the vessel fails of becoming what it was intended that it should be. The potter may make another trial, or a series of trials; but after repeated efforts will probably discard the clay as unfit to meet his needs and purposes.

Submission to God, whether it come early or late, is necessary on the part of all who would become vessels of God. D. L. Moody once mentioned to a friend that there had been two-and-a-half converts at a certain service. The friend said, "I suppose you mean two men and a boy." "No," answered D. L. "I mean two boys and a man. The two boys have given their whole life to God, the man but half."

It is possible to be pliable in youth and to become self-willed in old age; it is possible to be stubborn in youth and submissive in old age. When Judah became old she became intractable, and God scattered her with an east wind. There comes a time when repentance would be too late; it can never come too early. In God alone is safety, permanence, and true usefulness. They that dwell in God shall be as Mt. Zion that cannot be moved, but abideth forever. Ps. 125:1.

THE RETURNED EXILES AND THEIR WORK.—Ezra; Nehemiah

Lesson for May 27, 1945

Golden Text.—Ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29:13.

We are workers together with God. Jeremiah had foretold that the exile should last for seventy years. Towards the end of that time Daniel, and we have reason to believe

there were others, spent much time in prayer that God's promises might be fulfilled. God could have restored Judah without Daniel's prayers, but it is doubtful if he would have done so had nobody cared. And it is very probable that Daniel told King Cyrus what the Lord through Isaiah had foretold about him, for King Cyrus gratefully acknowledges that he owes his place to the providence of God, and confesses that he is returning Israel to Palestine according to the plan of God. He gave special instructions that the Temple should be rebuilt and returned the sacred vessels which Nebuchadnezzar had taken at the time that he destroyed the house of the Lord. It is refreshing to find that others besides ourselves are seeking to glorify God; and sometimes it is rather humiliating to learn that many who did not have the opportunity that we had to learn of God from our youth are more concerned than we are. At the time when Ezra returned none of the priests were interested enough to volunteer to return to Jerusalem. Special efforts had to be made to persuade them to go along, and yet the return was more of a religious than a national movement. The present Zionist movement is more racial and national than religious. Under the circumstances I do not blame the Jews who do not care to go to Palestine.

After the exiles had returned they built themselves dwellings, and presently costly residences. But the building of the Temple was delayed because other matters seemed more necessary to the people. Then as now secular matters came first and God got the leftovers. But the prophet Haggai warned them that the blessings of God were being withheld because of that very thing. After much encouragement the people at last built the Temple and dedicated it with much rejoicing, mingled with weeping—rejoicing that the Temple had at last been built, weeping because it did not compare with the former.

Nehemiah led the way in rebuilding Jerusalem and its walls; and all together led the way in the restoration of the religious revival described in our printed text.

Neh. 8:1-4. All men are religious, but we can worship aright only when we know, and before we can know we must be taught. "Faith cometh by hearing, and hearing by the word of God."

It is a pleasure to teach the Word to those who are hungry to learn it. And the audience deserves to hear the Word read distinctly, and so clearly that the hearers can get the sense. And the expository preacher will also pause when he comes to difficult scriptures and clarify them by amplifications of his own. The general ignorance of the Scriptures by the masses is not all their own fault. The teachers deserve much of the blame.

No service is too long if you are soul hungry; a fifteen-minute sermon is too long when you are not. "The full soul loatheth an honeycomb." Bodily fasting leads to the open door of spiritual feasting. Body feasting often indicates spiritual famine.

Repentance and weeping for past failures is good; but it is not meant that you should ever be repenting. Having received forgiveness of sin, you should begin rejoicing and go on unto perfection.

Sackcloth is the coarsest and meanest of all cloths. Earth or ashes upon the head is a token of humiliation in which I acknowledge myself unworthy of a better crown. Outward appearance normally indicates inward state. The garments of humility and the crown of shame worn today will presently be laid aside for the robe of righteousness and the crown of glory.

These people were so happy that they sent portions to others. The drug addict shares his dope, the tobacco-user his tobacco, the drunkard his hard liquor; and they take offense at you if you refuse to join with them in such doubtful pleasure. But they have the right idea. Anything that I have that is good, I

should share with others, and I will not get full enjoyment therein myself until I do.

Let us then carry or send large portions of the spiritual blessings which we have received to others, assured that He who gave will replenish our stock. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" Prov. 11:24.

BETWEEN THE TESTAMENTS.—Malachi; Matthew Chapter 2; Luke Chapters 1, 2; Gal. 4:4, 5

Lesson for June 3, 1945

Golden Text.—Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple.—Mal. 3:1.

Mal. 3:1-3. The only way that a child of God can keep up his courage is by the development of farsightedness. Had Malachi been able to see only the things near at hand he would no doubt have been driven to despair. He saw the deplorable moral and spiritual state of his people and charged them with seventeen specific violations of the laws of God, only to hear the sneering reply, "Wherein?" Hard of heart, and blind of understanding was the condition of the masses. But Malachi looked centuries ahead to the time when the Lord, the Messiah, should come suddenly, or at a time they were not looking for Him, to His Temple, and His messenger should precede Him. At that time the glory of the latter house should be greater than the former. In the former was the ark and the Shekinah, but in the latter should stand the Son of God Himself. Then approach could be made by the blood of animals, but in the death of the Son reconciliation was made completely possible. "In this place will I give peace," saith the Lord.

But wherein is the difficulty of abiding the day of His coming, or of standing at the time of His appearing? Measuring ourselves by the yardstick of comparison with others, or even by our interpretation of the written Word, we can build up a fair case to prove that we are all right before the Judge of all the earth. But let us behold the Just One, let Him stand before us in all His beauty, and all our righteousnesses will suddenly appear but as filthy rags, and we will cry "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." No man can behold

OLD MOTHERS

I love old mothers—mothers with white hair
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is a something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy shawl of age.
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers! As they pass with slow-timed step
Their trembling hands cling gently to youth's strength.
Sweet mothers! As they pass, one sees again
Old garden walks, old roses and old loves.

—Charles S. Ross.

the Saviour without being overwhelmed with the sense of sin.

But as the refiner refines the precious metals so Jesus refines the souls of men who yield to His blessed alchemy. Then will they be able to offer offerings in righteousness.

Verses 16, 17. Malachi saw another thing to give him courage. Not all men were gain-sayers. There was a small remnant that feared the Lord. To console and encourage each other these often met and spake to each other and to God. They were the salt of the earth in their generation, as similar-minded souls are in this. They are the Lord's now and will be specifically revealed as His at the time when the Lord comes to gather up His jewels.

Diamonds are of the same composition as coal, but they underwent intense heat to become diamonds. Saccharine, the sweetest substance known to science, is made from coal tar. The millions of shades of color of aniline dyes come from the same ugly mass of tar. What nature and science can do with carbon and coal tar God can and does do with that desperately vile and sinful thing—the human heart and life. God will not only spare them as a man spareth his son who serves him, but He will spare us because we are His sons that serve Him.

Luke 1:68-78. Zacharias had been silent for nine months. Those were months of intense meditation. At the birth of his son when God unsealed his lips, he, by the Spirit, sang this marvelous song that composes the verses before us. I would gladly keep silent for years if only I could glorify God so exaltedly when I did speak. When men who think themselves to be somewhat come to my home town they do not bother to visit me. I am to them as though I were not. But the earth's greatest and noblest are but as nothing in comparison to the Lord, the God of Israel. And blessed be His name, when He comes to town He does not pass me by, but seeks me out diligently, and, standing at the door, He knocks and knocks, desiring to come in that He may eat bread with me and I with Him. He is not ashamed to call me a brother.

In remembrance of His holy covenant and to show mercy unto His people He wrought our redemption when of the people there were none to save, and He had to tread the winepress alone.

The early morning sun brings cheer and blessing to this dark earth; even so the Day-spring from on high (the Sun of righteousness) comes to us with a daily load of benefits because of the tender mercy of our God.

Gal. 4:4, 5. God is always on time. Although to many He may seem to delay the fulfillment of His pledges we may be sure of this that when we can see things from the perspective of eternity we will see the wisdom of His apparent delays, and acknowledge that all His works in time and manner were absolutely above improvement. But best and strangest of all will be our adoption as his children.

MODERN HOME TRENDS

(Continued from page 119)

family; there we are shown the pitfalls for unwary feet. The Bible provides positive and negative instructions and, if followed exactly, there can be no failure.

I hear many "Ah's"! but I am only quoting Bible truth. It is not I that is saying it. Where our children fail, we have failed somehow, somewhere. We all do fail; some more, some less. But God is merciful and forgiving, even sometimes turning our mistakes into good account for His own glory and the honor of His Word.

Harrisonburg, Va.

YOUNG PEOPLE'S MEETING

MAKING OUR PARENTS HAPPY

Prov. 4:1-27; 10:1; 15:20

Topic for May 13

MOTTO

"He that begetteth a wise child shall have joy of him."

MEDITATIONS ON THE TOPIC

I. **Happy parents** are happiest when their children fulfill the ideals of life which they cherish in their relation to God and become a blessing to their fellow men. It is not enough that a child become famous for some great achievement in only an earthly sense. Vanity in parents may cause even tears of joy for such a worldly end; but such vain joy must end when life ends if the child has not reached anything higher in relation to God.

A son has far outstripped his father in intellectual attainment, is filling a large position politically, and has the approval of the public in the realm of world affairs. But his father was a member of a nonconformed church and loved the ways of a simple faith in Christ, in humility and separation from the world. There can be nothing but a pang of heart anguish as he thinks of his son, knowing that favor with God is worth more than all the world. The ideal that would have brought true joy to such a father would be that this son should use all his superior opportunities to further the cause for which the father lived and gave himself. Some sons are giving their parents such a joy in their life of usefulness to the cause of Christ. Are you and I such sons or daughters?

The love of children for their parents, in which they are doing all they can to support them and make life pleasant, because of their appreciation of their parents' labor of love in bringing them up, is a beautiful sight that would make angels in heaven rejoice. Happy is that parent who can confidently say, "My child would never leave me to want if it is in his power to help me in my infirmities of age."

OUTLINE STUDY

I. Parental Joys in Wise Children.

1. Who know the Holy Scriptures.—II Tim. 3:15.
2. Who heed the law of God.—Prov. 6:20-22; 28:7.
3. Who obey their parents.—Col. 3:20.
4. Who remember their Creator.—Eccl. 12:1.
5. Who take care of their parents.—I Tim. 5:4.
6. Who live righteous lives.—Prov. 23:24.
7. Who love wisdom.—Prov. 29:3.
8. Who repent of wrongdoing.—Luke 15:23, 24.
9. Who are useful to many people.—Luke 1:13-17.
10. Who receive correction.—Prov. 3:11, 12.
11. Who hear good teaching.—Prov. 4.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Joy."
2. Making My Parents Happy:
 - a. By loving them.
 - b. By obeying them.
 - c. By heeding their teaching.
 - d. By loving God and His Word.
 - e. By living a righteous life.

- f. By turning from evil.
- g. By being a help to them at home.

For Seniors

1. Parental Joy in Wise Children.
2. Children Who Make Their Parents Happy.
3. Respect for Parental Authority.
4. Honor Thy Father and Mother.

SEED THOUGHTS

Children should show their love toward their parents by confiding in them in the most intimate way, making them the recipients of all their confidences.—J. S. S.

The children that speak every thought, every hope, every ambition, every plan, every pleasure in the ear of their parents will live safely.—Miller.

If children would consider how tenderly their parents cared for them when they were helpless infants; how they kindly fed, clothed, and provided for all their needs during the years they could not provide for themselves; how lovingly and diligently they taught them "precept upon precept, line upon line"; how earnestly they prayed that their feet should be directed in the narrow way, and how vigilantly they watched for their development in all that is noble and true, they certainly would at all times manifest loving respect, esteem, and obedience to their parents in every possible way.—J. S. S.

As your kind parents older grow,
Love's tribute to them pay;
As pilgrims in this world below,
They'll need your help along the way.

When the dear Father takes them home
To that world of sweet joy and bliss,
You'll not regret what you have done
To make them happy while in this.

—J. S. Shoemaker.

ASSUMING SOCIAL RESPONSIBILITIES—Phil. 2:1-16

Topic for May 20

MOTTO

"Thou shalt love thy neighbour as thyself."

MEDITATIONS ON THE TOPIC

I. **Responsibilities in Society.**—As members of society we are to take the place which God has given us and perform our part in the work of making a living and sharing the burdens that come to society in material things as well as moral and spiritual things. There is need for food and clothing for the body which God expects us to secure from His hand by labor and the use of our minds. There are services to the members of society from childhood to old age that need the assistance of the stronger ones. There are needs for shelter for the body and for the preservation of supplies that come from the farm and the factory. There are needs for the training of youth and manhood in the educational field for the work of life.

The Christian attitude is to be ready for every work that is an essential in our contact with men, in which we can express our willingness to use our abilities along every line which God has appointed for men in their earthly sphere. But the Christian attitude does not make temporal matters first. The Chris-

tian rather makes every temporal matter a part of his program in which all that he does is a contribution to the glory of God and the furtherance of His kingdom among men. He may be called even to withhold co-operation with such social movements of his community or nation which include the encouragement of doings contrary to the Christian motive. When a war spirit, fleshly indulgence, fashion, worldly amusement, political entanglement, or other ungodly elements become a part of the effort, making us a partaker, we should do better to carry on our service alone, or in co-operation with those of like mind and faith with us.

In the matter of educational and reform movements and business organizations that are merely social and earthly in their perspective, and which enter into the field of community or national politics, the Christian has a higher viewpoint and motive. To keep our service purely in the field of soul winning and saving by the method of regeneration and spiritual growth, our social service becomes distinctive and purely separate and dare not be mingled with that which is the enemy of the cross of Christ.

OUTLINE STUDY

I. We Have a Blood Relationship to All.

1. The Lord made us all.—Prov. 22:2; Mal. 2:10.
2. All nationalities are of one blood.—Acts 17:26.
3. We are responsible for the welfare of others.—Rom. 14:13.

II. Duties to Fellow Men.

1. To neighbors.—Rom. 13:10.
2. To strangers.—Heb. 13:2; Deut. 31:12.
3. To enemies.—Matt. 5:44; Rom. 12:20.
4. To Christian brethren.—John 13:35; I Pet. 1:22.

III. Meeting Social Responsibilities.

1. At home.—I Tim. 5:4; I Pet. 3:1-7; Eph. 6:1-9.
2. In all purity and respect.—I Tim. 5:1, 2; Eph. 4:29.
3. In business.—Eph. 4:28; I Thess. 4:11, 12.
4. In association with fellows.—I Tim. 4:12; Tit. 2:7.
5. In church.—Phil. 1:27; Acts 4:32-37; Eph. 4:1-3; Rom. 12:3-13.
6. Toward authorities.—Tit. 3:1, 2; I Pet. 2:13-25.
7. Social purity.—I Thess. 4:3-8.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Neighbor."
2. Behavior Toward Others.
 - a. Parents.
 - b. Brothers and sisters.
 - c. Associates in school and church.
 - d. In our business matters.
 - e. In the words we speak.
 - f. To the poor and needy.
 - g. To the ones in authority.

For Seniors

1. Relationships to Others in the World.
2. Taking My Place and Acting the Part of a Christian.
3. Inner Attitudes Toward Others.

SEED THOUGHTS

"As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith" (Gal. 6:10).

"Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Pet. 4:9-11.)

Men today who make money through the vanities and follies of men in strong drink, tobacco, fancy clothing, jewelry, war munitions, foolish and wasteful amusement, etc., etc., are but parasites on society, who bring no blessing by their work, but bring only dishonor to God. "The thing which is good" is as important as to labor. If a man who eats the earnings of others without seeking to repay is evil, so also is the man who makes his living out of those things which lead to the moral and physical ruin of humanity.—Teacher's Quarterly.

THE GRACE OF HUMILITY

Matt. 18:1-5; Mark 10:13-16; Jno. 13:14-17

Topic for May 27

MOTTO

"Be clothed with humility."

MEDITATIONS ON THE TOPIC

I. Humility.—The spirit of lowliness, in which a person feels to take a position of less esteem in the eyes of others, is the spirit of humility. Jesus with the consciousness of His relationship as Son with the Father in glory could invitingly say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

How could He be humble and say it of Himself? It was because He had to take that position to really fit into the position of our yokefellow. He did what we do, when we want to take up companionship with a little child. We condescend and say in actions and words, "I'll play with you." "I'll work with you." "I'll teach you." "I'll make you happy." "I don't hold myself above you." "I am meek and lowly in heart; come and find rest for your soul." And when the little one finds us sincere, he will commit himself to us and enter into fellowship with us. So can we with Jesus.

So, humility is willing to make itself "of no reputation" and to take the position of the lowly. The purpose is not to please self. It is not to be lifted among the high. It is to take the place, voluntarily, of least esteem. It can say without boasting, "I will stand in the lowly place and serve." "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad" (Ps. 34:2). Reproach and shame from men do not abash Christ. Isa. 50:6. He was a volunteer for the service of redemption. So may we gladly volunteer to renounce self and humble ourselves in the sight of God and men.

OUTLINE STUDY

I. God's Favor Toward Humility.

1. He dwells with the humble.—Isa. 57:15.
2. He counts them greatest.—Matt. 18:4.
3. He requires humility in our walk.—Mic. 6:8; Eph. 4:1, 2.
4. He lifts up the humble.—Jas. 4:10; I Pet. 5:5.

II. The Nature of Humility.

1. Minds not things high but condescends.—Rom. 12:16; Luke 12:7-10.
2. Gives up rightful honor for service.—Phil. 2:3-8.
3. Self-reproach.—Gen. 3:10; I Tim. 1:15; Luke 18:10-14.

4. Takes wrong without resistance.—Matt. 5:39-41.
5. Mortification or self-denial.—Col. 3:5; Luke 9:23, 24.
6. Refuses outward ornamentation.—I Pet. 3:3, 4; I Tim. 2:9.
7. Accepts a place of servitude.—Matt. 11:29; John 13:13-17; Matt. 20:25-28.

III. How This Grace Is Wrought in Men.

1. Through providential means.—Ps. 119:67, 71; Heb. 12:7-11; II Cor. 12:7-10.
2. Through Spirit-directed preaching.—Acts 2:37.
3. Through Spirit-convicted conscience.—Acts 16:25-30.
4. By walking in the Spirit.—Gal. 5:16, 22, 23.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Humble."
2. The Way of Humility.
 - a. In words free from boasting.
 - b. In works without show.
 - c. In modest and simple dress.
 - d. In giving others the preferred place.
 - e. In preferring others in honor.
 - f. In bearing reproaches meekly.
 - g. In associating with the lowly.
 - h. In doing lowly service.

For Seniors

1. The Manifestation of Humility.
2. God's View of Humility.
3. How We May Be Made Humble.

SEED THOUGHTS

Humility is that simple, inner life of real greatness, which is indifferent to magnificence, and, surrounded by it all, lives far away in a distant country of the Father's home, with the cross borne silently and self-sacrificingly in the heart of hearts.—F. W. Robertson.

Humility, what is it? It is the gracious gift of the Holy Ghost. It is the same disposition which the Psalmist called a "broken heart," and that consciousness of need which Jesus had in view when He said, "Blessed are the poor in spirit." So far as it has respect to God, it is that docility which is willing to learn what God teaches; that conscious penury which is willing to accept whatever God proffers; that submission which is willing to do what God desires, and to endure what God deems needful.—Jas. Hamilton.

And so among the ruins of our pride, we grow to be loving children of the Most High.—Wm. Mountford.

The reason why the publican returned from the Temple justified was that he had got that lowly and self-emptying mind to which the grace of God is welcome. It was not his standing afar off merely, nor his dejected eyes, nor his smiting on his breast, but his despair of himself and his hope in God's mercy—"God be merciful to me a sinner." And you will be justified, too, when, losing all confidence in the flesh, you learn to rejoice in Jesus Christ.—Jas. Hamilton.

GIVEN TO HOSPITALITY

Rom. 12:13; I Pet. 4:9-11

Topic for June 3

MOTTO

"Use hospitality one to another without grudging."

MEDITATIONS ON THE TOPIC

I. Hospitality, a Regular Practice.—We call a person who is ready to share and lend a hand at all times a **neighborly person**. The fact is that a person is "given to hospitality." It is a quality of his heart, expressing itself under every circumstance of need and making all around him feel that they have here a

friend who welcomes them into his friendship. Hospitality is really kindness that is expressed in service toward others out of a loving heart.

Hospitality is given a chance for expression when we have guests in our home and have the opportunity to share of our own things with them, and to serve them for their happiness and comfort. We can express kindness toward others by doing whatever is in our power to do for their happiness and welfare. It seems that Peter had more in mind than just giving things to eat and sharing our home with somebody or entertaining people with our conversation. He spoke of the gift of speech which a man ministers from the "oracles of God" and of ministering "as of the ability which God giveth." And whatever we do should be to glorify God with what He has first given us to use in His service.

With this view of hospitality we may think of every Christian, however poor, as having a gift of kindness in his heart by the Holy Spirit that can be expressed in the service of a smiling face as well as the service of loving hands and willing feet on errands of entertainment; and of the man of God filled with love for souls bringing the refreshing words of living truth from the fountain of God's Word.

OUTLINE STUDY

I. Hospitality, a Christian Duty.

1. As good stewards of God's grace.—I Pet. 4:9, 10.
2. A qualification of the minister.—Tit. 1:8; I Tim. 3:1, 2.
3. A duty of believers.—Heb. 13:2; Rom. 12:13.
4. Promised reward for.—Matt. 10:40-42; 25:34-36.
5. A qualification of a chosen widow.—I Tim. 5:10.

II. Examples of Hospitality in People.

1. Abraham.—Gen. 18:3-8.
2. Lot.—Gen. 19:2, 3.
3. Samaritans.—John 4:40.
4. People of Melita.—Acts 28:2, 7-10.
5. Toward Jesus.—Matt. 9:10; Mark 14:3; Luke 7:36; 10:38; 19:7; 24:29.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Steward."
2. Opportunity for Hospitality.
 - a. When guests are in our home.
 - b. When strangers come.
 - c. When we find some one in need.
 - d. As God gives us gifts.
3. Examples of Hospitality.
 - a. Abraham.
 - b. Jethro.
 - c. Laban.—Gen. 24:31.
 - d. The Shunammite.—II Kings 4:8.

For Seniors

1. The Service of Hospitality.
2. The Spirit of Hospitality.
3. Blessings Through Hospitality.
4. The Outreach of Hospitality.

SEED THOUGHTS

Let not the emphasis of hospitality lie in bed and board, but let truth, love, honor, and courtesy flow in all thy deeds.—Emerson.

There is an emanation from the heart in genuine hospitality which cannot be described but is immediately felt, and puts the stranger at once at his ease.—Washington Irving.

"Bear Ye One Another's Burdens"

If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter,

(Continued on last page)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

VAGUE DREAMS OF WORLD PEACE

There is no peace, saith my God, to the wicked.—Isaiah 57:21.

I send you . . . as sheep in the midst of wolves.—Matthew 10:16.

The first text absolutely declares the impossibility of inner peace for the wicked; and their inability to keep peace among themselves, locally or in respect to world relationships. The second makes clear that the Christian is to be as unoffending and harmless as sheep in all his relationships, in spite of the wolfish character of the masses.

There is at present a strong trend in international affairs to work towards establishing peace after this bloody war. There are grave reasons for such a desire; the millions of sons who have marched forth and battled unto death, the coffers of the world's treasures well nigh emptied, the future heavily mortgaged to provide for the weapons of offense and defense. The industrial systems of the world have been made into one vast system of destruction. No wonder men want both peace and relief. The question is even asked, "Can our civilization survive this world carnage?"

Great conferences are being held by the nations: Dumbarton Oaks, Bretton Woods, and the plans for the world peace conference in particular at San Francisco, called the "San Francisco World Organization Conference." This periodical is interested in peace, anything that makes for peace, and will gladly rejoice in the drafting of future peace plans to be put into practice at the close of this war. However, there are some factors that need consideration, lest we build false hopes and fail to see our proper place in the scheme of things. Also, it is possible for us to expect too much from the world. Paul in the twelfth chapter of Romans clearly set forth the position of Christians in a wicked world, "Dearly beloved, avenge not yourselves . . .," but he also speaks of the "powers that be" in quite different terms, such as, "They bear not the sword in vain." This does not authorize wars of conquest, etc. Neither does it authorize us, whose task is "Evangelism" to lose our separated position, and to leave our task. He definitely speaks of two groups, "ye" and "they." It is written concerning them, "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Romans 13:4). Jesus refers to the "ye" group, when He says, "I send you . . . as sheep in the midst of wolves." Harmless—this sounds senseless! On the surface the program looks hopeless! Yet, those were the words of counsel. Had the Christian Church during the ages and today been true to this revolutionary teaching and philosophy of life, it would seem that most of the bloody wars fought, especially this one, would never have happened. There would have been some wars, for it is written, "There is no peace, saith my God, to the wicked." With most of the world's inhabitants not Christian, wars are bound to happen. While the good resolutions are being written it were wise if the world's statesmen considered the powerful voices that speak to us today. They are: I. The Voice of History. II. The Voice of the Times. III. The Voice of Prophecy. IV. The Voice of Expediency.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The Voice of History

History is a good guide. The late J. D. Charles, Dean of Hesston College, wrote in the flyleaf of a book of history in his large library, "He who digs deepest in the history of the past, is most apt to see clearly today, and will be able to plan wisely for tomorrow." This was well written. History when properly written is most accurate and reliable.

History makes it quite clear that man "will do" what man "has done." Also, that men are reluctant to learn. The conquerors of the past stormed across the pages of history, led their vast hosts of Egyptians, Assyrians, Babylonians, Grecians, Romans, very much like the Napoleons, Kaisers, Hitlers, and Mussolinis of later times. It seems that with all the suffering, sorrow, death, and bankruptcy, the nature of man has remained unchanged. Man does not seem to see the folly of war. Generation after generation repeats the follies of the past. After every great political, economic, and military blunder there is much wishful thinking, much dreaming about a "warless world," much planning to build a "better world." But the same world remains, with its cry of, "Peace, Peace."

There is a basic reason for the continuation of war. It is that little word, with its hissing sound of the serpent—SIN. Sin—with the big "I" in the middle. How can there be a warless world with the masses practicing sin? No wonder it is written, "There is no peace, saith my God, to the wicked." This is the reason for Christ's program, exclusively one of **Evangelism**. "Go ye into all the world, and preach the gospel, to every creature." First, inner peace, peace with God, and then peace in human relations will be the blessed fruit.

Stalin of the Land of the Soviets is no Christian, probably does not know much about the Bible, but he is a realist, and knows a great deal about human nature and the past history of the world. At least many men by whom he has surrounded himself know nations and men. This is why they surprised the world. This is why they surprised Hitler. This is the reason the so-called "invincible" German army has been defeated by the supposedly untrained Russians. They expected war. They believed that treaties and promises would not hold. They read the present in the light of the past.

Stalin fooled his former German allies, so-called "friends," in an ugly way. When the Germans attacked Poland, invading that country from the West, the Russians rolled in from the East, to get their share of booty. Stalin sent worn-out and useless machinery. Many of the tires of his armored cars blew to shreds, reaching their destination on the rim of the wheels, and many were abandoned by the roadside. This wily trick made the German generals say: "We can annihilate the Russian Army in ninety days!" Stalin had "squirreled" beyond the mountains, his most modern war machinery. With this he held the invaders at bay until the influx of the British and American material. This account is included to show that Stalin was not ex-

pecting a warless world. History gives no grounds upon which to expect a universal warless world. Yet all during the ages there were times when nations, as well as rulers who imbibed the Spirit of Christ, applied His teachings in a measure to their human relationships, and were greatly blessed, in turn becoming a blessing to mankind.

The Voice of the Times

There is no question, but that God in His past providential oversight of the world, used armies in bringing other nations to judgment. The instances recorded in Scripture are so numerous that it is not necessary to pen more than one: "I will call for a sword against him . . ." (Ezek. 38:21). This instance speaks of a forthcoming conqueror of the "latter times." On the negative side, it is written, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This glowing promise is not only to the individual, but to mankind collectively. If God uses war as an instrument of punishment, how then can we expect a warless world? It is most disheartening to see the "peace offensive," without correcting the things which make for war. Peace conferences do not change the human heart. They alone will not convert the warlike into doves. The world will not experience a new birth because of the present baptism of blood. These rosy dreams of peace for tomorrow are destined to fail. Straight ahead merely lies another "yesterday," and "no tomorrow" of world peace.

Someone may ask, "What's wrong with our ways?" The crimes of the world are not all to be laid at the door of Hitler and Germany. All of us recognize the crime of Germany in seeking to make its people the "master race," practically turning other nations back to serfdom. The same is true about the rape of Ethiopia by Italy. How about Russia, the associated member of the Allies? The great Russian dictator climbed into power by utter ruthlessness, wading through rivers of human blood. His dead number millions. According to his scale of values human life was utterly worthless. It has been said, "that no man has been the cause of death of so many of his fellow countryman, as was Joseph Stalin." His purges constitute one of the blackest and bloodiest pages of human history. His attack on Finland was as unjustified as Japan's attack on China, and Hitler's rape of Poland. So-called "Cousin Joe" will be at the peace table.

How about France, England, the United States, and Canada? Have our garments been clean? Have our ways been pleasing to the Lord? Do they please the Lord today? Let the "times" tell their story honestly. It might help us to see ourselves in the report of General Giraud, the French soldier, to Marshal Petain for the causes of the collapse of the French armies before the German invaders. Remember this is not an enemy denouncing France.

1. **Race Suicide.** The practice of contraception which held the birth rate at a dangerously low level, refusal to multiply.

2. **Love of Pleasure.** Neglected crafts. Unskilled manhood, no pride in tasks well done. Absorbed in pleasure.

3. **Soaked in Alcohol.** National calamity because of a drunken army and nation at large. The vitality sapped.

4. **Syphilis.** The root of the national debacle. The proof positive of unclean living.

(The kind of sin which brings the wrath of God.)

5. **Self-indulgence.** Her defenders had no stamina. They broke down under burdens the Germans regarded as exercise. The Spartan virtues were depleted.

6. **Gambling Craze.** The youth were debauched for revenue to help the government finance her budget. They tolerated vice under government license to make more dirty dollars.

7. **Contempt for Authority.** Children refused to honor their parents; pupils repudiated the authority of teachers; workmen defied their employers; the mass of citizens violated the law. Consequently, the soldiers rendered no obedience to their commanders.

8. **Atheism.** Proclaimed by the leaders. Encouraged by the Academy of Science. Officially taught by educators. Thus, France forsook God, God forsook France.

9. **Labor Unions.** They throttled production, refused to make sacrifices for the common cause. (Later, they were forced to slave labor in Germany.)

10. **Neglect of Worship.** Desecrated the Lord's Day, forsook public worship for the joys of sports.

Drop the word France, and what other national name appears? These evil traits are all visible on this side of the deep. The list is appalling. The list was penned not because an army failed its nation, but because the nation was fallen; the army was merely the thumb index indicating what took place. Sin will out. The condition of the world morally or spiritually gives us no right to expect peace. Repentance from the top to the bottom of every strata of society would give us real hope. Repentance in sackcloth and ashes, of the Nineveh kind would move our God. He responds when men own up, confess, turn from their evil ways. May heaven help us to turn.

The Voice of Revelation

History is a good guide. The *Times* rightly read are a good indicator of conditions. However, the "Voice of Prophecy," of "Revelation" is the best aid to human understanding. When the three speak the same message, men had better sit up and take notice, indeed more than notice—they should take action. Does the voice of revelation in the prophetic content of Scripture give us hopes of a warless world? "To the law and testimony!" What does it say?

There is only one MIND that can penetrate the mists of time, and reveal things to come. That is the mind of God. Jesus Christ is called by John the Revelator, "The Spirit of Prophecy." Man likes to delve into the future, but his utterances are merely guesswork. The broad events of the future are sketched by the Lord. I refer, of course, to prophecy. The Bible adequately portrays the larger outlines of world history.

The major outlines concerning the future are found as follows: The latter part of the book of Deuteronomy, largely covering the future of the Jewish nation. The books of Isaiah, Ezekiel, Jeremiah, and Daniel. Our Lord's utterances, in Matthew 24 and 25. The book of Revelation. Many other Old Testament and New Testament writings give much important detail. With all this in mind, allow us merely to quote a few clear revelations.

Our Lord speaks of the course of the age, speaks of His return in power and great glory, in Matthew 24, 25. "Ye shall hear of wars." "Nation shall rise against nation, and kingdom against kingdom." "All these are the beginning of sorrows." "Then shall be great tribulation," etc. This does not sound like a peaceful, warless world.

Specially called men were ordained of God to receive revelations from Him. Most of these prophecies were fulfilled by the time of the Lord Jesus Christ, the balance will be fulfilled during this age and the promised re-

turn. In one such prophecy, our Lord in reading it in His home town Nazareth stopped in the middle of a verse (Isa. 61:1, 2; Luke 4:17-19). He sat down and said, "This day is this scripture fulfilled in your ears." Had He gone farther He would have spoken thus: "The day of vengeance of our God." This word vengeance does not suggest a warless world.

From Moses to Malachi no prophet suggests a warless world, while human beings rule, but the prophets hold out the hope after man's misrule for the return of Christ to usher in such a day of peace. Read Daniel 2 and 7; also Micah 4:1-7.

Paul characterizes the last days as "perilous" (II Tim. 3:1-5). He states twenty-one evil features of the latter times, all showing the absence of morals and good character in general. How can such an apostasy bring us a warless world?

Today, Russia, is one of the chief planners about the world's future. Has Russia changed? Let Mr. Churchill speak: "The Nazi regime is indistinguishable from the worst features of Communism. It is devoid of all principle except racial appetite and racial domination. No one has been a more consistent opponent of Communism than I have been the past twenty-five years. I will unsay no words that I have spoken against it" (1942)! Let President Roosevelt speak: "Be it clearly understood, however, that when I use the word 'liberal' I mean the believer in progressive principles of democratic government, and not the wild man who, in effect, leans towards communism, for that is just as dangerous as Fascism" (Fireside Chat). With Russia becoming one of the world's strongest nations there is no hope for a warless world.

According to Ezekiel's forecast, chapters 38, 39, Russia will be involved in one of the most terrible wars in the history of the world, at the endtime. Read the passage. Here you will find the forecast, the territory described, the invasion planned, the motive stated, the invasion attempted, Divine opposition, the defeat of the invaders. According to the account it will take seven years to clear the debris and bury the dead.

The Voice of Expediency

Will President Roosevelt [this was written before the death of President Roosevelt] and Prime Minister Winston Churchill dominate and control the forthcoming peace conferences? This is doubtful. Will the four freedoms become basic law? It is highly doubtful. There may be flowery speeches in those directions. This is to be expected. It was so at Versailles after the other World War. That treaty settled nothing. It made the blueprints for the present war. In all wars losers either lose "face," or their "pride of race" suffers. They usually plan for the return bout. Men of the world are never reconciled to defeat. They look for the day when they may strike again. Only the Spirit of God can take this out of the human heart. Then only by the incoming of the Spirit of Christ. All this is history. Prophecy speaks about the same hopeless message. The question rises, What can be done about the situation?

1. **There is God.** Deity alone can hold in check, control, and master all the evil forces of the world. We have the right to expect sufficient days of peace for His purposes to ripen. He took a deep interest in the days of Daniel. This account was written for our learning. Reread the book of Daniel for a real tonic of faith. God rules in the kingdoms of men—in the final analysis. Rather, He overrules.

2. **There is Prayer.** Although it has been found that there are no 30,000 promises in the Bible—there are 5,186 by some one's actual count—one of these is sufficient to send us to our knees in behalf of the world's chaos and plight. "I exhort therefore . . . prayers . . . for kings, and for all that are in authority;

that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:1-4).

3. **There is Good Will.** Good will is the positive side of the doctrine of "Nonresistance", which would better be named, "Super-resistance." It is written: "Overcome evil with good." "If thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head."

The days before us call for a tremendous amount of good will and unselfish service in every sphere of life. The world must be fed, clothed, and again put upon its feet.

4. **There is the Gospel.** If the Lord tarry, the days before us may give us one of the greatest opportunities of evangelism in the history of the world. The Gospel has lost none of its pristine power. It alone can change Japanese, Russians, Germans, Frenchmen, Englishmen, Americans, Canadians, and any other nationality. Out of the wreck of past nations God has, through men of God, given us some of the most useful nations on the face of the globe. America is the melting pot of men and women who trickled across the waters because they were dissatisfied with European political situations.

5. **There is Good Common Sense.** This is the reason we used the word, "expediency." We may expect too much from the conference at San Francisco. We may be trying too much at once. It must be remembered that there is a difference between Church and State. The standards of the Church cannot overnight become the laws of State. This would cause revolution. The same is true with the world at large. If all the men going to the city of the "Golden Gate" were archangels, they could probably not achieve all the objectives the Christian Church would desire to attain. This may have been part of the mistake of that great president, Woodrow Wilson. You cannot have apples until you plant seeds. Apples do not grow overnight. (This the editor found out in his 105-tree orchard.) You can have mushrooms overnight, but it takes generations for the giant oak to develop to maturity.

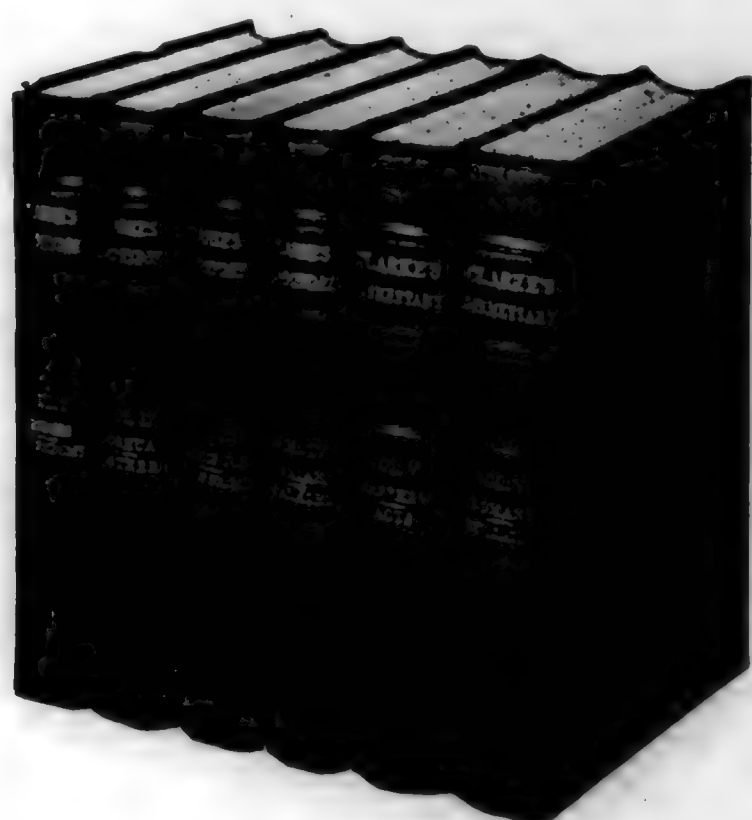
Even churches cannot legislate their membership into good conduct by resolutions speedily passed. Even the character and work of churches need time to bring them into fruitage.

The spiritual essence cannot be decreed at all. It must come into the hearts and souls of the people—an ineffable urge for righteousness that cannot be found in carefully prepared sets of resolutions. There are basic laws of conduct which guide right-thinking men of all climes, races, and religions. If this were not true, the human race would have vanished from the earth ages ago.

Aristotle wrote ages ago: "The simplicity of the beginning shall determine the soundness of the end." This might well be written across the conference hall.

If it is impossible to have some man of God to open the sessions by prayer—it is not impossible for all men of God everywhere to pray about the sessions. "All in authority," includes the delegates of these governments. Prayer by them for themselves would be mightily effective, but who will say that the fervent prayers of the righteous will accomplish no good in the forthcoming assembly of nations? Let us PRAY.

Oh, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef can wreck you, no calm delay;
No mist shall hinder, no storm shall stay;
Though far you wander and long you roam,
Through salt sea sprays and o'er white sea foam,
No wind that can blow but shall speed you
Home.—Annie Johnson Flint.



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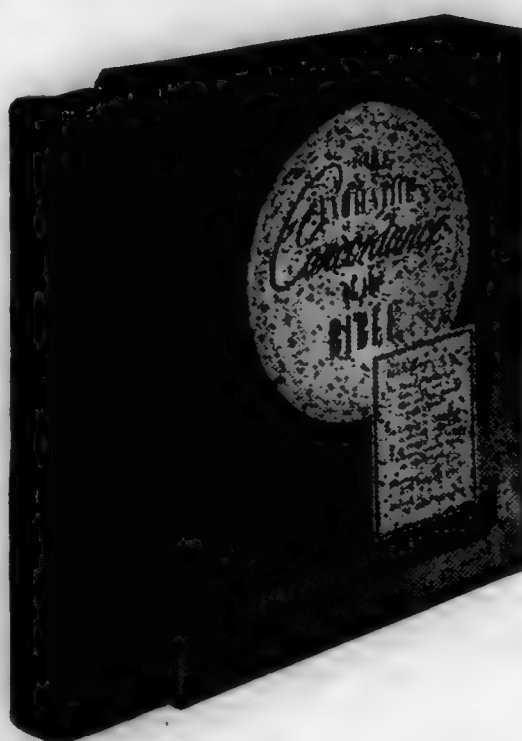
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NO HEART-WORK WANTED

A lady visitor was one morning going the round of an hospital in India, where one of the patients lay with a diseased leg. He was young, sullen, and of a forbidding appearance.

On the visitor coming up to his bed, he exclaimed that he "wanted no preaching," for he was not going to die; and, further, to prevent any Christian effort, swore and spoke violently.

The visitor, sitting down by the sufferer, talked to him of his secular concerns, his friends, and circumstances.

An hour or more thus passed, during which the patient unbended and chatted freely. The visitor rose, saying other engagements were then pressing; but would he not allow her, after such a long talk according to his fancy, to say the few words she wished?

With reluctance he consented.

She said she had no worthy words of her own, and, therefore, would read some of God's words. Would he choose which particular portion of them he would prefer hearing? After thinking a moment, he replied:

"Some part of Proverbs, that has only moral sayings in it—**no heart-work!**"

The visitor, as she turned the pages of her Bible, very fervently prayed to know what she should choose. She was guided to the first chapter, which she read through.

Truly was this word then proved faithful: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The patient's look of contemptuous derision and indifference changed, after the tenth verse, to one of interest; after the twenty-second, to one of awe and eager concern; and before the close of the chapter he was crying and trembling, exclaiming that he was one of the "refusers" and "despisers" at whom God would laugh; and that it was too late for him to be saved, he having mocked and spurned the truth too much and too long for pardon ever to be given to him!

The end was that the Holy Spirit led him to Jesus. The scorner became a humble and loving disciple. The "book of morals" was evermore a specially dear portion of the Bible to him, as that which had brought him to know the Lord and himself.—Scattered Seed.

Living the Christian life may be the hardest thing imaginable or it may be the easiest and most joyous. It is all a matter of how thoroughly it is done. Half done, it is hard; three quarters done, it will be the hardest. Wholly done it becomes natural and easy. It is a tragedy not to do it at all. It is punishment to do it in part. It is a joy when well done.—Selected.

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J. KENNETH LOUCKS

Scottdale, Pa.

Y. P. B. MEETING

(Continued from page 125)

God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of ours
Can make one life the sweeter,
If any little care of ours
Can make one step the fleetier,
If any little help may ease
The burden of another,
God give us love and care and strength
To help along each other.

If any watchful thought of ours
Can make some work the stronger,
If any cheery smile of ours
Can make its brightness longer,
Then let us speak that thought today
With tender eyes aglowing,
So God may grant some weary one
Shall reap from our glad sowing.—Anon.

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CHRISTIAN MONITOR

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CHRISTIAN MONITOR

Those Whose Lives We Touch

By Arlean Leibert



Miranda Hawkins opened the screen door and stepped up onto the porch. She took off her faded blue sunbonnet and, trying the two strings together, hung it upon a nail. Then, plumping the green and white striped cushion in the squeaky old rocker, she sat down.

"My, but a body got warm out in the sun!

But here on the porch it is nice and cool," she said to herself.

Miranda was seventy years of age, and Hiram, who was her husband, almost seventy-five. Both of them were tall and slender, almost to the point of being gaunt. Yet they were still quite active, in spite of their age.

For fifty years now, they had lived quietly at the foot of Squaw Mountain, in their four-room cottage. It was quite plain, although comfortable. The ceiling and walls had been whitewashed. Muslin curtains hung at the windows. At the rear of the house there was a small garden, including a patch of sweet corn.

"Bessie" who was the "bossy," amply supplied their milk, cream, and butter, while half a dozen "Plymouth Rocks" hens, laid all the eggs they could use.

Travelers going up and down the mountain, invariably stopped at the "Hawkins Place." Perhaps it was because of the sign hanging over the front gate, which bore the inscription, "Strangers Welcome." Besides, at the side yard there was a deep well. Folks liked to drink the clear, cold water while they rested in the shade of the old apple tree.

As Miranda rested on the porch, she looked up and saw an old friend coming up the boardwalk. Amelia Peters lived down the road a piece and was a frequent visitor.

"Good morning," Miranda called as her neighbor approached.

"'Morning," greeted Amelia, puffing as she took a chair that was offered her. Amelia

was plump and inclined to breathe heavily, even at the thought of exertion.

"I'm clean worn out," she spoke in a grievous tone of voice. "Didn't sleep a wink last night."

"That's too bad. Were you ill?" Miranda asked in sympathy.

"No, I wasn't," Amelia answered wearily. "You know that Jake Kimberly who lives over on the other side of me?"

"Well, he kept that tractor of his going all night long. His field comes clear up to our driveway, you know. It's a pity that a man can't make enough money in the daytime, without working all night at it too."

"Of course it was his hired man that was a drivin' that tractor. But it's all the same though. And such a racket as the thing made! Even Lem, my husband, who can sleep through anything, as a rule, was kept awake.

"What's the matter with people nowadays anyway?" she complained? "Money mad, that's what they are. And he ain't the only one. There's Matt Perkins over on the Bothwell place. Why, I could name you a dozen

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others in the church just like them. Looks to me as if money was their god."

Miranda looked thoughtful, "Did you notice the amount of the offering on the bulletin board last Sunday?" she asked innocently.

"Don't know as I did," said Amelia. "If I did I forgot what it was. Why, what's that got to do with it?"

Miranda smiled. "Well I remember, 'twas seventy-nine dollars and fifty cents. I put a quarter in the collection plate. How much did you put in it?"

Amelia's face turned pinker. She coughed slightly. "Well, I put in fifteen cents."

"You see," spoke her friend gently, "what the both of us gave, didn't even make one dollar. Someone else must have given quite a bit to make that much. In Luke 12:48 it reads, 'For unto whomsoever much is given, of him shall be much required.' I think it's a fine thing for folks to be prosperous. Providing that they don't forget to give as the Lord has prospered them. It takes a heap of money to keep the church going, and if some didn't make a lot of money, it would be a sorry thing indeed."

The expression on Amelia's face changed as Miranda paused.

"You're right, of course," she said. "I never just thought of it in that way. Guess I could have given more, and I will too next Sunday."

They visited a while longer, and then Amelia said, "Well, I'd better be a gettin' on back home. Must be almost noon. Lem took in a load of hogs this morning, and he ought to be back pretty soon."

Miranda cut a piece of freshly baked gingerbread, put it on the plate that had pink rosebuds in the center, and, wrapping a clean, white napkin around it, handed the whole of it to her neighbor.

"Come down when you get around to it," said Amelia, thanking her for the cake.

As she trudged homeward she said aloud, "I don't know what there is about Miranda, but a little talk with her is just as refreshin' as the dew. May the good Lord bless and keep her the rest of her days."

Just then a car whizzed past, sending up clouds of the dust that lay deep and soft in the road. Amelia coughed and choked as it entered her nostrils and throat. Even the tall yellow sunflowers and weeds, growing along both sides of the road, were dusty. She squinted up at the sun, thankful for the large pink and white checkered sunbonnet which kept the burning rays from her face.

"A shower just now would sure be nice. It would cool things off and settle this awful dust at the same time. A body just can't keep anything dusted in the front room any more. Don't know where every body's agoing these days. They always seem to be in such a hurry. Sometimes I just wonder if they know themselves. I'm glad that I am just a plain home body. A visit up to the Hawkins and to town once in a while suits me. And, of course, to church on Sundays," she soliloquized.

It was good to get back in her own green yard again. How glad she was that she hadn't let her husband cut those big trees in the yard! They needed the shade on hot days. And she went on into the house just as Lem came driving up.

* * *

That same evening at sundown a stranger stood at the door of the Hawkins place.

"Just a coming down the mountain," he said to Miranda when she had answered his knocks. "I'd like to stay all night, if you've

no objections. I got plenty of money, and I'll pay you well."

"Come in, come in," she spoke kindly. "We are indeed glad to have you. And you may keep your money. We wouldn't dream of letting you pay for your night's lodging."

At that moment Hiram came forward and shook hands with the stranger. "Please make yourself to home," he invited. "We were just about to eat our supper."

When the three of them were seated at the table the stranger reached forth a huge hand to take a slice of the homemade bread, when he noticed that the two old heads were bowed. His hand dropped to his side. He was almost famished after his day's travel. "Weren't they going to eat?" he asked himself. The evil face became more so. He glanced around the old-fashioned kitchen with a furtive air. Old folks usually had some money around somewhere—tied up in an old sock or hid away in a tin can. He only hoped that it wouldn't be hard to find.

Meanwhile Hiram prayed on, and the visitor was forced to listen.

"And, dear Heavenly Father, we do thank Thee for all Thy goodness and mercy unto us. We thank thee, that Thou art our Maker, and the Creator of heaven and earth, and that Thou seest even the sparrows fall. Bless the stranger that is within our gates this night. Keep us safe throughout the remainder of our lives, and at last take us to rest in Thy bosom. In Jesus' name. Amen."

If the two old people could have known the thoughts of violence in the stranger's head at that moment they would have been startled indeed. As it was, he forced a halfway agreeable smile at the conclusion of the simple, childlike prayer. He enjoyed the country supper, even though he had not appreciated the prayer of his host.

Later in the evening they are retired to the parlor. Here and there were pictures of numerous people, children and grandchildren of the Hawkinses. The stranger manifested a false interest in each one.

As usual they had evening worship. Miranda and Hiram sang a few old hymns. They invited the stranger to join them, but he refused, saying that "he never could sing anyway." The old man then opened the Bible to Psalm twenty-three.



NOW

If you have hard work to do,

Do it now.

Today the skies are clear and blue,

Tomorrow clouds may come in view,

Yesterday is not for you;

Do it now.

If you have a song to sing,

Sing it now.

Let the notes of gladness ring

Clear as song of bird in Spring,

Let every day some music bring;

Sing it now.

If you have kind words to say,

Say them now.

Tomorrow may not come your way,

Do a kindness while you may,

Loved ones will not always stay;

Say them now.

If you have a smile to show,

Show it now.

Make hearts happy, roses grow,

Let the friends around you know

The love you have before they go;

Show it now.

—Anon.

"Do you love God's Word?" he addressed the stranger, as he adjusted his glasses.

"Oh, sure," lied the man glibly, meanwhile cursing himself for ever entering this place. What did he care about the Bible anyway? He had never read any of it and didn't expect to.

Hiram read the psalm with feeling, commenting on the points that he loved best. Then they knelt, and the two old people prayed for what seemed like hours to the visitor. How glad he was at last when, "good nights" were said and Hiram took him to the spare bedroom!

"Hope that you rest well, and if you need anything just let us know," he said kindly.

The stranger sat down on the only chair in the room. He glanced over at the bed. The covers were turned down, and it did look inviting, he admitted to himself. He was very tired.

On the walls hung several mottoes. One read, "God is Love." Another read, "All things work together for good to them that love God."

"Bah," he said to himself. He looked at the small clock on the dresser. The hands stood at eleven o'clock. He wondered how long it would take the old folks to settle down for the night. He was beginning to feel nervous. Over and over again he heard the words that Hiram had read earlier in the evening, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." He tried to put them out of his mind, but the words kept repeating themselves over and over again. He reminded himself that he had only stopped here to rob the occupants of this house. What was the matter with him, was he growing soft? At last the clock said midnight. In desperation he cautiously raised a window. Unhooking the screen he stepped over the sill out into the coolness of the night. He was glad that these people had no dog. Quietly, by the fitful light of the moon, he made his way out to the barn, where his horse was tied. In no time at all he was on his way down the highway. He felt that he couldn't get away from the place quickly enough. If they had any money hidden away they were welcome to keep it.

The next morning Hiram went to call their guest for breakfast. Getting no answer to his gentle knock, he slowly opened the door. The stranger was gone and the bed had not been slept in.

"Miranda, Miranda," he called, "come here. Our guest is gone. I don't know what to make of it, do you?"

But his wife was as bewildered as he. Then they noticed the open window. They shook their heads as they went to eat their breakfast. How happy they would have been if they had known that the man had never forgotten the prayers of his host—and that upon his deathbed just a year later he accepted Christ as his personal Saviour!

* * *

Miranda and Hiram were in Bailey's Department Store. "There's some pretty calico over there," she said, pointing to several bolts that were lying on the counter.

"They must have just gotten it in. My, but a body sure does have to watch sharp to get dress material these days. So much of it is of such outlandish colors. All of my house dresses have a patch on them now. I think I'll get enough of the grey and pale green for a dress. The blue is such a heavenly shade though; perhaps I'd better get some of it

(Continued on page 134)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXVII

SCOTSDALE, PA., JUNE, 1945

No. 6

HE LED THEM THROUGH THE DEPTHS THAT THEY STUMBLED NOT

BY CLAUDIA DOUGLAS



HE SUN beamed down upon a group of men at work; it seemed to be smiling broadly on what it saw. One tall, slim fellow straightened his length of back and rubbed it. "I must say I have done work I liked better than pile black logs."

His companion, a short, stocky chap grinned, "Say, son, when you have been in this as long as I have, you will have developed some endurance. Why the whole thing is one grand endurance test. Isn't that right, Clemmer?"

"Huh! What were you talking about?" The broad-shouldered young man, addressed as Clemmer, drew a blackened sleeve across his perspiring forehead, then took off his gloves and tried to remove the black with his hand while the other two laughed at the effect.

"You must have been thinking long thoughts for sure," was Shorty's comment.

"I'm trying to decide where to take my furlough. I have forty-five days coming, and I want to take part of it sometime soon. I really should get work near here. I need the money badly, but I would like to spend some time in a Mennonite community with church privileges. I need that too."

The fourth of the group of Civilian Public Service campers, a fair-haired youth, soon volunteered this information: "I never debate where I am to spend my furlough."

"But I have no home," replied Glen Clemmer. "My father has gone east and is living with my sister since Mother died. It would be nice to see them, but they are so far away I can't afford that. Anyway it isn't quite like home." And he stooped to pick up the end of another charred log.

The afternoon work ended, and the men gladly piled into the work trucks to go back to camp, for no one loves to pile black logs—not even the few like Glen Clemmer, who feel that Christ has set the task for them and do all work heartily as unto Him, finding therein a challenge that gives zest to what would otherwise be monotony. Naturally the "chronic gripers" and those who are "just sitting out the war," find it yet more irksome. As the trucks jounced along, the usual things took place in the back ends, where the men sat. The men talked and joked, but one just sat looking off into space. He was not left in peace long, for a lanky fellow, spying him, knocked off his hat, "Hey, you, come back to earth. We're going back to camp. What are you dreaming about? Asking the nurse for a date? If you are, I've already asked her while you are trying to muster up what it takes. How do you like that?" This last was accompanied by a jab in the ribs.

Whereupon the quiet one suddenly came to life, retrieved his hat, and with a deft

swing of his strong arm struck his tormenter back of his knees, causing him to sit down again with gusto. "Don't you know better than to stand and cut shines on a moving truck?"

All in all it was a happy, carefree group that rolled into camp. Conscience-free, and in the pink of physical health, with clean youthful blood coursing through their veins, they were as hilarious as a group of boys just let out of school. The day's work was over, and they were in camp; there would be showers and clean clothes, a warm nourishing meal, various forms of recreation, and for many some letters from the outside.

Glen had a letter from his Aunt Grace Penner. It solved the problem of where to spend his furlough, and as soon as arrangements could be made he was on his way to Graham City with Frank, the business manager, his suitcase jogging merrily up and down and back and forth in the nearly empty pickup truck as they whirled around the mountain curves. And soon he was on the bus, with Frank's warm wishes for a happy time still ringing in his ears. Glen was among noncampers for the first time in many months.

"A fellow surely gets so that he feels out of place anywhere except in camp," he thought. "'Bout time I'm getting out and seeing how the rest of the world does."

Aunt Grace and Uncle John met him at Carver; they soon had him in the welcoming warmth of the farm and renewing old acquaintance. Everyone talked a great deal; that is, all except Glen who was getting used to the feel of a small family group again and doing full justice to a meal much as his mother would have cooked were she living.

For the first few days Glen helped his uncle with the haying. Soon work for good wages came almost begging for him from everywhere, but Grace Penner had other plans for her nephew. She was just bubbling over with enthusiasm for a summer Bible school they were planning at the community hall.

"No Bible school has ever been held in this community, and the people are all greatly interested." Glen's Aunt Grace was a missionary-minded little woman (one of those handmaidens who dream dreams of what could be done), and she so ably presented her

cause that she soon had all those about her drawn into her plans.

"Of course, there is a shortage of teaching personnel in these times, but I believe the Lord has opened the door and sent us just the person we need for a director. You could teach a class, too, as well as direct, couldn't you?"

Her nephew demurred. He wasn't capable—she should get someone else—he wasn't used to children—and such like, but his aunt had an answer for them all, and so the young man found himself presenting more objections.

"Really I doubt if I am being very practical. I should be earning while I am on furlough. We camp men must do what we can to help ourselves. A pal of mine, Olen Ebersole, earned one hundred and fifty dollars in the harvest fields during his three weeks' furlough."

"But Glen," said his aunt confidently. "I am just sure that the Lord will take care of that if you put Him and His work first." No one save Grace Penner would even have had the courage to ask a C.P.S. man to donate his furlough time to teaching in Bible school.

"The people around here are so busy filling their pockets and holding down their jobs there is no one else who is free and has the time," she bantered. Then she grew more serious, "Anyway, I think God wants YOU; so pray over it."

And pray over it he did. What is more, he consented to try it, with the help of the Lord.

Grace Penner's enthusiasm ran almost out of bounds, but then she was like that in everything. She introduced her nephew to their youngest minister. "This is brother Norman Crawley. He will help you with the stickers."

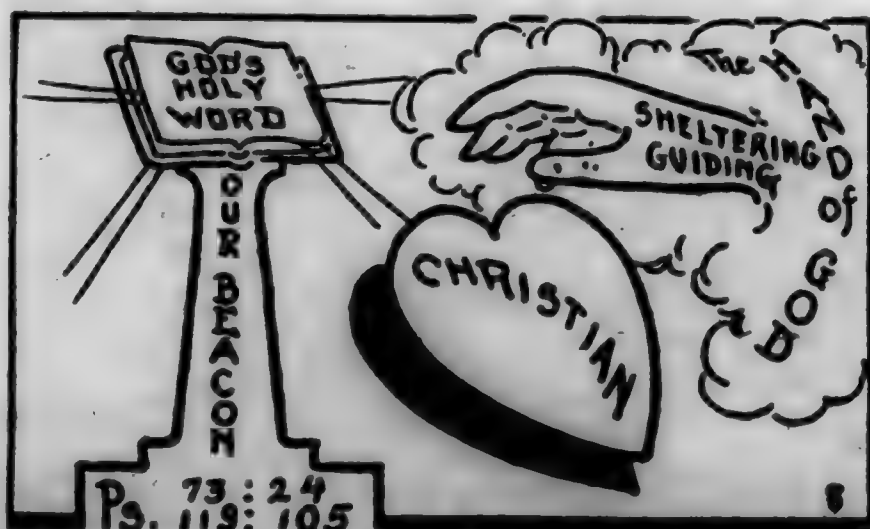
"I'm glad they have chosen you. A man with your background of education and camp experience of getting along with all denominations is just what we need in a community setup. You realize that one needs to work tactfully with people. We want them to feel that this is their school," said the minister.

To all this Glen agreed. "Brother Crawley was quite an agreeable chap," he decided. His old home church would get a great deal of help from an aggressive broadminded young man, and Glen was glad.

"Now about teachers," continued the minister. "Anyone you and your Aunt Grace select will be quite all right with me. Perhaps we could use people from the community. How about Mrs. De Armand?" he asked, turning to Mrs. Penner.

A little warning buzzed away back in Glen's consciousness. He had found out that many people do church work who did not even know Christ; so he ventured a bit timidly, "If we choose teachers from the community had we not better set up some standards for all of our teachers? I for one would not like to have anyone teach who did not know he was saved by grace through faith in Jesus."

"Of course, it's understood that's funda-



mental," the minister hastened to assure, and Glen felt relieved.

"But," interposed Mrs. Penner, "I am afraid it might cause misunderstanding and hard feelings if we as Mennonites asked people of another communion if they were saved."

"That is right too. We can't risk that," and Norman Crawley shifted a bit. "But you can nearly guess whether people are Christians or not by the kind of lives they lead in the community."

Something in the minister's manner and tone again caused the little warning bell to sound. Glen knew there were good people in most communities who are all one could wish except they have never been saved. But he said no more just then as the minister was again talking.

"Well, you and your nephew work that out. I will take the matter of the Bible school up with the ministry of our congregation; that is a situation requiring tact too, as we are pretty much hidebound by traditional ways of working, and we may run into some opposition."

Glen Clemmer looked at his Aunt Grace. He had grown up in this congregation, and Norman Crawley had just moved in since he left, and somehow the manner and tone of voice, as well as a few such phrases as "hidebound traditionalism" and "ultraconservatism," did not quite fit in with the earnest and sincere men he had listened to as a boy. Later he talked it over with his aunt.

"Oh, I know Norman gets a bit impatient with our slowness and thinking we must always do things the way our forefathers did, but he is an aggressive, missionary-minded man, and we do need to get out of our rut. I wouldn't worry about the teachers though, as we can select anyone we want to, you know."

"But what about this Mrs. DeArmand? Is she really a Christian woman?" Glen wanted to know.

"I think so, she used to belong to a plain church, but she joined her husband's church when she married and he belongs to the A—— church," and Mrs. Penner named a certain denomination not noted for its spirituality. Glen did not look too reassured, so she continued:

"Anyway I am almost sure she won't teach, but we can make it a matter of prayer. If God doesn't want her to teach He can make her refuse. Then we can say we asked her to satisfy Norman."

He had to be content with that, but he indeed did a great deal of praying; though much of it was just wordless waiting on his knees before the Lord. This was beginning to look more and more complicated. But those were busy days too, spent in canvassing the community, getting the building and materials ready, as well as selecting teachers. Both Glen and his aunt felt especially pleased to get Sister Culp.

"She used to be my Sunday-school teacher—the best one I ever had, bar none," stated Glen.

"They consider her the best Bible school teacher in the state. She took a great deal of this kind of work when she was in school before she was married, and she usually does not go out of her own congregation to work, her husband being minister and all, but she has consented to come if we could get none else, and I am so thankful; I feel that she will be the backbone of our school."

Glen quite agreed with his aunt on that. Their jubilation was short-lived, however, for as soon as Norman Crawley saw the list of teachers he objected to Sister Culp from the J—— congregation.

THE SOLUTION

By Ursula Miller

**How great, distressing, and how deep—
How intricate and perplexing are the
the problems**

Before the nations of the world today.

Things national and international.

Which wise men ponder deeply!

Like bread and meat

And oil and coal.

Divorce and marriage.

Cartels and various strikes.

And the amusement craze;

And closely interwoven

Is talk of world-wide peace.

**All these and many more claim the atten-
tion**

And together Hydra-headed

Scream for solution in the world today.

And wise men, God-ordained rulers.

**Strive deeply to deal justly, and as well
As within their power lies.**

**What is the answer to the problems of
the day?**

**Why this distress and rumblings of more
war?**

**Why all the famine and little children
dead?**

**Why fields torn up and flowing deep with
gore?**

**No solution anywhere, but everywhere is
dread.**

Must war confront us evermore?

Is that the true solution?

Must mothers give their men as beasts

To rend and tear in hatred?

Shall blood be spilled till all the earth

Bedewed with gore flames scarlet?

Shall women weep alone at home

For loved ones in destruction?

**Shall death march grimly through the
land.**

Reaping this heavy harvest?

Has man not learned through centuries.

War is not the solution?

Where, then, and what?

In Sacred Writ the answer lies:

**That nation is blessed whose God's the
Lord.**

**Who humbly walks to keep His every
word.**

Protection, Kans.

"I'd drop her from the list. She won't work well in this kind of a setup."

"But look at all the successful experience in this kind of work she has had, and she is considered one of the best Bible school workers. Why would she not work all right in our school?" Mrs. Penner wanted to know.

"Oh, I have no objection to her as far as I am concerned. No personal objection at all, you understand that, but many people consider her bossy. I'd use her only as a very last resort, and better drop her name from the list altogether," and Norman Crawley maintained his position against all the reasoning of Glen and his aunt.

"If we do not get her we will be two teachers short. Who shall we get? School starts Monday. What will we do?" Mrs. Penner wanted to know. "And anyway we have already asked her."

"Well," the minister was speculative, "We will look about some more. I just do not like to think of using her. Are there not some other teachers in the community?"

Mrs. Penner did not know of any one.

"How about Mrs. Booth? I have had a few talks with her, and she has a very pleasing personality."

"I am not too well acquainted with her," said Grace Penner slowly. "I never found out for sure that she makes a profession of Christianity."

Norman Crawley admitted that he wasn't sure that she did either then he suggested that they get someone from the Q—— church in Carver. Mrs. Penner had a friend of that denomination she thought might do.

It was finally decided to meet with the teachers and Bro. Crawley at the Penner home and plan and pray for the school. When they met there were still the two vacancies, and, of course, these came in for their share of discussion. It was rather strongly advocated that the lady from the Q—— church be contacted to see if she would teach. Only one timid dissenting voice was raised by one of the teachers and she asked; "If we get the lady from the Q—— church I am wondering how it will work out. We believe the Bible teaches that women should have their heads covered when they teach God's Word."

Norman Crawley instantly spoke up. "Well, there are a number of ways of looking at that scripture."

Mrs. Penner thought they could get the lady to wear a tam or turban while teaching. No one else said anything. Glen was too undecided in his own mind and almost too sick at heart to say anything.

The next day Mrs. Penner went over to see the lady in question about it, and she consented to teach. Mrs. Culp was also contacted again as no one else could be found. The week was hastening to its close, bringing with it the following week when Bible school would begin. On Saturday, however, Pastor Culp and his wife drove over for a conference with Glen and his aunt. They stated their position kindly but firmly.

"We feel that we could not have any part in a Bible school that included women teachers who did not wear the prayer veiling," and Brother Culp gave a number of instances he knew of where that had been tried and the results had not been very good.

"Of course, we do not want to be busybodies in 'other men's matters,'" he concluded, "and if you feel like getting that lady from the Q—— denomination it is all right with us only then Sister Culp feels, and I feel, she would not want to help in the school. She would hardly have consented anyway, but we are interested in thus spreading the Gospel, and our bishop encouraged us to, since you were directing the school." The last was spoken to Glen.

Glen promised that they would see what could be done and let them know as soon as they could.

"I can get ready even if I do not know till Sunday night," said Mrs. Culp.

"Now if that isn't a mess!" ejaculated Grace Penner, and Glen quite agreed with her. Mrs. Penner did not want to let the lady from the Q—— church out now that they had asked her, and Glen was beginning to wonder if the Culps felt that way, might there not be others who would also? How he wished he could talk it all over with his bishop, but Norman Crawley had closed that door. So Glen knew of no other place to go but to his knees. He had never in his life wrestled with so many problems in prayer before.

Sure enough he got help there. On Sunday morning the Lady from the Q—— church called up saying that things had arisen she had not expected and she just could not teach.

"Well, it looks as if God had undertaken

MENNONITISM IN PHILADELPHIA

VI. The Mennonite Home Mission

BY CLARENCE Y. FRETZ

for us again," said the boy. "He will surely see us through every other problem."

And God did, problems and situations that were indeed perplexing to the young man, for he soon sensed a decided division in this congregation so dear to him. Part held with Norman Crawley, swinging to almost an anti-Mennonite feeling. The minister himself advocated using what to Glen seemed wirepulling to gain his ends, saying: "New things have always been brought in that way."

"But I do not like this underhanded working. I'd rather be open and above board," protested Glen. "If it is the thing God wants at this time can't He see that we get it without our scheming?"

But Norman still doggedly held to his position, defending himself with, "They do scheming and wirepulling too. Everyone does."

But Glen determined to try God, and he did a great deal of burdened inarticulate waiting before the Lord, not telling even his Aunt Grace all of his perplexities. She lauded Norman Crawley's missionary passion, even if she questioned his ways of doing things, but Glen remembered reading, "Sometimes it seems as though we have enough zeal and fervor to cover the face of the earth with evangelists and missionaries and yet fail to have enough courage and faith to keep our home base in accordance with the teachings of the Gospel of our Saviour."

He felt that was very true as he found himself in the cross-currents of a church split that took place shortly after his return back to camp. So serious was it that the entire conference felt its impact, but God had seen him through the thick of it with amazing success as he sought to keep close to his Master in implicit obedience and trust.

Of course the sons of the suffering congregation and the whole conference were also drawn into the mixup. Even families were divided. One woman wrote to her son, "We had a big mess in the pot, and it boiled over, and the scum all flowed off?"

"Yes, and the dregs all remained," was the sarcastic comment of a buddy of his when he heard that. This boy's parents held with Norman Crawley.

Many of the fellows often came to Glen Clemmer wanting his opinion as he had so recently been on the scene.

"Well," he finally stated, "I feel this way about it. These are perilous times; times of upheaval and division, and the devil is working overtime to get folks to fall away or fall into some error, but Jesus says, 'He that shall endure unto the end, . . . shall be saved.' I mean to appropriate that promise and walk as close to the Lord as I can and consult Him every step of the way. Somehow I am glad I was there this summer, for it helped crystallize some of my own thinking, and the Lord marvelously led, and solved every problem that came up, not even forgetting the financial ones, though at times I almost wished for the haven of camp. It seemed that every one was in such a state of turmoil, and on top of that there was such a mad dash of buying and selling and scrambling for money and more money. But I am glad I had to go through it. It gave me confidence that God would see me through even that period of adjustment, when we are released, that is sometimes such a big question mark to us." He paused for breath and then, realizing that his deep inner feelings had carried him along till he almost preached a sermon, he ran his hand through his thick auburn hair and grinned sheepishly, "Sermon's over, fellows. Let us turn in. Tomorrow we will cut more lodge-pole pine."

Bro. Fretz, the present superintendent of the Philadelphia Home Mission, now brings the history of Mennonitism in Philadelphia down to the time of the establishment of the third city mission in the history of the Mennonite Church. He has performed a much appreciated service in furnishing this fine historical series of articles.

As pointed out in our last article, the Mennonite church was originally a very aggressive missionary church, but early in her history she lost her zeal for evangelism. For three centuries she remained inactive. During this time various aggressive missionary movements made themselves felt in Mennonite circles. Sometimes they drew Mennonite people away from the church. Sometimes Mennonite leaders would be influenced to take up a more vigorous evangelism, only to find that it aroused such strong opposition that they had to leave the church if they wished to continue.

At last there came a "great awakening" in the Mennonite Church. Sunday schools were begun, and eventually survived the opposition with which they met. John F. Funk began his "Herald of Truth" and through it promoted more aggressive work in the church. John S. Coffman traveled around the country and with persuasive eloquence carried forward the work of evangelism. In the midst of these movements there was a growing missionary spirit, and here and there small groups of individuals were pressed with strong missionary convictions.

The Spirit of God was mightily at work, endeavoring to lead His people to obey the Great Commission of the Saviour. One can hardly understand why the church as a whole was so slow to take up missionary work. Yet one has only to remember how slow the early church was to leave Jerusalem and take the Gospel to the Gentiles, to see how God must strive with His people to get them to do His will.

The important thing is that the Spirit of God did finally triumph, and definite work was begun. One of the first efforts in the East was to begin work in Philadelphia and establish here the "Mennonite Home Mission." It is the purpose of this article to trace the steps where-

by this work was launched and developed. No reflection is intended on the eastern conferences. Similar conditions prevailed in other quarters. Details are given that we might profit from the past and better understand the present.

Founding of the "Mennonite Home Mission"

Among the Mennonite farmers who marketed their products in Philadelphia was one Isaac Kulp of Danboro, Bucks County, Pennsylvania. As he came to the city week after week, he became burdened for the lost souls in this great city and began to feel that our people should do mission work here. He found that Joseph Bechtel, a Mennonite contractor who had moved to the city from Bally, Pa., was also much interested in such an effort. These men were members of congregations in the Franconia Conference District, but found little support and interest there in such missionary enterprises.

However, out in Lancaster County, about twice as far away, mission interest had been awakened, and an active mission organization had been formed by mission advocates. The members of this organization, known as the "Lancaster County Sunday School Mission," were very much in favor of starting a Mennonite mission in Philadelphia, and agreed to give their help. In the early spring of 1899, they decided that their chairman, John Melinger, should co-operate with Kulp and Bechtel in finding a suitable location. The Franconia Conference was evidently confronted with the opportunity to sponsor the work, since they adopted the resolution in May that "Whoever desires to contribute to the Philadelphia Mission may do so," thus making it clear that they were not going to assume the responsibility for the work.

Fortunately, however, neither Lancaster nor Franconia Conference officially opposed the work, and the "Lancaster County Sunday School Mission" proceeded to launch the proposed mission in Philadelphia. The brethren appointed spent two days in tramping around the streets of Philadelphia in a vain effort to find a suitable hall in which services could be held. Brethren Kulp and Bechtel felt that the work should be located in Kensington, a factory district in the northeastern part of the city, and the searchers finally decided to choose a private home, which would be large enough to accommodate a Sunday school. The home chosen was located in the middle of a block, at 1930 East York Street.

The next problem was to find suitable workers. Setting apart ordained men for such work was out of the question, since the only mission work Lancaster Conference permitted was Sunday-school work, personal work, and the like. No man being available the "Sunday School Mission" decided to send two women, Mary Denlinger and Amanda Musselman. These women were members of Lancaster Conference, and had already obtained some mission experience in the "Home Mission" in Chicago, where they were laboring at the time. They accepted the call that was extended to them, and arrived in Philadelphia



Front Entrance to the Home Mission as It Appeared in the Early Period

on June 6, 1899, taking up residence in the Mission home.

Sunday school was begun with Joseph Bechtel as superintendent, and was held in the front rooms of the Mission home. There were nineteen present the first Sunday. Several of the Mennonites in the city helped as teachers, and others, like Isaac Kulp, came from the country congregations to assist in similar ways.

The resident workers began a Saturday sewing school, did visitation work, gave relief when needed, and assisted in public services. The first preaching service was held in July, when Daniel Kauffman preached in a Sunday afternoon service. Other ministers rendered a similar service occasionally. While very few unsaved were reached by this at first, it was a welcome service to the Mennonites in the city, and a desire for regular preaching services arose.

In October, the work in Philadelphia was brought up at the fall session of Franconia Conference. It was pointed out that there were about forty Mennonites living in Philadelphia and that they desired preaching services. It was therefore decided that "Ministers may preach for the brethren in Philadelphia, but the service shall be conducted as at home. Whoever desires may support the Mission but Conference does not assume its sponsorship." This made it quite evident that the concern for the ninety and nine was still stronger than the concern that should have been felt for the lost sheep who were not in the fold. We are glad, however, that things did not stay like this.

At the next session of Franconia Conference (May, 1900), Bishop Andrew Mack passed out "slips" for Franconia ministers to fill preaching appointments at the Philadelphia Mission until fall. In the fall, the bishops met before conference to discuss the practice of preaching at the Philadelphia Mission, inasmuch as opposition had developed. The bishops decided to continue to permit any minister who desired to preach there to do so, but that Joseph Bechtel should look for a place to hold services, and that Ministers John Ehst and Henry Wismer should see if the place were appropriate. Evidently, Bechtel did not find anything more satisfactory than the Mission home, for at the next conference permission to help in the work at the Mission (if no other place could be found) was again given. But the ministers were again warned to "conduct the services as at home." This was again reaffirmed at the fall conference (1901).

How different Mennonite conferences in those days were from the 1527 conference at Augsburg! Take, for instance, the conference actions described above. Here was a conference hesitating to allow their ministers to go and preach to an audience composed largely of their own people, simply because the service was held in connection with the only mission effort of their group, and might be conducted a little differently from services held at home. The forefathers of this group, in their 1527 conference at Augsburg, decided to send out seventy of their number in the face of sure and severe persecution, to preach as opportunity afforded, and in whatever manner possible, in houses, fields, city squares, council halls, forests, caves, prisons, and dungeons! How we lack such zeal today, even after forty-five years of missionary teaching! "O Lord, to us belongeth confusion of face, . . . and to our fathers, because we have sinned against thee."

The First Twenty-three Years

For twenty-three years, or from 1899 to 1922, the two sister workers labored here alone, without the help of a full-time pastor or superintendent. Although neither Lancaster nor Franconia Conference was yet willing to supply an ordained man to lead out in the work, they did co-operate in supplying visiting ministers to fill the pulpit every Sunday. One week a minister would come from Franconia Conference, the next week one from Lancaster, then from Franconia, and so on. Once a month services would be conducted in German. Evening preaching services were held whenever the minister at the afternoon service would consent to stay.

Soon after the work began, it outgrew its original quarters. A vacant store building at Dauphin and Amber Streets was occupied, but before long, this too was too small, and in 1908, the Mission was moved to its present location at 2151 North Howard Street.

Few converts were won in these early years. There were not many more than a dozen in the first twenty-three years, as far as the writer has been able to ascertain. There are no doubt a number of reasons for this. The home church was not solidly behind the effort. There was no resident pastor, and there was no intense public evangelism of the New Testament type. The mission effort was mostly gathering people in for Sunday school and children's meeting and teaching them God's Word, or doing personal work. Not many were added to the church by this kind of effort, yet quite a number of people were richly blessed in various ways. Another weakness of this kind of work was that not many men were reached.

The sister workers upheld high standards in their work. They were not so much interested in getting people merely to join the church, as they were that those who did were thoroughly converted and would make a full surrender. And among those who came into the church under their influence have been notable examples of consecrated living. Mission work is not simply winning souls. It is being witnesses of Jesus, and this is what the sister workers were. They were deeply devotional, faithful in Bible reading, given to prayer, loyal to the Church and her standards, and earnest in their work, both natural and spiritual.

While the Mission did not win so many souls in these years, it was laying foundations and sowing seed for time to come. The early efforts are still bearing fruit. Souls reached in early years have since given their hearts and lives to Christ. Others remember with gratitude the help they received.

Not the least of the good done by the Mission and the missionaries in these early years was the good done in the near-by Mennonite conference districts. A number of lay brethren from Franconia Conference got their first missionary experience here. Some of these became active and useful men in the Mennonite Church—J. D. Mininger, Wilson R. Moyer, C. F. Derstine, and others. Moreover, those ministers who filled appointments here could not help but acquire a greater vision and a stronger missionary passion. If the lost were not being converted in large numbers, one cannot help feeling that at least the Mennonite people were being converted—to missions. Many Mennonite people came to the city for various purposes and while here would stop at the Mission, and as a result become more interested and informed. One interesting class

of these were honeymooners, who no doubt received impressions that helped mold their subsequent home life. Some Mennonite people testify that they were won for Christ and helped in various ways through the witness of the missionaries. The Franconia Conference ministers were influenced to maintain higher standards on dress in their district. Conservative ministers who had been opposed to missions began to favor them when they learned that they were conducted in such a commendable way. The spirituality and church loyalty of the sister workers brought blessing then to both the world and the church.

Lancaster Conference assumed bishop oversight of the work in 1907, but action to install a resident pastor-superintendent did not come until 1922. Next month we shall study the history of the mission after a full-time pastor was put in charge of the work.

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THOSE WHOSE LIVES WE TOUCH

(Continued from page 130)

also. That will make me three new ones. I have some white at home to trim them," she spoke thoughtfully.

Her husband smiled at his companion as the clerk measured off the material.

"I do declare, you're 'bout as excited over a cotton dress as most women would be at a silk one," he spoke, counting out the exact change.

"What else do you need, or are we ready to go now?"

Miranda looked at the list she carried in one hand. "Ah, yes, I need a good strainer. I just wonder if it's possible to get one. The hardware department is clear over at the other end of the store. Let us go over there and look."

As they passed the candy counter a small curly-haired boy of about five years smiled up at them. In one hand he was clutching some pennies.

"I'm a going to buy some candy," he confided. "Chocolates, see those over there?" he said putting a finger on the glass to show them.

"Do you like candy?" he continued, "cause if you do I'll give you some."

"We don't eat candy very often," Miranda said, looking down at the child. What a dear little fellow he was! She wondered where his mother was. She looked around, but there was no one close.

"Do you go to Sunday school?" she inquired, putting a tract in the little one's hand.

"No, ma'am," he answered.

"Well," said Miranda, "just give this to your mother and ask her to take you next Sunday," and they moved on.

When the child and his mother had reached home Billy handed the tract to her.

"Where did you get this, dear?" Mother wanted to know.

"Oh, a nice lady at the store gave it to me. And, Mother, she said I should go to Sunday school. What's that? huh?"

Mrs. Watson sat down at the table with the tract. It had been a long time since she had seen one. There was a picture of Christ hanging on the cross. Underneath were the words, "Do you have Him in your heart?" Suddenly her eyes filled with tears. And

Billy who leaned against her knee looked up at her anxiously.

"Is Sunday school a bad place? 'Cause if it is we won't go; so don't you worry, Mother. Even if that lady said for us to go."

"Oh, no, child, Sunday school is a good place. Every one should go. I just wonder if it is too late to ask God's forgiveness. Let us kneel son, while I pray to God."

"What's pray?" asked Billy curiously. "Praying is talking to God," said Mother.

Billy looked around the room in surprise, "Why I don't see anybody. How can you talk to someone who isn't even here? Who is God, and why do you want to talk to Him?"

And she, who had once been a consecrated Sunday-school teacher, bowed her head and wept brokenly. Was it possible that her own dear son was as ignorant of the dear Lord Jesus as if he lived in darkest Africa? Oh, would God ever forgive her neglect? Yes, she knew how to pray. How thankful she was for that! She would take Billy to Sunday school, where he should have been long ago.

* * *

It was a lovely spring morning. Miranda and Hiram jogged along in their two-seated buggy, on their way to church. Even the two bay mares seemed happy to be taking the old people to the house of worship. When they had reached the little white church, Hiram tied the horses to the hitching post. Then he joined his wife.

Grace Jordan, a sweet-faced maiden lady, had been teaching the elderly women's class for a good many years.

This particular morning their lesson was on the Good Samaritan, the story that Christ told to a lawyer, when he asked, "Who is my neighbour?" Luke 10:30-35.

After the lesson there was a lively discussion on the verses. There were some who wondered why they had never had an opportunity to help some one like that. Not one of them had ever seen a man lying alongside a road.

"Well, what would you do this very day?" asked the teacher, if on your way home you should see some one who was sick or perhaps injured? Would you just let him there, like the priest and the Levite, or would you take him home with you?"

"I really don't know," confessed little Mrs. Burns, who was nervous. We only have two rooms, you know, and just one bed. Where would we put an extra guest?"

"We have a larger place," spoke up Fannie Plummer, "but I have five little ones to care for. I don't see how I could take another person, as I haven't been very well. But, of course, I would see that they got help."

Even though they couldn't do anything themselves, the class agreed that it was unthinkable that a Christian could be so heartless as to "pass by on the other side."

Then Melinda Johnson told about her sister down in Texas: "She was walking down the street one hot summer day, when she saw a lady who was so ill that she could scarcely stand. She had a small child with her. She took them home and cared for them both, even though they were complete strangers to her." Melinda continued, "I don't know if I could do it or not myself, although it was a fine Christian thing to do, I will say."

"Indeed it was," smiled the teacher. "We need more practical Christian deeds in this old world. We need to remember to do unto others as we would have them do unto us."

Hiram and Miranda were almost home, when she suddenly clutched his arm. "Look," she cried pointing to something dark that

was lying alongside the fence. He stopped the team.

"Looks to me like a man," Hiram said, climbing down from the buggy. "Here hold the reins a minute while I go see."

Miranda did as she was bidden, but there was an anxious look in her eyes. "Who was he?" she wondered, "and what was the matter with him?"

She saw Hiram gently shake the man, and after a little while he managed to help the young man over to the buggy.

It seemed that the man had been released from a hospital the day before, and, being in urgent need of funds, he had decided to try walking to the country in search of work. The effort had proved too much for him, and consequently he had passed out.

The young man stayed with the two old people for several weeks, during which time he grew strong again. He repaid them in many little ways for their kindness to him. How he did appreciate the Christian home! It brought back memories of his childhood. Almost every evening he played the old organ, while they sang the dear old hymns, beloved by many. The Hawkinses were indeed sorry the day that he took his leave.

* * *

That fall a grandson of the Hawkinses came to pay them a visit. He was all enthused. "I'm going to join the navy," he told them, "and see the world. Won't that be great? I never thought that I would do much traveling. But now I've been drafted, so I'm practically on my way. And I'll send you a card from every port."

Hiram and Miranda listened very carefully as the boy unfolded his plans. They watched every expression on his youthful face, and their dear old hearts were saddened. The boy ceased speaking and looked at his grandparents, who were sitting before him. "Aren't you glad for me?" he questioned. "Mother and Dad are. They both told me so."

Hiram rose slowly and walked over to the shelf where his worn Bible lay, and, turning to Matthew 5:44, he read: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

In Mark 12:30, 31 he read: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

At first the boy, Paul, demurred. But at length Hiram and Miranda had convinced him that nonresistance was the best policy.

When Paul's visit came to an end he thanked them for, "helping to see things in the light of the Bible."

* * *

The snow was falling thick and fast, but inside all was warm and cozy. The fire in the base-burner crackled merrily. Devotion had been over for some time, yet the two seemed lost in thought. They rocked back and forth, back and forth. As the clock struck nine, Miranda looked up from the fire that she had been watching.

"You know, Pa," she said, and her voice held a note of sadness, "some folks are destined to become famous missionaries, evangelists, and teachers of God's Word. I feel that I've been more or less of a failure along that line. And I've never even been a Sunday-school teacher. Some have a chance to teach

and refuse. Others would like to teach, and they don't get a chance. I think that I would like to have had a class of little ones, in my younger years. Just think what a privilege to tell them of Jesus, to help mold their young souls! As far as I know I have never led a single one to Christ."

Hiram looked over where his dear companion was sitting.

"I kinda feel the same way that you do about it," he answered, "but don't you worry about it, Mother. Perhaps God needs some of us to live a Christian life and be content to stay put in our own little homes, just letting our influence go out, as it will. Maybe that was the mission that God had for us in this life."

And Miranda agreed that maybe it was.

Nampa, Ida.

THE SUPERLATIVE BIRD

The tiniest members of Birdland are the hummingbirds, their babies being, in many instances, smaller even than bumblebees. And there is no other group in Birdland so brilliant in plumage as the hummingbirds. In this respect the hummingbird is the only bird whose every change of position flashes a different hue—green replaces red, blue replaces orange, and then all velvety black at another instance.

But that isn't all! The hummingbirds are different from all other birds in their mode of flight and manner of feeding too. In their flight the wings of these little birds vibrate so rapidly that the birds pass through the air before one's eyes like so many blurs in the sky—blurs that produce the humming sound from which they derive their name. This makes the hummingbirds the quickest birds in the world. Again, in a class by itself, the hummingbird is the only bird who can fly backward as well as forward.

If your eyes were able to follow the flight of a little hummingbird you would see it flit from blossom to blossom, thrust its bill inside the flower, and extend its slender tongue into this blossom. You would see a bird feeding on the nectar of blossoms which you knew was good food for bees, butterflies and moths, and you would realize that the hummingbird again, is in a class by itself, for it feeds on nectar, too. However, the little birds do also eat insects.

The nest of the hummingbird is about the size of a silver dollar. It is usually cup-shaped and attached to a twig. It is made of plant-downs, bits of moss, lichen, bark and spider webs. The eggs are usually two in number; sometimes only one. They are immaculate white in color and broadly elliptical in shape.

It is said that the parents tie their tiny babies by one foot to the nest so that they will not fall out.—"Our Dumb Animals."

THE DEBT HAS BEEN PAID

Is it sin that threatens me? Behold the resurrection of my Redeemer publishes my discharge. My surety was arrested and cast into the prison of His grace. Had not the utmost farthing of my arrears been paid He could not have come forth. He is come forth; the sum is fully satisfied. What danger can there be of a discharged debt? Infinite justice hates to be twice paid; He is risen; therefore He is satisfied. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again."—Bishop Hall.

Editorials

Peace

The nation and the world were deeply moved when the news was given out officially that the war in Europe had come to an end and that peace had come at least to one half of the world. It was very appropriate that our president should emphasize the need of prayer in this hour instead of encouraging celebrations that would lead to orgies of excitement and revelry. It is indeed a cause for heartfelt thanksgiving that the terrible destruction and carnage which goes with modern warfare has come to an end in the European theater of the present global conflict. It is a great relief to know that submarine warfare in the Atlantic has ceased and some measure of safety is again assured in sea travel in western waters; that the wholesale destruction of European cities and countrysides has reached an end and people no longer need to burrow underground like frightened rats; that the peril of bombs and artillery and gunfire is over for both civilians and soldiers in Europe; that prisoners are being released from horror camps to go to their homes in many different lands; and that people can again resume peaceful pursuits, even though in the face of great handicaps that inevitably come in the aftermath of war.

But the joy of the advent of peace in Europe is marred by the knowledge that in the Pacific the war is still going on with all its horrors of destruction and suffering and death on land and sea. May we pray that, too, may speedily come to an end.

Another thing that impresses us with great seriousness at this time is that the cessation of hostilities does not necessarily bring peace and peaceful relations. When people have been taught to hate and fight and kill they cannot at once drop back into a frame of mind and heart that bids well for peaceful relations among each other as allies, not to say anything of their taking a friendly attitude toward erstwhile enemies. The bickering that is taking place between the so-called victor nations is too sadly an evidence that peace is something hard to maintain even after it is supposedly won. Many are now realizing as never before that it is just as difficult to win the peace as it is to win the war.

The conference at San Francisco is attempting to build for the peace of the world in the future. It is trying to draw up plans for a world organization in which the major nations can unite to keep in check the influences that make for war. But the conflicting interests of even the "big three" nations show unmistakably that the task is herculean, to say the least. Secret treaties, private alliances, intense nationalism, greed, jealousy, intrigue—all enter in to make it extremely difficult to set up a league of nations to guarantee the peace of the world.

Then the hatred and continued ill will that is being manifested toward those who have been vanquished bodes ill for the establishment of permanent peace. The carry-over of hatred from World War I, which tried to bring peace by suppression and injustices of various kinds, merely sowed the seeds of World War II. The dragon's teeth of hate and oppression that are being sown now may bring an even more terrible harvest, unless attitudes are changed.

All of this brings us back to the thought of prayer which was fittingly emphasized by our president. There are many things to be thankful for, and a great many to pray for with great earnestness as we look into the future with a hope for peace. The Christian is commanded to pray for "all men; for kings, and for all that are in authority" (I Tim. 2:1, 2). So it is right that we should pray for the rulers of our own and other nations, that they may lead their people into ways of peace; it is timely that we should pray for the conference in San Francisco and other conferences yet to come in the future; and it is especially incumbent upon us to pray for the president and all others in authority in our government that they be divinely guided in the extremely difficult times that are ahead in the winning of the peace and the adjustment of our people to the ways of peace.

The postwar rehabilitation and adjustment of the American people, especially the soldiers, will present serious problems in themselves. Peacetime readjustments will mean not only a reconversion in industry but to a large degree of life in all its phases. In this readjustment the church will also need to fill a place. It will need to deal sympathetically with those who have transgressed the ways of peace and nonresistance. Jesus did not allow His servants to fight, but upon proper confession He was ready to take back and use in His service the one who drew the sword and even denied Him.

The church will need to get a vision of the opportunities that a world at peace will bring to her—to help to bind up the wounds of the suffering peoples, to aid in giving food and clothing and medicine and shelter, and to give of her best to administer that relief. Doors will be opening up for service in Europe and parts of Asia, perhaps slowly, but nevertheless surely. Are we ready to enter those open doors of service to our suffering brethren the world over?

Our greatest need of vision, no doubt, relates to our duty of bringing the Gospel of peace to a world that is in such great spiritual need that it is hard for us to see our responsibilities toward it. It is in darkness and needs the Light of life. It is blinded by the "god of this world," and this blindness has brought it to a level of spiritual depravity that is too appalling for us to comprehend or to describe. Opportunities for travel, for entrance into missionary fields, both new and old, will be unprecedented, with the advent of peace. Are we ready to meet the missionary challenge which peace will bring to us as a church of nonresistant people?

Serious obstacles stand in the way of permanent peace, for there can be no peace to the wicked, and we are living in a terribly wicked world. But that world needs the Gospel of peace, and the near future will no doubt bring us unprecedented opportunities to spread that message of light and life. "How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The Menace of the Liquor Traffic

The increase in consumption of liquor by the American people has been so great during the past decade or more that it is nothing less than alarming. The cost of the alcoholic beverages consumed is fabulous. The raw materials used up, mostly grain and sugar, not only contribute to the scarcity of staple food commodities, but they are worse than wasted by being converted into intoxicating drinks. Manpower and transportation that could be put to helpful uses are monopolized by the liquor in-

dustry. In consequence of this tremendously increased consumption of intoxicating beverages there is a corresponding increase in drunkenness, in juvenile delinquency, in drunken driving, in broken homes, and in crime in general. Furthermore, alcoholism has been on the increase so that it is now the fourth health problem in the United States, and institutions for the cure or rehabilitation of alcoholics are crowded as never before. The use of alcohol undermines both physical and mental health, to say nothing of its blighting effect upon the spirituality of people.

Concerning the amount and cost of liquor used in the United States during 1944 Deets Pickett gives the following facts and figures in "The Voice":

"In the fiscal year 1944 the American people consumed approximately 131,047,737 tax gallons of distilled spirits. Of that amount 42,119,649 tax gallons were imported, displacing possible large importations of sugar and other needed foreign products. We consumed in the same year 88,607,156 wine gallons of domestic and imported wines. We also drank 2,384,035,470 gallons of malt liquors not including importations, figures for which are not available. During the calendar year 1944 the people of the United States spent more than \$7,000,000,000 for alcoholic beverages, or approximately \$54 per capita. This amount comprised more than 5 per cent of the aggregate income of individuals after deduction of payments of personal taxes. Expenditures for distilled spirits increased more than one fifth over the 1943 outlay; expenditures for wines increased slightly, and purchases of beer increased by 15 per cent over 1943."

These figures give us much food for study and comparison. For instance the latest figures available in the "World Almanac" gave \$3,102,502,273 as having been spent for education, both in public schools and in colleges in 1940. It will be seen that this is considerably less than half of the 1944 drink bill of the nation. It would be interesting to compare the total church expenditures for 1944 with the amount spent for liquor, but the only authentic figures we have available on this are taken from the United States religious census of 1936. For that year the total expenditures reported for all church causes, including home expenses and missions, were reported at \$518,953,571, from a total church membership of 55,807,366. The per capita contributions for church purposes from this membership were between nine and ten dollars. The comparisons are obvious, but do not augur for the good of our nation. Statistics are often faulty, but they do show unmistakable trends. Church contributions have no doubt risen since the depression period, of which the year 1936 was representative, but they are probably far from being equal to the \$54 per capita that were spent last year for alcoholic beverages.

However, we know that the record of the Mennonite Church is much better than the above-stated yearly average. The record of one of our medium-sized conferences shows that the gifts for all church purposes and benevolences for the past conference year were nearly \$23 per member. One congregation of which we have a record averaged \$30.00 per capita. But these still fall below the amount spent for liquor on an average by every man, woman, and child in the United States.

These comparisons are illuminating. Statistics throw light on a problem, but they do not solve it. However, they help us to see the seriousness of the situation that confronts the American people in relation to the use of strong drink. If unchecked, this evil with all its attendant vices, will bring ruin to the American nation, for strong drink blunts the moral sense, leads to crime and debauchery, breaks up homes, fills jails and mental institutions, undermines health, wastes needed food and ma-

terials, and brings on poverty and degeneracy in general. It affects not only the individuals who indulge in it but society as a whole. Deets Pickett has well said in this connection: "The man who has kidney trouble or cancer is a sick entity unto himself, but not so the drunkard. He is a person who drags others down with him. He does not remain an isolated case, but becomes a center of misery for thirty to forty people. He is a man whose weakness spreads, causing calamity to others."

The Bible condemns this evil in strong language. We need to testify against it at all times. And along with our witness against it we should bear positive witness for the Christ, who can save from every sin, no matter how malicious in its nature nor how deeply entrenched.

Summer Bible Schools

This is the time of the year when summer Bible schools are being planned for, while in some instances they are about ready to begin their great work of teaching the Bible to children and older ones. This newer one of our agencies of Bible teaching has made great contributions toward spreading the knowledge of the Scriptures in these days when the Bible is largely a neglected book, even among its so-called friends. Great masses of Bibles are being printed and distributed, for which we are glad, but we are nevertheless living in an age when ignorance of the Bible is appalling.

The Bible as the Word of God has a message for all people, which means people of all ages, but since childhood and youth represent the impressionable times when learning is easiest, it is especially important that youth learns the Bible message. It is here that the summer Bible school makes its great contribution to the children of our country. According to the World Almanac there are approximately 30,000,000 school children in the United States of the ages of 5 to 17 inclusive. The challenge to us is to teach them the Bible during the summer vacation, through means of summer Bible schools. This is one way in which we can render a great service to our communities, for people of all denominations or of no church connection usually are glad to have their children go to schools where the Bible is taught.

The summer Bible school statistics, as compiled by Bro. C. F. Yake, secretary of summer Bible schools, show that, during 1944, 245 schools, with an enrollment of 22,813, were held under the auspices of the Mennonite Church. This is a good record and shows a gain over 1943 both in number of schools and enrollment, but it does not come up to the enrollment reported a few peak years earlier in this decade. Shortage in manpower and difficulties in transportation are some of the unfavorable circumstances that summer Bible schools have had to cope with in recent years. They have come through this crisis nobly, and there seems to be no good reason why the record of 1945 should not be better than that of the past few years. The opportunities are here for doing a great work, the handicaps of the times can be overcome by faithful effort and prayer, and it remains for us to accept the challenge for teaching the Bible that the summer Bible school holds out before us.

May every Christian rally to the support of this great work, by rendering such service as comes into the line of his aptitude and ability. And may the Lord continue to bless the summer Bible school so that it may accomplish great things in instilling the eternal truths of God's Word in the minds and hearts of America's children.

with it a new spiritual discernment. No matter where we are, there is always someone who needs to be shown the way. Someone needs to see Christ in us. There are those who will never be brought to salvation unless we are the ones to bring them. Those individuals may be in our own home, in our own community. It is certain that at least one unsaved person is watching our life. There are always individuals who are not saved or are in need of help who secretly hope that we will speak to them or show some spiritual concern for their lives. Yet, it is only the Spirit-filled individual who has the veil lifted from his eyes and is able to see those in need. One girl said, "If I give my life to the Lord, there will be nothing that I can do anyway. My father would never consent to my leaving home." She was a sister to five intelligent young men who were seeking truth but had not been led to Christ. A young man, after turning his life over to the Lord, was met by a group of his former friends who opposed him. He met them with the question, "Am I in this world of need and challenge just for a good time?"

Consecration remakes men after God. We cannot think of God and know God and walk with God and not lose ourselves in that experience. We cannot retain our wills against God and live our Christian lives in a half-

hearted way and not be found out by God and by men. If there is power in our lives, others will know it. Being complete in Him involves not only our wills but the will of God as well. We need power to know Him; we need power to be victorious in Him; and we need power if we would convince others for Him. The Christian life that does not leave a righteous imprint on someone in the atmosphere where it has been lived has not come into its fullness. If we are abiding in Him as Christ meant that we should, other lives will be brought into a closer relationship with Him. All this, however, takes place because the Christian has the attitude that it is "not I, but Christ" living in me.

Today Christ is sending out the challenge as never before. He does not present an easy plan for vital Christians. Yet His appeal comes out of a heart of love. Because of the price He paid, we too must pay a price. He says, "Whosoever will come after me, let him deny himself." This is the way of surrender. It is the death of self. Paul writes to the Romans, "If we be dead with Christ, we believe that we shall also live with him." Can you say, "I have just one simple, little life, but it is all yours, Lord. Do with it what you want"?

Harrisonburg, Va.

SATAN AND HIS METHODS OF WORKING

BY VERLA LEHMAN

Satan's Creation and Fall

Who is Satan? He is the prince of darkness, the king of all evil, and the father of liars. He is as evil as God is good. Just as God cannot tolerate evil so he cannot tolerate good.

We little realize how much power Satan has! How did he get his power? In Ezekiel 28:11-19 Satan is described in one of those hidden passages of Scripture which we need to study in order to catch its meaning.

"Moreover the Word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty" (vv. 11, 12). Satan is referred to as the king of Tyrus, just as in Messianic Psalms, such as Psalm 22, the Psalmist appears to be referring to himself, when he really speaks of the Messiah. Here the king of Tyrus represents Satan, for no other person fits the description.

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (v. 13). This asserts that Satan was created and that he was created perfect—his perfection is pictured in all these precious gems.

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (v. 14). Satan is called here "the anointed cherub that covereth." This indicates that he was created as a guard or protector to the throne of the most High. Like the golden cherubim covering the mercy seat in the holy of holies in the tabernacle of the Israelites so was Satan created a guard and covering cherub to the heavenly center of glory.

He lived right next to God in his holy mountain. Another proof that this must be Satan was that he was in Eden at one time, and no king of Tyrus was in Eden.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (v. 15). Satan was created—therefore he is not self-existent and never can be free of his dependence upon God, the Creator. He was created perfect, but he chose to do evil, just as it is in our power to choose good or evil.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (vv. 16, 17). Satan had power and wisdom enough to guard the throne of God from every possible enemy, and glory and beauty that would become the highest offices in the court of heaven. By this we can know how great his power is today.

Did Satan ever fall from heaven, or is this a future event?

Here are some scriptural evidences of the fact.

"Thou hast sinned: therefore I will cast thee as profane out of the mountain of God" (Ezek. 28:16).

"How art thou fallen from heaven, O Lucifer, son of the morning" (Isa. 14:12)!

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). This reveals that Satan has freedom to come and go on the earth and even to appear before God in heaven.

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:11, 12, R.V.).

Satan is then a real being, having been created perfect in all his ways—mighty in power and full of beauty and wisdom. While he was so great, next to God, he proposed in his heart a wicked plan—to become like the most High. He did not try to force the throne from God, but, like Absalom, he tried to steal the devotion and worship of His subjects and turn all against God. He was jealous of Adam and wrested the world scepter from him by causing him to sin. He ruled as god of the world until the cross, where Christ prevailed; now he rules as a usurper.

Satan is today going to and fro on the earth, trying to turn all devotion of man from God to himself. Even if this is not purposely directed to him he is accomplishing his purpose when people's affections and interests are not toward but away from God. Satan is deceitful, lying, malicious, evil, and all that is wicked, or all that is not good, and as long as people have a tendency to take downward paths he is satisfied. It is not revealed to us, however, whether Satan now believes that he may succeed in spite of the cross and the superior power of God. He may realize his doom, and thus driven to distraction he is growing more evil and more wily, than ever, deceiving more and more people, like an army that sees defeat, and fights the harder till it finally gives up after a last desperate attempt. The age will bring more and more corruption.

When we are prone to neglect God, Satan is tempting us.

When the wrong seems right, Satan is deceiving us.

When we are tempted to do evil, Satan is back of it all.

Satan is ever trying to lead us through what seem to be flowery fields and beautiful ways, but which lead unto destruction and death. He is a liar, and he tries to make us believe things that are not true. In tempting Jesus he mixed some Scripture in with his lies, and any one not well instructed might have fallen.

Satan's Methods

Then to avoid Satan we must know what are his methods of tempting us, and persuading us to follow his suggestions and leading us astray.

Satan is not only at war with God but also with every true child of God. The believers are a medium of connection between God and Satan, and he thrusts his fiery darts at the believer while aiming at the divine Person, God. Satan and his followers are ever looking for an opportunity for a thrust through the believer at the Person of God. When a Christian fails, how quickly unbelievers see, and how quick Satan is to direct his thoughts into channels dishonoring to God!

Jesus says in John 16:33, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

"Marvel not, my brethren, if the world hate you" (I John 3:13).

We want to be liked by everyone. Nobody wants someone to be angry at him nor to hate him. We try all we can to keep on the

good side of everybody, but we cannot expect always to do this. We are bound to have people hate us and scorn us. There is so much evil that opposes the good that every true child of God has evil to oppose, though it be not welcomed.

We can watch our manner, our speech, and our ways and let Christ live in us—then we are loved by the brethren and the saints and all true children of God and God Himself. What does it profit us to be loved by the world? We are not of it. It will only entice us away from God and draw us into sin.

Satan is forever busy turning people's attention from spiritual to material things. We live in the material body; when we eat, sleep, work, play, and are satisfied with these material things Satan wants to keep us so. As long as we are under his sway he is good to us, but as soon as we turn to God he is there to lure us away. And his followers, who are many, are obedient to him as the angels are to God.

Why do Christians suffer? Sometimes it is the hand of God and sometimes it is the hand of Satan. In the case of Job God allowed Satan to afflict him to prove his faithfulness. Sometimes God sees someone He wants for His very own, and He touches him in a way to bring him to Him. Was not Saul, who became Paul, a wonderful follower of Christ after God brought affliction upon him?

Then, too, Satan is always ready to tempt the Christian by making evil appear as good. But Satan is beaten when a sinner prays as did the publican. Satan trembles when the weakest Christian is on his knees.

Upon pastors of today Satan uses every device to destroy their messages so as to turn them away from the all-important messages of grace. Just because people will not heed when we try to speak in terms of salvation, we should not lose heart, for God has said that His Word will not return to Him void. Isa. 55:11.

Then Satan hinders our prayers. We are too tired to pray, or do not have time, or do not feel like it. That is why we need meditation and prayer in order to have the real truths and facts of God's Word revealed to us. And here God has promised so much that we don't even grasp. There is comparatively little prevailing prayer today. Reasons for this are that we pray only half-heartedly, or because we think we ought to, or for show, or to make a good impression. We do not put our all into it—our heart, and soul, and mind. Do such prayers reach His throne? How can they? If a child would ask you for something he did not need or didn't seem to even want very much, how far would you go in giving it to him? Yet this life of prayer should be real, for God only reveals Himself to those who want to know Him and who seek Him. How well do we know God?

Satan hinders us when we want to speak to the unsaved, just as he hindered us before we were saved ourselves. He makes us think another day will do.

Satan adapts his methods to the times and conditions. The world today believes in the goodness of Christ and His example, but as long as people ignore His plan of salvation Satan is satisfied, for then they are not wholly for God. We may be externally religious, but what does it profit us if we do not have Christ in our hearts? If we do not show that we have Christ, by our speech, our character, our loving kindnesses, how can we witness for Him by our forms of worship?

We are either the sons of God or the sons of Satan. We cannot be neutral. If we are not God's, even though we do not appear

to be Satan's, we are his just the same. That is where Satan has deceived many. As in the parable the tares are only visible after some time, so also, "children of the wicked one" appear and often are included within the visible church of Christ.

Satan's motive is to counterfeit God. So he also has apostles, false deceitful workers, transforming themselves into ministers of righteousness. They imitate all the forms of godliness and cover their lies with part truth. Evil does not appear on the outside, for they are wolves in sheep's clothing. Their gospel appeals to the human reason. These false teachers may be sincere and full of zeal, but if they do not have salvation through

Christ they are as blind who lead the blind.

Satan's greatest undertaking is to imitate God. As the "god of this world" he imitates God the Father; as the "prince of the power of the air" he imitates God the Son; as the "spirit that now worketh in the children of disobedience" he imitates God the Spirit who dwells in the true believers. So it is hard for us to discern at times between the holy and those who merely profess to be Christians. But God knows our true spiritual state. Let us not be deceived or drawn away from God by Satan's instruments of temptation.

(Credit is given to material gleaned from the book "Satan," by Lewis Sperry Chafer.) La Junta, Colo.

FROM EGYPT TO JERUSALEM AND BETHLEHEM

BY SAMUEL A. YODER

The author, a relief worker in the Middle East, gives us interesting glimpses of a side trip which he made to the two most famous places in Bible history.

Last Saturday night we took the train out of the land of bondage into the promised land. At about midnight, at Kontasa, on the border, our papers were examined and we went on. We stopped for breakfast at Gaza, where we also had our first experience buying Palestinian oranges. They lie around in big piles here at Jerusalem at the entrance gates to the old city, and one can get six or eight for a piaster—depending on how good a dickerer he is. Well, we proceeded up through Gath and Askalon to Lydda, where we had to stop to change trains. From there we wound inland and up, up to Jerusalem. You know Jerusalem was a Jebusite stronghold, and one can well see why. Our engine really snorted to bring us up here; and once here, one can see how precipitous it really is almost all around the old city. The valleys of Hinnom, Jehoshaphat, and Kidron just hem it in on all sides. Much of the wall goes straight up from solid rock as a base.

The Judean hills through which we came were most beautiful. They are dotted at this time of the year with a small red flower that looks like a poppy; but I am told it is the Rose of Sharon. We crossed the plain of Sharon too. The hills are very rocky; and vineyards and olive groves, enclosed in stone walls, abound. They are often terraced in almost impossibly steep, stony, farming land. I surely thought of the parables—the nobleman's vineyard, the seed that fell on stony ground where it had not much earth. The Arabs still use the old primitive methods; but the Zionist Jews have adopted modern methods. This gives one some interesting contrasts. In one field we saw a camel drawing an old-fashioned wooden plow, while in the next we saw a caterpillar drawing a modern three-bottom affair.

Palestine is a tremendous improvement over Egypt. The Y.M.C.A., where we stay is really good. Things in general are far more clean and prosperous in appearance. I suppose one reason for that is that millions

have been poured into Palestine from all parts of the world.

Since I am here we have seen the following: the Temple Area, the Quarries of Solomon, the Church of the Holy Sepulchre, Bethlehem and the Church of the Nativity, the Pool of Bethesda, Gordon's Calvary, Pilate's House, the House of Caiaphas, the Garden of Gethsemane, the Mount of Olives, the Place of the Ascension, and others.

The earlier Christians and particularly the Crusaders have spoiled almost everything by building churches, elaborate, costly affairs, over the supposed sites of many events. Jerusalem abounds in churches and mosques! So most of the holy places are in the keeping



Damascus Gate, Jerusalem

of bearded priests in somber black robes, mumbling Greek or Latin prayers. Some are kept by sallow-complexioned sisters, starched and be-rosaried! Others are built over by mosques and are jealously kept by Mohammedans! For that reason it is hard to convince one of the authenticity of places. I should say that much of medieval superstition is carried over—people kissing sacred relics, and the like. Nevertheless, I always remind myself that I am surely in the vicinity of these events, and so enjoy it all anyway.

The big rock under the Moslem dome on Mt. Moriah looks authentic. I had to think of Abraham sacrificing Isaac, or Araunah's threshing floor, and of how the plague was stayed at this place, and of how the Temple was later built here. Solomon's quarries penetrate very deeply under Mt. Moriah, al-

(Continued on page 142)

MISSIONS

GLIMPSES INTO AFRICAN VIEWPOINTS OF THE SPIRITUAL CONFLICT

BY ELAM W. STAUFFER

I have heard it said repeatedly that many missionaries who come to this land have to rethink and rework their theology. Many of us have never had a study of theology as such, and therefore may have been saved a great amount of reworking. Be that as it may, I believe we have all been compelled to reconsider whether we really believe what we say we believe, or not. And why? Because of the difficulty of reaching a people far different from us, with a thought life difficult for us to grasp and a spiritual bondage almost inconceivable in its tenacity. Some of the expressions (maybe they are excuses, I am not certain) often make us grope for the

these you might expect it is a simple thing to tell them to return, but that does not reach the problem. Mentally they think they do want to return, and they want us to think so too, but spiritually they are still at enmity to the authority of the Word. I have in mind a young girl I visited recently. She has at various times come to us for spiritual help, saying she wants to give her heart fully to Jesus. We taught her and prayed together, and sometimes there were tears, but each time she has lightly considered her vows to the Lord by choosing worldly friendship and gain, in preference to obedience to her Lord. It now appears the result of this has been

such spiritual blindness that she is having great difficulty in seeing the truth. She is a sample of far too many among us. One of the most prevalent deceptions of the enemy here is that people can do as they please, and afterward they will confess and repent. The cases of such who have afterwards found true repentance are very few.

3. "I have fallen in sin [that's that], so now what can I do?" These are found among those mentioned in No. 2 who expect us to say they shall confess their sin and return. This they would gladly do, provided we say

nothing or do nothing about restitution or making right their wrong. This deception, however, is found mostly among those who wanted to marry according to customs in the land, and, having gotten a wife, they want to return into fellowship with the wife. I have often been amazed at the difficulty they have in finding true repentance because they have gotten the thing they wanted and still cherish it. How can they repent? It does not seem to occur to their hearts to be sorry for what they have done. From childhood, they are taught, "He who gets a wife, gets a whole world."

4. "Don't think I have forsaken God; I am still with Him." These may be sinners of any brand and still living in their sins, claiming love for God in spite of it all. Their attitude may be due in part to the common expression among all heathen: "We are all God's children, because He created us all and gives us all things." These would love to be accepted among us with all their filth, deceiving themselves and us, if possible, that in their hearts they still love God while ignoring His Word.

This group is boosted much in their deception by the host of Christians, by name, in this country, who are living in open sin but posing and often being accepted as Christians.

5. "Pray for me that I may return." Recently a widow of a few months came to us for help. They were going to perform the headshaving custom at her village, at which time each of the wives of the deceased husband chooses the man she desires to live with. This widow, a believer, came to us asking what to do. We taught, prayed with her, and pleaded that she come to the mission in order to escape the bands of Satan. She promised us but did not do so. She greatly desired "to get a husband." She went through all the heathen customs. Her heart has no love for the Word and spiritual things now. In talking with her about her turning back she stoutly holds that she still loves God and His Word very much, but that we should pray for her that she may return. In this case, I believe the Spirit will follow her, for her conversion was unusual in the first place. In practice she is, however, a sample of many. They desire to hold the friendship and any material gain they may get from the mission folks. They desire to be friends of God's people, even though they are enemies to God Himself. Several years ago, I called on a young couple who had married in an ungodly way. They were unwilling to do anything toward fixing up their wrong. They said, "We have fallen, so what can we do?" I reminded them that those who fall are very anxious to get up quickly, but those who rebel desire no change in their status. When ready to leave, I asked if there was nothing I could do then and there to help them get right with God that day. The young man said, "Pray for me that when I want to return, the way may be open for me." I am made to marvel again and again at the grace of God. If I will be made to marvel at the judgments of God, I believe it will be only at their righteousness.

Don't pray for the work in Africa. Pray for the workers. When they are filled with the Spirit they will have spiritual understanding, and there will be fruit that abides. Let Satan not blind us to think that spiritual inability and barrenness are due to anything outside of our own hearts.

Musoma, T.T., East Africa.

FIRST THINGS FIRST

Jesus always did the first things first. In this He simply carried out the high order of heaven in life and work. For that reason on every occasion He went behind the symptoms to the real source and cause of trouble. He did the primary things to reach the secondary. For Him there was no painting of the town pump. Why, He would make the spring pure! Thus it was when He came to the palsied man He first of all forgave his sins before He healed his poor body. Thus it was that He stilled the tempest on the Lake of Galilee without first calming the disciples' fears. He spent no time rocking Peter, or the other disciples, to sleep in a storm-tossed boat. He calmed the angry waves so that the most restless and fearful in the boat could sleep like a babe. Thus it was that he spent no time expressing sympathy to the widow of Nain. He dried the fountain of her tears by giving back to her the beloved son. Because of His emphasis on primary matters He said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."—Selected.



Among Those Whom the Master Has Set Free in Africa—Three Brothers, Two of Whom Are Accompanied by Their Wives

proper answer from the Word, and sometimes leave us without an answer.

When the Lord wrought among us with new power He sent us after the many backsliders with a new concern to restore them. Here are some of the answers we meet.

1. "I am still resting." At first this answer was just an excuse to me, and I often made sport of it. Recently one of our elders while preaching on true repentance, referred to the many times we meet with this expression and asked, "If you are resting now, what have you been carrying formerly?" I now believe, however, that in the minds of those giving this reason for their indifference, it is the truth. It is harder to try to be a Christian with fleshly energy than to be dead in sin. This may reflect on our work, or it may reflect simply on their superficiality. I am concerned about the former. There remaineth therefore [now] a rest to the people of God." If that rest is not obtained, the Christian life is a hard one.

2. "I want to return to God." I refer, of course, to those who do not return. With

NORTH FORK COOKING SCHOOL

Civilian Public Service Camp, North Fork, California

BY MRS. JACOB D. GOERING

The second cooking school sponsored by the Mennonite Central Committee terminated April 15 after two months of kitchen work and classroom activity on the part of twenty-seven C.P.S. men. The cooks participating were from western camps. They were Aden Horst, Waldo Wiens, of Denison, Ia.; Jacob Guhr, of Mulberry, Fla.; Delmar Gingerich, Edward Pankratz, of Ft. Collins, Colo.; Wesley Voth, Willard Diener, of Colorado Springs, Colo.; Clifford Streid, Ray Schrock, Emil Ropp, of Terry, Mont.; LeRoy Reitz, Dan Frantz, of Belton, Mont.; Andrew Schmidt, Dale Fahndrich, Lawrence Unruh, of Downey, Ida.; Jonas Beachy, Levi Miller, Allen Hartzler, of Hill City, S. Dak.; Sam Headings, Lewis Delagrange, of Camino, Calif.; Ottis Yoder, Alex Shubin, Harold Vogt, Alvin Nisly, of Three Rivers, Calif.; and Maynard Book, Clair Knepp, Paul Charles, North Fork, Calif.; Maynard Book worked in a supervisory capacity during this time.

All kitchen duties were performed by the members of the cooking school in rotation. Because of the large number of men enrolled there was considerable free time. This was used primarily for study and work on special projects. Occasionally some near-by rancher or other resident in the neighborhood would come to camp asking for help on some job around his house. The book-weary cooks would welcome the diversion offered by a few hours of outdoor physical labor. In the main, however, the men were kept very busy with dishwashing, cooking, baking, meal planning, and class work.

Because of the rotation of duties, the practical skill gained on any one job was quite negligible. Actual day-by-day experience in a more permanent assignment will need to account for this part of each cook's training. Even so, numerous new dishes were tried, some with stunning success, but others with sad results. The campers at North Fork were unwittingly the guinea pigs. Among the more successful dishes was a genuine Russian borsch made by the one Russian Molokan member of the school. At lunch one day a definitely new dish was on the tables. What should have been egg cutlets turned out to be a cross between creamed eggs and potato cakes, with a hurried addition of toast to accompany the concoction!

Classes were held Monday through Friday evenings. The first two weeks were devoted to the study of nutrition. The regular Red Cross course was used as a guide. During this time the fellows learned the actual nutritional value of foods which will enable one to determine daily needs and whether or not the usual run of complaints have any basis in fact. The class discovered that most camp menus are sufficient to keep men in good health and to provide energy for arduous work. After such a course cooks should be able to answer complaints offered by "starch objectors" and others who are suspicious of their diet.

The next two weeks were spent in the study of principles of cookery. In this course the men learned the necessity of proper cooking methods to make foods palatable and to retain their food value. Demonstrations were held each day during this time showing the difference between cooking meat properly

and at too high a temperature, or the contrast between overly cooked vegetables and those cooked for the right length of time to retain their shape, color, and food value, and other similar experiments. A number of pictures were shown in connection with these studies.

Walter Unrau and Mabrie Goins taught classes in good buying practices, record keeping, budget control, and care and cutting of meat.

Naomi Brubaker, dietitian from Three Rivers, Calif., assisted the last two weeks of the school. Her discussions on kitchen management and food preservation were most interesting and helpful. Her fine personality in addition to her skill made her contributions most appreciated.

Each man worked on a special project during the school. These included special studies on meat care and cutting, baking, food nutrients, the planning and serving of meals, and others. White rat experiments were also made. The most successful was the contrast between a balanced diet and one consisting only of meat, potatoes, gravy, white bread, and coffee.

The climax of the experience was the special meal prepared and served to the camp by the members of the school. Tablecloths, candles, and wild flowers presented a most attractive dining hall. Chicken and fresh strawberry ice cream were the highlights of the menu. The cooks and waiters made an impressive appearance in their white shirts and aprons. The after dinner program was planned by the camp social committee. Clever stunts and games helped make the evening an enjoyable one for all.

The final event was a trip to Yosemite Park which afforded an enjoyable outing, a suitable diversion for the last day of school.

Camp North Fork benefited in many ways by the cooking school. The fine spirit prevailing among this group enhanced a good feeling throughout the entire camp. Their participation in religious and recreational activities added considerably to the enrichment of camp life.

The men are expecting to be assigned to western camps and units where an expanded side-camp program is anticipated.

Members of the school are grateful to the Mennonite Central Committee and Selective Service for affording them this opportunity. As a result these men are in a position to be of greater service to their fellow campers now, and are learning a skill which will be of value in the days to come.

Via M.C.C. Headquarters, Akron, Penna.

FROM EGYPT TO JERUSALEM

(Continued from page 140)

most directly under the Temple. The miners seem to have been following a vein of white rock. Chisel marks and the like are still evident. I enjoyed the Garden of Gethsemane. It contains olive trees of great age, one of which pilgrims are told may date back to the time of Christ. However, I don't know how authentic the spot is.

Outside Bethlehem we gazed on the fields of Boaz, and of the shepherds. The Church of the Nativity, built over the supposed site of Jesus' birth, is the oldest in the world, dating back to the fourth century. Bethlehem is almost entirely Christian (i.e., not Moslem or Jew), and the church there is more indigenous. It was not brought in by the Crusaders, but is more a part of the community life of the people. I enjoyed it. The supposed stable is in a cave underneath, which we also visited. It may well be the place where Christ was born.

Gordon's Calvary interested me by far the most. The Church of the Holy Sepulchre claims to be on the place of Golgotha; but it was very unconvincing to me. But this obvious rock-hewn tomb, discovered some years ago by a man named Gordon, really looks genuine. I was deeply moved as I looked over the place. Here are the arguments for its being the place where Jesus suffered His agony for us: There is an obvious skull-like formation in the side of the hillock; the tomb is obviously a rock-hewn tomb, and the evidence that it is in a garden of some consequence is substantiated by the wine press discovered near it. It is near Golgotha, but not on it. The place is on Mt. Moriah, the place of sacrifice, near a Roman road leading to the Damascus Gate, where crowds passed by. It is just outside the city wall. The details of the tomb fit St. John's story very well. The entrance faces the south. One could see in without actually going in; yet one would not be able to see the linen head-piece without actually entering. There are stone affairs at the head and foot where the angels may have sat on Easter morning. I was quite thrilled as I stood there; for I believe that it is the place where Jesus died for me. It surely does look authentic! One does not find rock-hewn tombs in such environments very often. Incidentally, it is in the keeping of a couple with a real Christian testimony too—not like the rest of these holy places. Next on our schedule is a visit to the Dead Sea area; and then Bethel.

Jerusalem, Palestine, March 22, 1945.

MORBUS SABBATICUS

The Disease, its Symptoms, its Cure

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.
4. It always proves fatal in the end—to the soul!
5. It is becoming fearfully prevalent, and is destroying thousands every year.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

Remedy—"Be not deceived, God is not mocked."—Gal. 6:7.—Selected.

NEWS FROM ARGENTINA

BY FLORENCE B. LAUVER

Recently we had several nights of special meetings in the towns for which we are responsible—Salto and Carmen de Areco. Five were converted then, and the next Sunday Lois, Glen, and I were alone in Salto and three more expressed their desire to be saved. Last Sunday Bro. Lauver was home again and two more accepted. Pray for them all. Among them are several young folks whom Satan likes to tempt with the pleasures of the world. Another one who especially needs your prayers is a man of nice personality who has acquired the drinking habit, but who will not be able to overcome in his own power. When Bro. and Sister John Leatherman, on their way home from the African Mission, were here, he wanted to get up, but he afterwards told me that he couldn't. Something seemed to hold him to the bench. He came in leading his old blind father, a very happy Christian for over fifty years. He had formerly been a member of the Methodist Church, and when we came to Salto he united with us. He had been one of the first converts in Chivelcoy, a large city on the western railroad. Satan had the son fast to the bench, and he also has him bound to the drinking habit. But praise the Lord, in Christ there is power to loose the grip of sin. "There is power in the blood," as we often sing. We were very glad to have the Leathermans here and sorry that Sister Phebe Yoder, who traveled with them from Africa, could not come. She could not visit all the places that Leathermans did.

Lately Bro. and Sister Pineyro were in our home. It seemed as though a daughter was home again. She always says we are like her parents, and their little girl calls us "Grandma" and "Grandpa." Sister Pineyro was in our home for seven years and was converted there at the age of fourteen. They are now in charge of the work in Quiroga. Pray for the work in Carmen de Areco, as well as Salto. The former is a very hard town. Pray especially for our members there that they may live close to the Lord and far away from worldly things, so that their light may shine to others in this large town. Prayer is very important. During Easter week we had a prayer meeting every day. I hope you will all be intercessory foreign missionaries. In Isa. 59:16 we are told that Jehovah wondered that there was no intercessor. The definition of an intercessory foreign missionary, as given by A. E. Street, is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign work. We need intercessory workers, for God's Word says we are not fighting against flesh and blood but against Satan and his kingdom—principalities, powers, spiritual hosts of wickedness in the heavenlies. Then again prayer is the only weapon we use to fight Satan and his power. Satan is an invisible foe. We can talk to the people and give them the Word, but the Holy Spirit must do the work. We need the hands of intercessors to help. Revivals can come through your prayers.

We were very glad for the visit of Bro. and Sister Willard Smith of Goshen, Ind., but now relief workers in Paraguay. We hope they come again before they go to the States.

Here are some prayer requests for you to remember:

1. The new converts in Salto.
2. The work in Carmen de Areco.

3. The new converts (young people) as well as baptized young people.

4. The man who accepted, but needs power from on high to overcome drink (Mr. Moglia).

5. Mr. Laguardia. Happily saved, but must do one thing before he can be baptized.

6. For all our baptized members.

7. Two VERY SPECIAL REQUESTS. I will not explain, but the Lord knows what they are.

8. For the health of our family.

9. For all our children.

10. For four special couples of native workers.

11. For us all that we may be workers fit for the Master's use and filled with His Spirit so that He may work through us.

M. Ugarte (Salto) F.C.C., B.A., Argentina, S.A.

THE GOSPEL OF GOD

Its Source, Subject, Scope, Simplicity, and Seriousness

God Himself is the blessed

Source

of the Gospel. The sweet message of salvation, sonship, and satisfaction springs from the heart of God.

The Lord Jesus did not die to make God love us. He came and suffered and died, because God loved us.

Thus we read, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Rom. 5:8; John 3:16).

In spite of our sins and sinfulness, He sought our blessing, and "spared not his own Son, but delivered him up for us all" (Rom. 8:32). And, in His obedience and love, the Son of God said, "Lo, I come to do thy will, O God," and we read, "Christ Jesus came into the world to save sinners" (I Tim. 1:15). Thus He is the

Subject

of the Gospel. It centers in Him and His atoning work upon the cross. In love He came into manhood. In love He "suffered for sins, the just for the unjust, that he might bring us to God." His life among men was filled with deeds of mercy and words of grace. It was spotlessly perfect. But, if we were to have the way of blessing opened to us, He must die. He "must be lifted up." His

DON'T TURN AWAY

By Arlean Leibert

Why do you still reject Him?
I ask, O sinner friend;
Don't you know that life's journey
May soon come to an end?

God's great plan of salvation,
So rich and yet so free,
Is proffered in the Bible,
For such as you and me.

The heart that feels the burden
And blackness of its sin
Can be made pure and spotless—
Won't you let Him come in?

He's standing at your heart's door,
So tender, sweet, and mild;
His loving arms are outstretched,
He wants you for His child.

Don't wait a moment longer,
Come, accept Him today;
Your life will be the richer,
He'll be with you alway.

Nampa, Idaho.

precious blood must be shed. On Calvary's cross, He was made a sacrifice for sin and for us, and He cried, "It is finished." The mighty work has been done. Now He is risen from the dead and is seated at the right hand of God in glorious majesty. God who forsook His Son in righteousness when He offered Himself without spot to God, and became the sacrifice for sin, has in righteousness raised Him from the dead and set Him down upon His throne. From that throne of glory the message of salvation is sent to everybody. The

Scope

of the Gospel is world-wide. It is proclaimed "for obedience to the faith among all nations." None is shut out. The door is opened wide. "Whosoever will" may come, and entering by the door find pardon and peace and power, "without money and without price." The words of the Lord Jesus Himself are, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9); again, "If any man thirst, let him come unto me, and drink" (John 7:37). "Any man" is all-embracing. It excludes none. Words could not be plainer. There is no one shut out by them. Everyone who comes and enters in is welcomed, cleared from his guilt, and cleansed from all sin. If the reader of these lines has not yet obeyed the Gospel, obey it now, without further delay.

The

Simplicity

of the Gospel renders it available for everybody, everywhere. It is to be received in faith. In grace God says, "I will give!" and in grace He adds, "Let him take." The water of life is offered freely. It speaks of fullness of blessing for time and for eternity. It is for us to take the proffered gift. If a present is held out for us to receive, we have but to put out our hand, accept it, and give thanks to the giver. Foolish we should be indeed if we were to keep saying, "Oh, please give me that! Oh, please give me that!" when the only thing for us to do would be to receive it with gratitude. So,

"Take with rejoicing from Jesus at once
The life everlasting He gives."
"The gift of God is eternal life." Will you not say as you accept it, "Thanks be unto God for his unspeakable gift?"

Remember the

Seriousness

of the Gospel. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The door of mercy

(Continued on page 153)

OUR HOME CIRCLE

CHRIST IN THE HOME

BY JOHN E. LAPP

In the latter part of Luke 10 we have a glimpse into a home in which Christ was a favorite guest, and in that home is an experience that I like to refresh in our minds. I want to call especial attention to verse 39: "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word."

Sometimes we have in our homes, mottoes like this:

**Christ is the Head of This House
The Unseen Guest at Every Meal
The Silent Listener to Every Conversation**

That is the way for our homes to be. Christ should be the Head of every home. We should practice His presence at all times—when we are alone or when we are with others, in all that we do or say. When Christ is the head of individual lives in a home, it will be established in such a manner that there will be purity maintained at all times in that home. The first characteristic in that home is love. If Christ is in the home, then love must be the first characteristic. We are told that "Jacob loved Rachel" (Gen. 29:18). We have a fundamental principle of a Christian home, when the husband loves his wife, and the wife loves her husband.

Marriage is good. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Prov. 18:22). "Marriage is honorable in all" (Heb. 13:4). It is honorable and it is finding something good for the maintaining of the purity and unity of the race.

I suppose one of the reasons in some circles for unhappy homes is an unwillingness to forsake all ties. "For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh" (Mark 10:7, 8). I know some unhappy homes because individuals are not willing to leave their parents' family entirely for this new one. Some tragic experiences have resulted because of the failure to forsake these ties. Jesus has given us an example of how a man should love his wife, as stated by Paul in Eph. 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Jesus loved the church with a sacrificial love, and if a husband will love his wife in this way, he is willing to lose himself for the sake of his wife, and that is going to spell happiness in the home. Where the husband is selfish and unwilling to sacrifice for the sake of his wife there are always tragic results.

"Husbands love your wives, and be not bitter against them" (Col. 3:19). Love them in a self-sacrificing way. Love them without any thought of bitterness.

I Peter 3:7 tells us that we as husbands should respect and reverence our wives as weaker vessels. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Husbands, if we love our wives with a sacrificing love, if we love them without

any root of bitterness towards them, if we love them and respect them as the weaker vessel, then we are doing that which will make for a happy home life.

There are also responsibilities of wives towards their husbands, according to the Word. In Proverbs 31:27 we have the teaching of the virtuous woman, and the thought is given that "she looketh well to the ways of her household, and eateth not the bread of idleness." The responsibility of the wife is to look well to the ways of her household and not to become idle and dependent upon other folks for everything that is done in the home.

"Wives submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). We like to see that carried out both ways. There are times when the husband needs to submit himself to the wife, as well as the wife to the husband. The husband is the head of the wife. The wife recognizes her husband as the spiritual leader in the home.

Again here is a teaching direct from the Lord: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband" (I Cor. 7:10). There may be times when things will not go just the way I would like them to go as a husband, or the way my wife would like them to go as a wife, but this is the command of the Lord.

When Christ is the head of the home, parental responsibilities will be assumed in the proper way. The ideal is to have children in the home. It seems unfortunate that in some families this privilege and blessing is not possible. It is not always possible for husband and wife to have their own offspring in the home. Where this is impossible, it is certainly ideal to become the parents of some other children who are denied the privilege of having parents. Thus, this ideal of assuming parental responsibilities can be attained, at least in a measure.

There needs to be a working together of both parents in order to direct the children properly. It is sad indeed when the father is away most of the time and he says to the wife, "It is your responsibility to rear the children." It is unfortunate, too, when the wife does not assume her share in leading her children in the way of the Lord and leaves to her husband the entire responsibility. There needs to be mutual co-operation in the rearing of children, and if Christ is really the head of the home then this will be the case in our homes.

There are three forces that operate on the building of a child's life. The first of these is heredity, in which we think of those things of our nature which we have received as a part of our inheritance from parents and grandparents. I am sometimes inclined to believe that grandparents have more influence than parents, for the children may not partake as much of the parents' traits as those of their grandparents. So when I think of the way I ought to live and the effect it is going to have upon my offspring I should remember

that my life and character are going to affect my grandchildren as well as my own children. I believe that is the way it works, and it is stated thus in the Scriptures; "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5). Have you noticed how often a son has gone wrong following his father, and then noticed, too, how often a son has gone wrong following his grandfather? The wicked king Ahaz had a good son Hezekiah, and good Hezekiah had a wicked son. It is interesting to notice traits as we study families.

The second force is environment. The child is not responsible for the characteristics he receives from his parents and grandparents, but the parents are responsible for the environment in which he lives. Let us look well to the environment of our homes, schools, and communities for the sake of our children.

The third force is that of personality. The development of personality in the child is something that parents need to think of very seriously. Parents are in part responsible for the heredity of the children. They are entirely responsible for the environment of their children, and they should seek to guide in such a way that the personalities which play upon their children are in turn going to produce good personalities in their children for God and the Church.

Parents' duties are laid down in the Word of God. The first duty is to nurture the children. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Some fathers delegate that responsibility to mothers. It should be mutual. Another responsibility is to provide for them. We have some people who think that the purpose of children is to lay up material things for the parents—to help the parents lay up treasures. "The children ought not to lay up for the parents, but the parents for the children" (II Cor. 12:14). It is the responsibility of the parents to provide for the children. Again, it is the responsibility of the parents to train the children. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). The child is like plastic clay that can be molded into the kind of person that we would make. When that child is grown to maturity, he becomes like the clay baked in an oven. The time to train a child is when he is small.

Again, it is the responsibility of parents to control the child. One of the qualifications for a church leader is one that handles well his own house. The modern psychology is to allow children to express themselves in the way that they want to. The Biblical principle is that children shall be kept in control. The wise man speaks of failing to use the rod, as an injustice to the child. The rod, of course, is needed at times. "It takes hickory and humor to bring up children," as Bro. S. G. Shetler once said. If children do not respect the authority of parents, they will never respect any other authority, because they have not learned first to respect authority in the home.

"That they may teach the young women to be sober, to love their husbands, to love their children" (Tit. 2:4). The obligation toward the children is to love them, to bestow affection upon them, and to show them that we love them. There are a number of examples in the Bible of loving mothers. In the face of the command that every male child should be killed, the mother of Moses first hid her child,

and then placed him in a basket in the river when she could hide him no longer. Hannah loved her child. She brought a new coat to him every year. Another example of love is shown in Mary, the mother of Jesus, who stood by the cross of Jesus when her Son was expiring there.

Mothers, if we really love our children, we are going to hide them and protect them. We are going to clothe them in a physical way and with the spiritual garments of righteousness. Real mothers will love their children unto death.

Some time ago in a newspaper there was a little story about Mrs. Smith who was walking in a room with a baby who had the colic, and Mr. Smith was trying to quiet the other little boy. Soon Mr. Smith said, "Do you know what I would have done if I had seen this picture ten years ago?" "You would have done just what I wish I would have done," was the reply.

There are some things that are not so pleasant, but if there is a heart of love for the children even those experiences will be happy. We have seven children in our own home. The first child was subject to frequent distress, and the second one was too, so we know what being awake with children means, but where there is love for a child, parents will be glad to assume those responsibilities, even though it costs them sleep and other things.

If Christ is the head of the home, we will teach our children gladly and cheerfully. "These words, which I command thee . . . thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). The command is to have these things written upon the posts and the doors of the house in order to make an impression upon the hearts of our boys and girls. I can recall some of the mottoes in my mother's home, and the impression made by those mottoes. We used to ask what they were before we could read them, and after we could read them we would read them for ourselves.

Paul speaks about Timothy's unfeigned faith that was first in his grandmother Lois and in his mother Eunice. It was a faith that was handed down by example and teaching. As the heads of our homes, are we going to do a thorough job of teaching our children? Paul also said to Timothy: "But continue thou in the things which thou hast learned, . . . knowing of whom thou hast learned them" (II Tim. 3:14). The first learning should be at home. In every phase of knowledge the first learning that the child gets should be right at home, and especially the teaching of the Word. The first impression that the child should have of the Word of God should be received at home.

Another responsibility that we assume, if Christ is the head of our home, is to pray for our children. In Job 1:5 we have the account of how Job used to offer and plead before God in behalf of his sons and daughters because he thought they might have sinned. The Syrophenician woman came to Jesus and fell on her hands and knees, begging that He might cast out the evil spirits that possessed her daughter.

When Christ is the head of our home, the children will learn to respect the Bible and to reverence the house of God and all sacred things. They will learn to value them properly. They will learn to appreciate properly manual labor and to think of the glory of

work. They will learn to meditate. In the rush of the world in which we are living, they will take time out to stop for a quiet hour of meditation, far away from the things of the world. A brother in the place where I held meetings lately said that he does not believe in bringing things along for children to play with in church. When his children were small, he used to sit down with them a half hour in the evening and keep them perfectly quiet. I wonder if it would not be good for every child to learn that there is a time to be quiet.

When Christ is the head of our home, our children will be brought up in such a way that they will see Christ as the only hope of salvation. It is fine to have evangelistic meetings when souls come home to God, but it seems that it is the parents' responsibility most of all to lead their children to the foot of the cross. Every time that a boy or girl goes wrong, it is a reflection on the parents. It is such a serious reflection that a minister in our community made the statement that if all of his children do not turn out to be good Christians he will step out of the pulpit. I have never yet been in the position that I have been ready to make that statement, but,

TO FATHERS

**There are little eyes upon you,
And they're watching night and day;
There are little ears that quickly
Take in every word you say;
There are little hands all eager
To do everything you do,
And a little boy who's dreaming
Of the day he'll be like you.**

**You're the little fellow's idol,
You're the wisest of the wise;
In his little mind about you
No suspicions ever rise;
He believes in you devoutly;
Holds that all you say and do,
He will say and do in your way
When he's grown up just like you.**

**There's a wide-eyed little fellow
Who believes you're always right,
And his ears are always open,
And he watches day and night.
You are setting an example
Every day in all you do,
For the little boy who's waiting
To grow up to be like you.**

—Selected.

after all, every time a child goes wrong it is a reflection upon his parents, and every time one of my children goes wrong it is going to be a reflection upon me. I wish we as parents would catch that, and that we would lead our children to the foot of the cross.

When Christ is the head of our home, we will influence our children in the right direction. I think of a home in which I used to get as a boy. The home was made up of a father and mother and ten children. The father was the real priest of the household, and I can remember the blessings of being in that home, where there were singing and praying and Bible reading, not only for the entire family together, but for each individual child alone. Our children need to be shown that way; and then the influence of godly parents will continue in their future lives.

Abraham was a godly father, and God said of him: "I know him, that he will command his children." Cornelius was a man who with all his house worshiped the Lord. In I Peter 3:1-6, we have the account of a godly mother.

Sara was a beautiful woman. She was beautiful because of her character and the things she put on. She was clothed in a modest way, but she had the "ornament of a meek and quiet spirit, which is in the sight of God of great price." That sort of mother can have a real influence over her children. I always remember and respect my mother as a modest woman.

When Christ is the head of our home, we make the home influences count. In Eph. 6 there are commands given to children and to parents. "Children, obey your parents." "And ye fathers provoke not your children to wrath: but bring them up in the nurture . . . of the Lord." Notice that there are responsibilities for both parents and children. Bro. Paul Sauder who was at the Tampa, Florida, Mission told me that the Cubans say, "Come to my house." We say, "Come to our home." Home to us is more than a house. In our home, if we are really Christian parents interested in our children, we will play with them. Juvenile delinquency can be traced to homes where fathers and mothers failed to chum with their children. Fathers and mothers, away from home failing to chum with their sons and daughters, are producing a nation of delinquents.

Again, where Christ is the head of the home, reading matter will be wholesome. Children will absorb the ideals of the type of literature they get. I am glad that we have good literature provided for us in our day, but I am sorry that so many have the wrong type of literature. Mennonite homes used to have a Bible, a Martyr's Mirror, and a song book, and that was largely the extent of the reading matter in the home. Two or three books were the limit, and children learned to appreciate those books that gave real spiritual guidance in life. What have you in your home for children to read? When a salesman comes and wants to sell a magazine, do you buy it without looking at it? Our children should never see in our homes any magazines that are not good to read.

Another provision that should be made in the home is that of providing good music. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. 3:16). You know that needs to be done with our voices—songs from our lips and hearts that are filled with praise to God.

Hebrews 13:2 says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." But for your children be careful of the kind of strangers that they have for their companions. Be careful about the associations of your children. You can usually tell what a boy is by the kind of gang in which he travels. You can usually tell what a girl is by the company in which she is found.

Another thing in the home is to permit the home to be used. A salesman, approaching the front of a large home, found that the front door and the shutters were closed. He went around to the back and found a door and a window that were open. He found in this large home that the people were living in that one room. The entire home should be for use. In our home sometimes we think that our house is never in order, that our children always have things upside down, but then we conclude that we have furniture for them to use and a house for them to live in, and that we do not have these things for mere ornaments.

(Continued on page 151)

EDUCATIONAL

THE LIFE OF EDWARD YODER—A STUDY IN VALUES

BY PAUL ERB

The editor of the "Gospel Herald," a co-laborer with Bro. Yoder in both the educational and publication work of the Mennonite Church, gives us an evaluation of the life of our departed brother, such as could be written only by one who knew him through close contacts over the years.

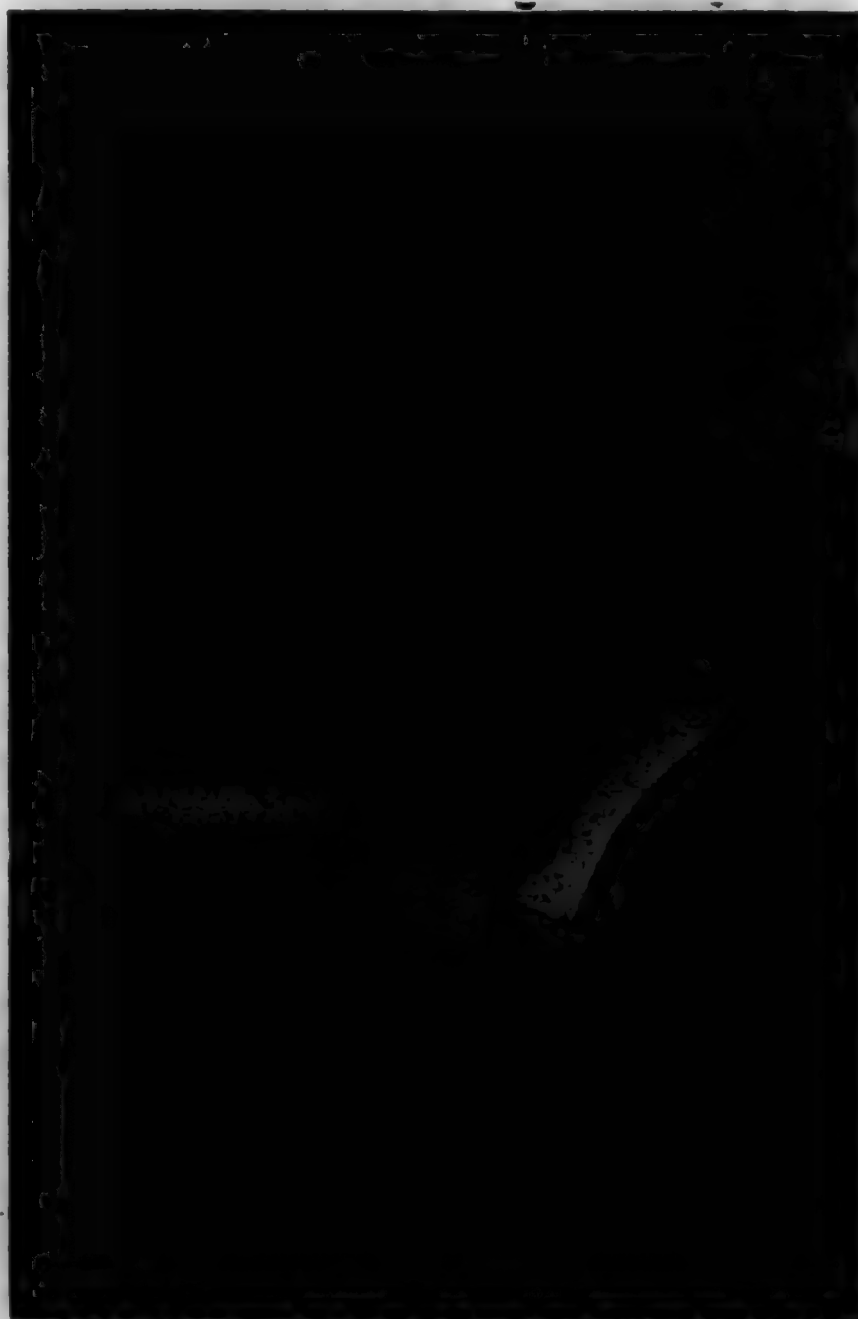
This life is pretty much made up of an appraisal of values. During the few years we are here there are so many things that we can do, so many things that we can have, so many ways to spend our time, so many things to which we may give our affection, that constant choices are necessary. These choices will obviously be made on the basis of what we consider most worth-while. For our assessment of values will ultimately be written in terms, not of what we say, but of what we do. One may easily say that the kingdom of God has the primacy and then directly go about the affairs of the kingdom of this world. Mere lip service is of small value. It is the things we do, the causes to which we give our lives, that are the real index to our scale of values.

As one ponders the life of our dear departed Bro. Edward Yoder, one becomes increasingly conscious and clear in his mind as to what Bro. Yoder considered important. Divergent paths lay before him. There was many a fork in the road where a choice had to be made. His decisions have been written into his life story and as one looks upon the whole it is clear that he considered some things more important than others and gave his heart to them.

God gave to Edward Yoder an extraordinarily brilliant mind. Books and learning of all sorts had a charm for him. As he absorbed the not too copious sources of learning which were available to him in his early years, he caught a vision of the great realms of knowledge beyond. He wanted to explore those realms. He did not have the opportunity to go to high school at the age when most young people do. But this lack of opportunity did not quench his enthusiasm. He dutifully took his place on his father's Iowa farm, but he kept his eye on the gleam. If he could not get his schooling early, he would get it later. And so when he became of age, he had to choose between going on his own on an Iowa farm or going to school. Now it is not a bad thing to farm; in fact, it is a very good thing to farm, especially in Iowa. That's where the tall corn grows. His mother once pointed across the fields and said to my mother, "That's where Edward could farm if he would want to." But Edward knew in his heart of hearts that his deepest longings would not be satisfied even on the richest farm of the corn belt. God had placed in him an aspiration which would not be denied. And so at the age of twenty-one he began his high-school work at Hesston College and Bible School. It was a choice that determined the general character of the rest of his life.

His omnivorous appetite for learning made him an honor student in almost any subject he studied. But somewhere in one's college

course one must decide upon a major. It is impossible to go far in every field. On a broad general foundation one builds the superstructure of his special interest. Bro. Yoder chose as his field of major study the classics—Latin and Greek. These ancient languages and the literatures written in them are not easy. Thousands of students through the centuries since the Renaissance have tried to learn them. Most are only dabblers and have gained no real facility in these ancient cultures. It takes a good mind and plenty of disciplined application to master Latin declensions and Greek conjugations. There are many easier fields of study. And even when Bro. Yoder was in college, the classics were coming to be a very unusual and unpopular field of specialization. But there his choice went. He did not scorn the more modern learning such as psychology or sociology. But he found in the classics certain tried and tested values. They represented for him the type of learning which has survived the sifting processes of the centuries. He saw them as basic to an understanding of a modern culture. Their very difficulty was a challenge to him. It was characteristic of the man that he chose, not the easy and the popular, but the difficult and the unpopular.



The Late Edward Yoder at Work in His Office

Of the millions who begin high-school work, thousands never finish. And of the tens and thousands who begin college work, a greater part do not go on to receive a degree. And of the thousands who do finish college, only a small number go on through graduate school to a doctor's degree. On the academic road there are many convenient stopping places; there are many intriguing bypaths that lead to pleasant vales. The upward road becomes steeper and rougher as it climbs to the academic summit. And so Edward Yoder was faced with the problem of how far he should go in his education. Should he quit with a high-school diploma? Would not an A.B. degree, or at least an A.M. satisfy? Is it necessary to attain that proficiency which would gain from the University of Pennsylvania a Ph.D. degree? Must one burn the midnight oil which will be required to write a doctor's dissertation on "The Position of Possessive and Demonstrative Adjectives in the *Noctes Atticae* of Aulus Gellius"? In the character of Edward Yoder there was just one answer. He would not and he did not stop short of this highest recognition in the scholastic world. Like Browning's Grammarian, he said:

"Grant I have mastered learning's crabbed text,

Still, there's the comment.

Let me know all! Prate not of most or least,
Painful or easy!"

He became an expert in Latin and Greek and just for his own satisfaction studied Hebrew and German and French and Spanish and Anglo-Saxon, among other languages. Often when he read the New Testament in public, he had the Greek text before him, reading Greek with his eyes and speaking English with his lips. Here was a man who knew the value of learning and scholarship.

But what shall one do with learning? One must earn a living, and learning can be sold, after a fashion, in the world's markets. Universities and colleges need teachers. Research organizations need men who can work in the original sources. A Ph.D. degree does open doors of opportunity. And so our Bro. Yoder was faced with another appraisal of values. Should he invest his training in the general world of scholarship, or should he make it available to the smaller and the less appreciative world of Mennonitism in which he had grown up? There was no question of how he would assess these values. He had trained himself to serve, and in the Mennonite Church. And so he returned to our Mennonite colleges, to Goshen and then to Hesston, and then to Goshen again, to teach beginning students in the languages and the literatures he knew so well. He was willing to give himself to administrative work and to the broader general activities of the church. Our church schools sorely needed his training and general influence, which he gladly gave. He loved the church and sacrificed ease and financial remuneration for her educational program.

A man's home tells something about his scale of values. A fine house with furniture and conveniences in keeping costs money. Books also cost money. If one has limited financial resources, perhaps one cannot have both the elaborate home and the books. Bro. Yoder and his family lived in a number of different places. They always had a comfortable and pleasant home, but it was marked by simplicity. The most striking thing to many an eye in the home which Bro. Yoder left behind him was the library of books which lines the walls. A glance at the titles

of these books is a lesson in literary taste. Here are the great books of the world. Bro. Yoder could get along without an automobile, even a Ford. But he could not get along without a record of what the great minds of the ages had thought and said. He read books and the best books, not because they were required in the course of his daily work, but because he had an insatiable curiosity for ideas. Thought, not things, ruled in our brother's home.

When Bro. Yoder was asked to leave the teaching field and to take up the writing of Sunday-school literature and related tasks in our church publishing house, he was faced with another appraisal of values. Should he insist on holding to the narrower and more restricted functions of his formal education, or would he be willing to follow that training into its broader and less obvious applications? Bro. Yoder chose to surrender his talent to the work in which the church seemed to need him. And he gave himself for the last period of his life to Biblical interpretation and to the statement of Mennonite thought, particularly in the areas of history and peace. His learning was for him not an end in itself, but a means to an end. His training in the methods of scholarship were transferable from

the field of his primary study to these later fields in which most of his writing has been done.

But at last when Bro. Yoder seemed to be at the height of his usefulness, disease laid hold of his body. When he was told that he could not live, it was a surprise to him. To some men, especially to such as have their affections set on things in this world, such an announcement would be a terrifying shock. Bro. Yoder, we are told, said essentially three things. First he said, "I haven't finished all the things I wanted to do." That was the natural reaction of a man in the prime of his life. Then he said to his wife, "I feel sorry for you." That was the natural reaction of a loving husband and father. But then he made this statement, "Jesus will take me to rest." That was the fitting word of a man who had his set of values in proper order. This world, its natural beauties, the delights of human learning and companionship meant much to him. But there were things that were more important. Eternity for him transcended time. This world was not his home. To be with Christ was the ultimate goal of his life. The things of highest value he placed highest.

Goshen, Ind.

KISHACOQUILLAS VALLEY YESTERDAY AND TODAY

BY IRA D. LANDIS

The author favors us with another of his characteristic combined travel stories and historical sketches. He makes acknowledgments to Shem Zook's "Darstellung" (1880), Samuel W. Peachey's "Amish of Kishacoquillas Valley," the 1945 "Mennonite Yearbook" and various records and clippings.

Before Lancaster County was fully settled, pioneers began to push across the Susquehanna into York County (circum, or about, 1729) and to Harrisburg. Thence they chose two directions: down the fertile Cumberland Valley and upstream to the central counties of the Keystone State. The Scotch-Irish led the vanguard, followed closely by Mennonites and Amish. By 1774 John Krabiel, accompanied by his family, reached Millersville and cut a road twelve miles long to Richfield, through an untraveled forest. This, too, was in spite of Indians and wild beasts, for both infested this wilderness. In the years following, from Lancaster, Lebanon, and Berks Counties came Amish who chose the Valley of the Kishacoquillas, one of the largest four of central Pennsylvania. Some claim that they were here by 1770, but most authentic records point to 1790 (cir.). These valleys were beautiful, and the pioneers made them more so by their presence and labors.

In the footsteps of John Krabiel, but on a Greyhound bus, I left Lancaster at 1:03 P.M. on March 26. I enjoyed a seat with Thomas Baxter, a retired Presbyterian minister, just returning from a Presbyterian convention at Philadelphia. When we made our acquaintance, he soon informed me that he knew little of the plain sects and wanted to know more. Passing the Oreville Old People's Home, I pointed out to him that this was one of our homes. He inquired of others. When I mentioned the Welsh Mountain Home, quick as a flash he had a reminiscence. Some years ago there was a man who could have had numerous charges, securing his living through serving local congregations, but he insisted on living on the Welsh Mountain at the expense of the presbytery. I suggested that he was speaking of Mr. Hagler, of Lincoln University, which he affirmed. He wanted

to know what I knew of him and then proceeded to give something very interesting. Their presbytery was ready to clamp down on minister Hagler, when Peter Watt, of Watt and Shand, Lancaster, whom he described as a good watchdog of mission funds, arose and declared that "some years ago he would never have permitted his daughter with an escort to cross that mountain in daytime. Since Mr. Hagler is there she could cross unescorted anytime." Of course, Hagler remained to carry on, supplemented by our work there.

Behind me was M. E. Bontrager, second cousin of Bishop Eli, of near Goshen, Ind., and ordained almost on the same spot in the same house. He was returning to Centerville, Michigan, after a visit to Old Order Amish brethren in the east. Mr. Baxter wanted to know whether he was my father. Then he

began to ask questions, among which were the following: "The Amish, who are they?" "What is shunning?" "How far do they carry it?" "Why are not your boys doing farm work or something productive instead of C.P.S.?" These were only a few of the sidelights on this most interesting conversation, which abruptly ended when he left me at Harrisburg. Never in travel in such a brief time did I learn so much in conversation. I have the promise of more as a result of the acquaintanceship.

The trip through to Lewistown was uneventful. On the bus into Big Valley, I learned that Bishop Emanuel Peachey was in Harrisburg for a cataract operation. After lunch in Belleville, I boarded a truck for Allensville. At the church I met the janitor, Bro. Walters, one of Papa Sauder's boys of the Millersville Orphanage. I observed "The Messenger," a local church four-page paper published in the interests of the congregation. This gave a brief survey of their congregation, ministry, etc., since the last edition and announced planned meetings. Such a service would be helpful in many more places. I learned that a singing with an overcrowded house was held here Sunday evening. That probably meant a blue Monday evening audience, but it was not blue.

Mifflin County, with Lewistown on the William Penn Highway as the county seat, is one of those long thin counties, badly tilted on the map. It was formed out of Cumberland and Northumberland Counties, September 19, 1789. The governor then, the first in the state, was General Thomas Mifflin. A very important and considerable part of the county is this valley, twenty-eight miles long, between Jack's and Stone Mountains. Its width is two to three miles, and it is a rich, productive garden.

The first Amish to settle in the Kishacoquillas, or Big Valley, were John Zook (1792), John Yotter, Christian Zook, John Hooley, Jacob and Christian Yotter (1793), and John Hertzler (1794). The Yotters were grandsons of Barbara, the first Amish person to come to America. She came with nine children, in 1737, to Oley, Berks County, Pa., after burying her husband at sea. The Zooks are sons of Moritz Zug, who first settled near Malvern and later Bern Township, Berks County. John Hooley, son of Andreas, came from eastern Lancaster County to Reedsville. Jacob Hertzler was ordained bishop in Europe for the Berks County Amish in America. He arrived in 1749, and settled two miles west of Hamburg, Berks County. John, possibly a brother, was the 1792 pioneer. His grand-



Allensville Mennonite Church

son Jacob was near White Hall by 1809, and Bishop Jacob's grandson Jacob died here in 1824. Both lived in Menno Township, which embraces the Valley from White Hall to the Huntingdon line. Christopher Beiler married widow Barbara Yoder, and their son Hans was sent from Lancaster County about 1798 as the first bishop in the Valley. The ministers were "Long" Christian and Abraham, sons of Moritz Zook.

The Amish lived in peace in the Valley until 1846 when Bishop Samuel King was silenced. In 1849 in sympathy with King, a group at the Reedsville end of the Valley split to form the Samuel King Church. In 1880 Yost Yoder of Nebraska aided in a movement which divided the group into the Byler and the Nebraska Church (the "White Top Carriage" church today). They are still very conservative in practice, and even though the Nebraskans have but 130 members today they generally have two bishops. Otherwise, if their bishop were to die, they would have no one to ordain another. But some five years ago these split so that each group has only one bishop. They are Sam H. Yoder and Christian Y. Zook. The men of the one group wear brown; those of the other blue denim. The Byler Group, under Bishop Chris J. Byler, has 56 members.

In 1820 David Zook desired to be baptized in the water as Jesus was. Since the Amish in the Valley would not do it, he went to Wayne County, Ohio. Later, as a Mennonite minister, he returned to the Valley, but was not given the privilege to preach. He came down to the Pequea Amish and they allowed him to preach. In 1846 the Pequea ministers silenced Samuel King. Then there were more who wanted to be baptized in the water, as the Mennonites do upon request. In February, 1855, among other complications Michael Schwartz, two John Stoltzfuses, and Christ King, representing the Lancaster County Amish, sided with the dissenters on the baptism issue. When the Samuel King group formed its own church, the bishops remaining were Abraham Peachey and Solomon Beiler. By 1863 the Solomon Beiler group disassociated themselves from the Peachey Amish and by 1865 built the first Belleville meetinghouse, and by 1869 the first at Allensville.

Bishop Abraham D. Zook withdrew from this church to form the Locust Grove congregation October 9, 1898. This church has since affiliated with groups at Croghan, N.Y., in Iowa, at Greenwood, Delaware, and elsewhere to form the Conservative Amish Conference. John L. Mast came from Morgantown to become bishop here and is still serving.

In 1911 the Peachey Church divided on the avoidance issue. The John B. Renno Church, the stricter group, have 190 members, the John P. Zook, 223. The latter is being scattered on the automobile issue, with many of the young people coming to the meetinghouse groups. The other group are isolating themselves and intermarrying too closely.

There are now in the Valley seven different Amish fellowships. Of these, four practice avoidance. They have no tractors, use hand feeders for threshing, and only recently use gasoline engines for power. They have but one curtain at the windows (hung on the side), painted floors, no carpets, and no conveniences. They use bean soup as their main dish for dinners following the church services. A bowl placed on two benches with six around becomes the main dish in real fellowship for each half dozen.

The five Old Order Groups have a total of 599 members. The meetinghouse groups who

fellowship rather closely with each other total 875. This includes the Rockville congregation, which was an Allensville extension in 1934, and became a congregation, with Eli K. Zook as pastor, in 1941. The Allensville congregation also opened Otelia, six miles south of Mt. Union, in 1938, and Center in 1939. The meetinghouse groups draw from some of the Old Order groups. They are under three different conferences and have fifteen ordained brethren to the twenty-nine of the other five groups. The Byler group has one ordained to every fourteen members; the ratio is one to sixty-six at Locust Grove.

The Allensville House (a block from the cemetery, as many are here) is built along the main road through the Valley. The Penn heirs in 1796 sold the land to a Benjamin Chew. It then descended to John and Jacob King (1801), Jacob Hartzler (1807), and by 1869 was sold by Jacob (II) and Barbara Hartzler to the trustees—Benjamin Hertzler and Jonas Zook. It was remodeled in 1912 and 1916 and enlarged in 1932.

After Solomon Beiler, Samuel Yoder of Belleville was their bishop. He was followed by David Zook, who prior to 1885 moved to Kansas. Michael Yoder, who moved from

of Bishop Raymond and Ethel Peachey, with their four children. She is the daughter of the Deacon U. S. Zook and granddaughter of Bishop J. N. Durr. They live on their farm adjoining the church. He has the church at heart and with the confidence of all is always giving his home flock first consideration. With the fine co-operation of the rest of the ministry he exercises good leadership.

One supper I had the pleasure of having an enjoyable fellowship in U. S. Zook's home in Allensville. This is also the parental home of Ellrose D. Zook of Scottdale. Here I saw a record book of Bro. Durr. He mentions the January, 1872, Masontown revivals, conducted by David Brenneman and John F. Funk, with 45 to 50 confessions. In February, 1877, at the Stahl Church he conducted the first revival in the Johnstown District. He was Moderator of the Southwestern Pennsylvania Conference from 1876 to 1898. "On the first Friday of October 1874 I attended the Lancaster County Conference to get in closer touch with the church work and become more thoroughly acquainted with the Conference—the congregation at Masontown having agreed to keep house under the Lancaster County Conference." The latter I had by word of



Rockville Church, near Belleville, Pa.

Half Moon Valley to Mattawanna now so served. (He was the grandfather of Orrie Yoder and Leah Kauffman). Abraham D. Zook at the end of the century was succeeded by John E. Kauffman. Eli Kenagy, better known to this generation, later became their bishop. In Bro. Kenagy's declining years and until 1942, Bro. E. F. Hartzler of Marshallville, Ohio, had charge. During 1942 Raymond Peachey was ordained. Aaron Mast since 1935 is in charge at Belleville.

The Passion Week meetings began Monday night and continued every night with all-day meeting on Good Friday. John E. and Edith Lapp and Bro. and Sister Jonas Miner and child came through on Thursday, Bro. Lapp to aid in the meetings. These were the first such meetings ever held here and only the fourth in the Valley. The interest was good and the fellowship inspiring to all. These meetings I shall leave for others to report in consecrated lives, searching Bible Study, and faithful service for their crucified Lord, and the Church of the Firstborn.

I had a very pleasant fellowship in the home

mouth from him. The rest was but a confirmation of what was said concerning his ordination in the December, 1944, "Historical Bulletin."

Bro. Zook, who is well read, the Secretary of the Altoona Mission Local Board, deacon at Allensville since 1919, is quite active in local church circles. He also conducts at his residence the novel industry of wool carding. Many are his satisfied customers throughout Ohio and Pennsylvania. He acquired the machinery from a dismantled wool factory along the mountain. He was obliged to take the machinery from the old factory in its thousand and one pieces, and reconstruct it, but it soon worked to perfection. Here he enjoyably and profitably occupies himself.

Tuesday morning Bro. Peachey and I were at the Joseph Byler funeral at Locust Grove. Bishop Mast in the first message said: "We are thankful that the grave cannot hold our bodies." He explained how he dreaded to go to funerals as a young man, but added, "Now I do not fear death." "We cannot understand death, for we have not experienced it." "That

will be a fuller day when we leave the world (Prov. 4:18)." He was followed in fluent German by George Beiler of Weavertown, Lancaster County, Pa., "If we did not know II Cor. 5:1 before we came, we could have learned here already." "We are but renters. If the landlord asks us to move, we must. How much more, God?" "Our forefathers had not so much display and illumination, but where today are the conservative brethren of old?"

One day I spent in the Joshua Zook home. Ordained in 1905, after many years of active service he is still well preserved.

In the afternoon we visited Ben Zook's home. The parents belong to the Peachey Church, their daughters to Locust Grove, and the sons to Allensville. She can still make some marvelous rugs, both platted and hooked. One of the last men I would have thought he might mention in trying to place me was my great uncle Israel L. Landis. He saw his name on a "Can't sag gate" years ago. Uncle Israel went "patent right crazy," lost a beautiful farm at Fruitville, and pulled for Chicago. He invented in addition a city curbing device, a double shovel for posthole digging. Had it not been for A. Hershey Leaman he might have been entirely lost. He returned to Pennsylvania for his last days, passing away on May 19, 1917, at 82.

From Uriel Hartzler's Record Book I picked the following: "Feb. 27 and Mar. 6, 1910, there were no services due to a state quarantine for measles.

"Apr. 7, 1912—The best attitude against worldliness that has been manifested for a number of years was taken. A strong determination to eradicate sin and sinful indulgences was exhibited. . . . A better feeling among the entire church has not been felt for some time. We praise God for it all.

"April 21, 1912—Communion services in two sessions. Joshua Zook preached in the morning; John E. Kauffman and Eli Kenagy in the afternoon.

"Jan. 1913—New rulings for conducting the Sunday School:

"I. Coming into the church room as soon after our arrival as possible; not loitering in the anterooms; and remaining in our seats quietly during the entire service, avoiding whispering, talking, laughing, going in and out, etc.

"VI. Resolved that in case of improper conduct the teachers shall first appeal to those misconducting themselves. If there is no improvement the superintendents shall be appealed to. If these cannot maintain good order they shall appeal to the parents. If the parents neglect or refuse to control their own children, the matter shall be referred to the church by the superintendents.

"In 1910 at 24 a young man suddenly took sick and died warning his companions: 'Don't live as I lived, but mend your ways and live for God.'

The Sunday School was held since 1871 in the church. Earlier Deacon Levi Esh, Solomon S. King (grandfather of Elmer E. Yoder, Elida, Ohio) and others conducted a Sunday school in the County Line Schoolhouse. English singing, beginning in 1880, started the German-English transition. Young people's meetings, starting in 1893, were among the first in the Mennonite Church. The first winter Bible term was in 1914, with the Bible School opening in 1924.

I also enjoyed the hospitality of Archie King's home, and that of Elrose Hartzler, the youngest minister, who just started house-keeping and farming a week before, and of Alpheus Smucker, the Allensville garageman. The latter believes in "live and let live." When the government limited him to twelve hours of gas sales, he decided 7 to 7 six days a week

was long enough for a service station. He solved the evening loafer problem and a host of others thereby.

Friday evening saw us at Solomon Peachey's home for the night. Sol with his cousin Orrie and \$350 pulled with a truck into two cities of Central Pennsylvania, far from the populous East, and returned with durable and serviceable clothing which stood them the fabulous figure of \$1 per piece. It included fine ladies' coats, well constructed boys' three-piece suits, young men's suits and overcoats, etc. These were cleaned by the congregation on Thursday and then brought to the Clothing Depot at Ephrata for overseas shipment.

The first sight in the morning was an Amishman hauling milk to the cheese factory on a manure spreader. Later we met a Byler Amish in his saddler shop nearby. He has but one hand, yet quickly constructs the most sturdy harness. He had a newspaper clipping of interest. Jacob Byler came to America October, 1737. His son Bishop Hannes of Mifflin County, who had a high two-wheeled cart, requested of the church a four-wheeled one so that he might alight more readily. His son Jacob, with his eight boys and three girls, went to Lawrence County, Pa. At first they had no ministers there. Getting into a line fence dispute two Amishmen learned what No. 9 is. I learned too that No. 9 stands for the end of the boot. When some ministers came in, No. 1 informed them that he felt since there was no minister here to inflict punishment and No. 2 needed it, it was in order for him to administer it. For cradling wheat in the bygone past mothers always furnished a 10 o'clock and 3 o'clock basket. When the binder first appeared wire was used. This lodged in the throat of the cattle and killed them. They then tried twine.

From this valley have gone many noble sons. Christian Miller, the pioneer Amish minister of Conemaugh Township, Somerset

"AS THE FATHER HATH SENT ME"

**So send I you—to labor unrewarded,
To serve unpaid, unloved, unsought, un-**

**known.
To bear rebuke, to suffer scorn and scoffing,
So send I you—to toil for Me alone.**

**So send I you—to bind the bruised and
broken,
O'er wand'ring souls to work, to weep, to**

**wake,
To bear the burdens of a world aweary,
So send I you—to suffer for My sake.**

**So send I you—to loneliness and longing,
With heart ahung'ring for the loved and**

**known,
Forsaking home and kindred, friend and**

**dear one,
So send I you—to know My love alone.**

So send I you—to leave your life's ambi-

**tion,
To die to dear desire, self-will resign,
To labor long and love when men revile**

**you,
So send I you—to lose your life in Mine.**

So send I you—to hearts made hard by

**hatred,
To eyes made blind because they will not**

**see,
To spend, tho' be it blood—to spend, and**

**spare not—
So send I you—to taste of Calvary.**

**"So Send I You."
"Lord, Here Am I, Send Me."**

John 20:21.

—Margaret Clarkson.

County, was a foster son of Bishop Hans Beiler. The '40's saw many scattered westward. More recently were C. Z. Yoder, I. G. Hartzler, Simon Kanagy, C. K. Yoder, J. Kore Zook, Stephen Peachey, Paul Roth and Elmer Yoder.

One more period and I want to bid Mifflin County adieu. The house Amish use the story of Tobit 7 for their weddings and get the formula for the blessing in the fifteenth verse. This blessing formula has been entirely lost by translation, as numerous other flourishes have. In Gal. 5:24 the idea is "crucifieth" in the German, rather than "crucified" as in the English. In James 5:16 the German reads: "The Christian's prayer avails much, if it be in earnest." In Gal. 6:19 we get this idea in the German: "Let us do good and not grow weary; for to this time have we even been reaping with no let-up." We have lost much since we lost the German. Not that we should preach in the German, but our preachers should still be able to use the German in their study.

After being offered the kind invitation to leave with Bro. Lapp and company which I could not refuse, and after obtaining a sample of the Big Valley big cheese we turned towards the rising sun as we left this beautiful Eden. The cherries and apricots were in full bloom, the wheat and grass taller than ever for the last of March, and even the asparagus was beginning to jump. (The latter was to the dismay of the cutters.) Before we knew it, we were in Lost Creek Valley and pulling into the home of Bro. and Sister Donald Lauver. Next month we shall tell of our visit to this beauty spot.

Lititz, Pa.

INTERESTING EYES

Mothers frequently tell their children, "Your eyes are bigger than your stomach," when they foresee that the young persons are taking more than they can eat. In the case of the single-celled amoeba the eyes are as big as the stomach, for it is just about all stomach, and all sensitive to light. On the other hand, the jellyfish has only a rudimentary response to light in what has been termed an "eyespot."

The eyes of an octopus are much like a person's and so is the normal fish eye in its mechanical perfection. In forms of life lower than the turtle the eyes lack color.

The eyes of a starfish are on its arms; those of a snail on the ends of its horns. The wasp and the bee have three eyes, in a triangle, on top of the head. The eagle's eye is pear-shaped.

Snakes have a glassy stare because their eyes are covered by a transparent cap that cannot be moved, though the eyeball within the "window" is moveable. One of the eyes most sensitive to motion is that of the rabbit.

In addition to the triangle of eyes, bees and wasps have two compound eyes on the side of the head. A spider has eight eyes and a caterpillar six, set near its jaws.

The bird's eye is most marvelously adapted to changeable conditions; birds see at long range or short distances equally well, and no creature has quicker sight. The eyes of fish, too, are so made that they can see through either water or air. I have heard it said that a fish is blind when taken from its natural element, but that is a mistake. The retina of the fish eye is saucer-shaped; that of animal and bird like a cup.—"Our Dumb Animals."

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVI. Faith—Its Power (Concluded)

BY THE BIBLE STUDY EDITOR

Faith has no power without its attachment to realities. It is true that men may believe that which they do not see, and that they may order their lives by relating them to certain facts or laws which they know exist. Much of life is thus ordered, and it is a proof that faith asserts its influence in all departments of our life. Faith is a faculty of our minds; but mind is not always faith. It is not necessary to delve into metaphysics in order to prove the necessity of basing one's faith on facts. Practical observations have proved this fact again and again. An erroneous belief concerning a train schedule is all that is necessary to prove that mind is not the controller of all trains.

There are evidences that men have trusted in the purpose of God in arriving at certain destinations in order to fulfill some spiritual mission, and unusual circumstances occurred, even in the matter of trains being detained from scheduled time, thus permitting those servants of God to arrive at their proper destinations for services appointed. But this does not prove that all men can thus, by mental operation, change the schedules of railways at will. Those servants of God had an important mission from God, who made it possible for them to fulfill His will and purpose.

The fact that God is able to accomplish His purposes by directing the powers of nature or the forces of men does not prove that men can do so by their will power. Miracles are the power of God over, and in, nature. He does not make new laws for special occasions, but it is possible for Him to suspend His laws or to control them at His will. The miracle of resurrection is not a new law with God. He is the source of life, and makes use of that power to give life to the body that is dead. He gave the inanimate clay of Adam the breath of life, and he became a living soul. So does He give the inanimate form of the dead a new life and it is called resurrection. Jesus said: "I am the resurrection, and the life." The power to give life is an accompaniment to the power of resurrection. The miracle of the sun standing still and of the reversing shadow of the sun was the manifestation of the control of the Creator over the powers which He had established when day and night began.

In the spiritual realm the same thing is true, that only the power of God can accomplish the changes that belong to a renewed life. For those who become the sons of God, are those who are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13). It is only by the miracle of the new life, born from above that the regeneration of the spirit can be accomplished. Faith may appeal to God and rest upon the will and power of God to bring

about a regenerated life, but such a change cannot be made solely by the will of man, or by the faith of human mind.

Faith Instead of Mind

God expects us to have faith in Him. "Have faith in God" (Mark 11:22). It is possible that a life of faith may be constantly increased, both in the exercise of that faith in God and in the blessings which result from that faith in God. But faith, as such, is not a human faculty of a mental power which may be exercised and cultivated to that extent that in its own power it may accomplish its will. A common definition of such a faith, is, "the power of mind over matter." Some remarkable evidences may be cited of such power. There are many avenues in which this power of mind is known to operate, but they are all powers of mind and emanate from the mind and science of men and material things. This power of the mind has its limitations, and although it may be exercised and cultivated, its accomplishments are limited to certain fields of operation.

One may enter into the realm of the psychic, and into the realm of spirits, and make claims of the power of faith; yet the power of God and of faith in Him far exceeds all that has ever been accomplished by all other claims of faith. The mind is the instrument through which faith is exercised, either for good or for evil. In the mental realm nothing is accomplished save what is of some material benefit or personal benefit. Its end is limited greatly to self. In the spirit realm there are mysteries to cause wonder, and demonstrations peculiar to its own nature, but little that is of value to humanity in general. Some demoniacal evidences have accompanied that relationship with spirits which the Lord rebuked both in the Old and New Testament dispensations. He classified it as of the evil one.

Faith which lies only in the power of the mind, or demonstrates some contacts with a spirit realm outside of Gospel faith, may be cultivated but can not emulate the faith of Jesus Christ and the faith of the Gospel of Christ. Its fruit is fleshly, because it is of the flesh. The world has had for its greatest benefactors those men who have accepted and made use of the faith of Christ, or the faith of the Gospel.

The Failure of Fleshly Faith

Men are constantly urged to develop their minds and their wills. The Word teaches us that when we ask we shall believe and receive. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). In this text, believing precedes receiving. This statement was made to the disciples after they had seen the fig tree which

had withered after Jesus had cursed it. The asking must be addressed unto the Lord. It is His power that accomplished the thing that is asked. But, by what stretch of imagination may this be applied to any wish that may originate in the heart of any man? May any one say, "I believe that I have received, and therefore I shall have?" Behold the joy and peace and blessing of the world that asks and receives from God, the good things of His will! Or, behold the confusion and suffering and shame of the world, which, because it believes that it receives, therefore has all that envious hearts could desire!

The heart of man is deceitful and very wicked, therefore its desires are not good, and its faith would bring only destruction upon itself and upon others. The present conflict of nations is the result of wrong and selfish desires and of evil wished upon other nations and people. Even the saints are not permitted to receive from the Lord those things which are tainted with selfishness and lust. James 4:1-6.

The human mind and heart are darkened. Rom. 1:21. To the Ephesians Paul wrote, Walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. 4:17-19). What then could be the source of light or judgment on the part of the ungodly to formulate the desires or wishes that would prove a blessing to them or to humanity at large? And if the source of the wish is evil, what would be the result of the exercise of a faith that would bring about the evil wishes of evil men? God has given no promise to the exercise of a faith or the fulfillment of a will that is not in harmony with His own Word and will.

God has also taken into account the fact that humanity possesses a depraved nature ever since the first transgression. It would have been the will of man to continue partaking of the tree of life. That tree was guarded by the cherubim with flaming swords. No exercise of faith on the part of Adam and Eve, either brought them to the tree, or brought the tree to them. The evil nature of depraved humanity is strikingly portrayed in the first chapter of Romans. The wishes of evil men are more and more degraded. Would we presume that men with the power of faith exercised in their own will would bless the world? or curse it? There is every reason to believe that the power of faith which rests with those whose faith is in God, has not been granted to men who would use such a power in their own wills for their selfish and evil ends. God resists and overcomes the will and purposes of evil men. II Tim. 3:8, 9: Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest to all men, as their's also was."

Since the mind and heart and imaginations of men are evil and perverse, it is evident that their powers of reasoning are also perverted.

Things which appear right to men are not always right with God. The prophet called men to come and reason with God. It is then impossible that men should be able to exercise those powers of mind correctly which God has given to men, but which have become very perverse. There is an end to the possibilities of human thought and will.

The worship of men has become very grossly changed from the worship of the Creator to those things which are created. The spiritual conceptions are often the presumptuous claims of human minds, but have not the truth of God in them. There are such religions, supposedly based on science (falsely so called), for that which may be known of God is manifest in them; for God hath shewed it unto them." But they hold the truth in unrighteousness. Rom. 1:18-21.

Human Faith is Not Creative

Some years ago an advertisement was distributed widely, purporting to teach men the 'secret of the power of Jesus, so that men would be able to perform the same marvelous works that Jesus did, and bring great blessings to those who possessed this power. Only deceived persons would have applied for this information. The secret of all such supposed power is said to lie in the great power of the human mind over material things. The foolish philosophy that matter is nonexistent and that material is only the result of erroneous thinking, is common among certain groups of thinkers and even religious cults. Yet it is true that such persons continue to buy and sell, they eat and drink, they build and dig, and they use the coins of Caesar as do other people. Their very life denies the faith which they profess. The one word of their philosophy is "Believe," or "Have faith." The accomplishments of that faith are said to be the proof of its power or of its reality. Should some physical benefit result from the exercise of their faith, it is similar to that which results to the Christian who believes in and trusts in God for the health of his body. But human faith does not keep away the power of death. Philosophy may claim that there is no death, and that the body is free from the experience of pain and death, but they who believe such things die like other beings in the flesh and leave their corpses for their friends to dispose of in the usual manner—to be deposited in the earth.

The believing power of man is limited. The boasted "Faith" is vain in its imaginings; it is subject to every human limitation and has in it no element of the divine, save that it is possible to believe in and trust in the power of God. To this faith, or belief, man is invited by the Word of God, as it was revealed to men of old and was confirmed in the work and testimony of Christ.

There has been nothing changed by the faith of man. Nothing has been created, even by the most astute of men, by his believing in a thing which has no existence. All of the imaginary creatures of men's minds remain imaginary. The inventions of men, truly, are the work of man's mind, but they are based on things which exist and are the products of a combination of material things. Such inventions make use of what is already created. Men may have said that such inventions would not be possible, yet the faith of the inventor has led to the accomplishment of his purpose. But this is not creative. It is not the miracle of changing water into wine, nor that of raising the dead to life.

The world and nature remain constant, man by his faith has removed nothing from the world. Disease may be controlled, but it is not removed. Sicknesses may be healed, but they are not removed from the earth. Death may be delayed, by the wisdom and skill of man, but man's will has not removed the end of all flesh, nor conquered the last enemy that shall be destroyed. Only One has the power to destroy "the last enemy." And that enemy shall not be destroyed until Christ has put all things under His feet.

Faith Effective with God

God has invited men to work with Him. "We then, as workers together with him" (II Cor. 6:1) has primary reference to the spiritual labors of men with Christ; but it sets the plan for all of the operations of man with the Creator. It is proof that all men who labor should labor in the confidence and purpose of God. The "Garden" of the world was made for man to dress and keep it. In it walked the Creator Himself. He is still the Lord of the world and the Master of the vineyard. The world remains the realm of mankind and its contents are for the use of mankind. All that it contains may be used for the glory of God; but it may be, and is, used also by those who would destroy the "Son," and take charge of the vineyard for themselves. Concerning them the Lord said, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen."

How do men sow, and till the soil, and gather their harvest? Is it not in the faith that God will send the seasons in their usual order? Day and night are assured by their successive repeating of the cycle of their courses. Seedtime and harvest have been included also in the certainty of their return. Gen. 8:22. It is by this law of the constancy of God's promise that the blessings of life and salvation may be obtained. "He that soweth to the Spirit shall of the Spirit reap life everlasting." The same law holds good, in material things. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7-9. It is just as certain, that they that sow to the flesh shall of the flesh reap corruption. No amount of faith, or confidence, that sin will not hurt one, "if moderately indulged in," will change the nature of the fruit of sowing sin even moderately. In recent times men are trying to inculcate the idea that a little sin will do one good, a moderate indulgence will not hurt, and some even would claim that life consists of following one's fleshy pleasures without evil consequences. But sin will always prove to bring a harvest of death. Faith in one's power of mind and flesh will not change the nature of the harvest.

False Prophets

In the days of the Kings, there were prophets who stood before the king to tell him of the success or failure of his purposes. Today men are trusting in the counsel of the so-called wise and prudent men who have imbibed the wisdom of the world and are supposed to tell the world the ways of success and of happiness. Many of these men are called into counsel in the various governments of the world. It is refreshing to know that some of these counselors are men who trust in God. It is also refreshing to know that the counselors who confess their faith in God are more trustworthy than those who deny Him. How men mistrust the pledges

and plans of the atheistic, and lean upon the counsel of the man who claims to trust in the power of God!

Those who trust in the Word of God and walk in His counsels have the greater assurance, for their labors are in fellowship with Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (Jno. 15:7, 8).

Even the oath of men cannot confirm the faith of man for the false swearer of oaths can not change what is to what is not. Men may make promises and set up their claims of faith and endeavor to convince men of their power of faith, but the proof of the promise is in the fulfillment of it. God alone is able to accomplish what He has promised. Faith rests only in the power of God. He accomplishes for man what He has promised. All other faith will fail. "Justified by faith, we have peace with God, through our Lord Jesus Christ."

CHRIST IN THE HOME

(Continued from page 145)

In the home much time should be spent in telling stories. We have a boys' dormitory in our home—four boys in one room, and in that dormitory they say, "Daddy, tell us a story." The influence of your home will live only as it lives in the lives of your children. You may write a book that will remain after your death, or some good deed you have done may be spoken of long after your death, but actually your life is only going to be lived as it is lived in the lives of your children and your children's children. If Christ is really the head of your home, then you are going to live in such a way that Christ will be living on in the lives of your children and grandchildren. When I look at those names of families whose names were once familiar in the Mennonite Church and today their offspring are all gone, I must wonder. Let us think of our responsibility towards those for whom we are accountable for rearing in the church.

"Mary . . . also sat at Jesus' feet, and heard his word." If Christ is the head of your home, then you need to sit at the feet of Jesus always and hear His Word. Then you will rear your children in the way of the Lord and win them for Him, and when you grow old you may have the satisfaction, not of looking upon a large bank account or a number of homes and farms and business establishments, but upon lives on which you have left the imprint of the character of Christ, and in whom He is living. Thus your influence will live long after you are beneath the sod.

(Stenographically reported by Betty Weber.)

Hatfield, Pa.

The first sound of the harp of the sweet singer of Israel might well be thought strange in a world lying in wickedness. It celebrates the happiness of the man who has fellowship with God, and no fellowship with the ungodly. Behold the man! his eye arrested, not by the things of earth, but by what has been sent down from heaven, "the Law of the Lord." He has found the "river of Living Water." He is like a tree laden with fruit.—A. Bonar.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE MINISTRY OF JESUS.—Mark 1:14, 15; Luke 4:16-21; Mark 8:27a, 29, 31.

Lesson for June 10, 1945

Golden Text.—I am come that they might have life, and that they might have it more abundantly.—John 10:10.

Mark 1:14, 15. Mark starts his Gospel with the ministry of John the Baptist. At the fourteenth verse of the first chapter this Gospel of action and service has already begun telling the story of Jesus. The same message that was the theme of John's preaching was also the theme of the Lord's. In the history of the race all great preaching that has brought revival has been the same. In this year of 1945, as for more than thirty years past, there is very little of that kind of preaching. Instead of preaching repentance we have sickly disputes on the difference between the kingdom of God and the kingdom of heaven and the like. Disputations as foolish as some of these are recorded as subjects of debate during the Renaissance of learning. The result has been a decided drift of the church into carnality, with corresponding loss in evangelistic zeal. And there will be no revival until some preacher who believes with Jesus in sin-cleansing as a necessity for every child of Adam will cry, "Repent ye, and believe the gospel," with a heart that's breaking because of man's state. The "good news" is not that God saves people in their sins, but that He saves them from their sins. Repentance is a change of heart and mind concerning things of the flesh; and believing is accepting God's way of life rather than our own. The first worketh a godly sorrow over past misdeeds; the second produces a transformed life.

Luke 4:16-21. Custom is an act or a series of acts repeated so often that it becomes an established rule of conduct. Is it a custom with you to go to church? Is that custom so well established that neither you nor any member of your family asks the question, "Who is going to church this morning?" In half a century of active church work I have found but one family to which churchgoing was such a fixed habit that none of the family asked the question. They just got up, got ready, and went.

The synagogue was a place for congregation of believers on the Sabbath. There the Scriptures were read and interpreted and men were encouraged to live by them. As an institution it was founded during the exile, and its influence once for all kept the Jews from again lapsing into idolatry.

As the percentage of churchgoing people in a community increases, flagrant sins proportionately decrease.

The scripture for the day was that which the Jews throughout the world now read on the Day of Atonement. It was probably the same then. How appropriate that Jesus should return to his home city to declare Himself the Redeemer that was promised in Scripture on such a day! John says, "As he is, so are we in this world (I John 4:17). The thing that Isaiah declared as coming, Christ declared as fulfilled; and we are to tell the world the story of Him who finished the work of Redemption for us and now completes it in us. The citizens of Nazareth angrily rejected Him. So, later did Judea. But no man or town or nation has ever rejected the Light of

the world without sinking into deeper darkness and into multiplying calamities.

Nations are like swarms of bees—the strong rob the weak. But in so doing they carry home the germs of evil disease that shall weaken and finally destroy them also. Only those whose lives are hid with Christ in God, those who have been anointed with the Spirit, only such follow in the footsteps of Jesus in giving their lives to lift and save the nether strata of society. Even those who had sunk so low as to be disowned of their parents found a welcome with Jesus. Psalm 27:10.

Mark 8:27, 29, 31. I am not under compulsion to do anything; but if I would be blessed of God and a blessing to men I must do the will of God. The "must's" of Jesus had their source, not in outward authority, but in the Spirit that dwelt within. When I serve the Lord with a perfect heart then my will and God's will are the same. Then too His yoke is easy and His burden is light. "Must's" from without mean galling slavery; but the "must's" of the Spirit mean perfect freedom. For freedom did Christ make us free. His love compelled Him to die for me; what does my love compel me to do for Him?

THE CHURCH BEGINS ITS WORK.—Luke 24:44-47; Acts 4:1-4; 5:29-35, 38-40, 42.

Lesson for June 17, 1945

Golden Text.—Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Luke 24:44-47. Luke, the beloved physician, and companion of Paul, was the leading historian of the early church. His Gospel is without a peer in biography, and we are largely dependent upon the Acts of the Apostles for the historical record as to how the early church carried out the Master's marching orders. In these verses in Luke we have an incident which occurred on the evening of the Resurrection Day. Having proved to the assembled disciples that He again lived in the same body which had been crucified on Calvary, He now calls to their remembrance the many things that He had spoken to them before His death that were in full harmony with many O. T. prophecies, which He could only fulfill by His death and resurrection. But even after they had ocular demonstration that He had risen from the dead they yet needed to have their understanding opened before they could understand the Scriptures. It was impossible by the laws of chance that any one individual could fulfill more than a hundred prophecies given over a period of at least forty centuries. There can be but one conclusion, the Author of the Old Testament must be He that inhabiteth eternity, who knoweth the end from the beginning, Jehovah Himself. And the things that He spake were concerning His Son who in the fullness of time came and redeemed mankind. In undoubting faith let us also ask that our understanding of the Word might receive divine illumination. God, the Creator of all mankind, is no respecter of persons. The seed of Abraham was His chosen medium by which all the nations of the earth should be blessed, but the Gospel is for all nations. The church is not obeying the divine commission as long as she fails to bring the Gospel to any tribe or

race, no matter how degraded. And God promises to all who repent and believe the Gospel that He will remit the sins that are past so that we can enter the family of God and Jesus Christ with sins remitted and man-umitted. In Christ we become free men. Only through personal observation and experience can we become worthy and dependable witnesses.

Acts 4:1-4. When men preach what I believe then I shout a hearty "Amen," but when they make declarations contrary to what I have always taught and back them with miracles so that many will believe—well, that's different. Instead of "Amen's" will come all the opposition of which my bigoted heart is capable. But learn this well; If only that which arouses no opposition would be preached your message and mine would be as insipid as dishwater.

Chapter 5:29-35. The Pharisees were the most bitter opponents of Christ, because He denounced their hypocrisy; but Pharisees, Sadducees, and Herodians all united in causing His crucifixion. Because the church preached a resurrected Christ, the Sadducees opposed the believers the most, while Gamaliel the Pharisee stood up in their defense.

The priests blamed the disciples for trying to bring the blood of Christ upon them. The disciples could not have done that; they had done it themselves. They not only forced Pilate against his better judgment to crucify Jesus, but they exclaimed, "His blood be on us, and on our children" (Matt. 27:25). What the disciples tried to do was to persuade these people to repent so that the curse of their sin might be removed.

In the R.V. the word "ought" of verse 29 is "must." They had received their marching orders and were told what to declare. They had no choice, if they would be true servants of Jesus Christ. Neither have you.

The disciples made much of the necessity of obedience. Only those who would do His will (the obedient) shall know the teaching; only those who obey have a promise of the special gift of grace, the Holy Spirit; and according to Hebrews only the obedient are assured of eternal life.

It does not take any grace to lose your temper and to resort to strong arm methods to gain your end; but whenever you do so you exhibit your weakness and shortsightedness. We have no record that Gamaliel ever became a Christian, but his perspective was correct. Every plant that the heavenly Father hath not planted shall be rooted up (Matt. 15:13); but he seems to have expected an early uprooting of heresies. False teachings do not destroy themselves overnight. They may continue a long time, and some may yet be growing with the wheat at the time of the harvest; but it is wholesome advice to be careful not to fight against God. Paul did that in his ignorance and regretted it all the years after his conversion.

THE NEW CHURCH IN THE PAGAN WORLD.—Acts 2:19-26; I Timothy; Hebrews; I Peter.

Lesson for June 24, 1945

Golden Text.—Seek ye first the kingdom of God, and his righteousness.—Matthew 6:33.

I Timothy 6:3-5. The kingdom of Christ is not of this world. To the saint it matters little as to the form of government under which he is living. He will submit himself to its regulations and pray for the powers that

be. Slavery was a national institution in the Roman Empire. The Gospel was preached to all classes, from the slave at the mill to the king on the throne. After turning to the Lord the slaves were taught to abide in that station where the laws of society had placed them, and the master was taught to treat them as children of the family. Not by means of governmental statute, but by the transformation of the Spirit's dwelling within are we all brought into a universal brotherhood of equal privilege.

Then as now there were those who would hasten social regeneration by means of law. Much disturbance is caused, but no lasting changes are made that way. In the words of verse 4 Paul speaks of those who give different teaching as men of sick (doting) minds who know nothing, yet are puffed up because they think they know more than others. An exaggerated idea of self-importance does not go with a healthy mind. The world's egotists belong to the lunatic fringe.

The word "sound" in verse 3, R.V., has the sense of "healthy." The healthiest minds are those of men whose hearts are inclined to a life of godliness. That man is a fool who will put things in his mouth that will steal away his brains.

"Godliness with contentment is great gain," but he who enters the ministry of the Word with the purpose of material gain is corrupted in mind, and somewhere along the way has been bereft of the truth.

I Tim. 6:9-16. The Scriptures do not condemn wealth as such. You are not necessarily evil because you are the custodian of wealth, nor are you angelic because you are a pauper. But the misuse of those things of which God has made us the custodian will bring us the penalty meted out to the unjust steward. And the love of wealth to the point of covetousness will lead you into many a temptation, will entrap you in evil snares, and drown you with a drowning worse than that of water. This drowning affects both body and soul.

The most precious thing is not health nor wealth but a life of faith. To keep that you will have a constant fight against those things that would rob you of your crown. But "discretion is the better part of valor," and one of the best ways of fighting certain lusts is by fleeing from them. It is not to the discredit of Joseph that he fled from the presence of Potiphar's wife.

To keep out the evil there is no better way than to keep filled with the good. He who follows after "righteousness, godliness, faith, love, patience, meekness," has much less of a conflict than he who would live a life of negative goodness. The commandment which Timothy was charged to keep could be summed up in the words of Col. 3:17. It covers the whole of life. There is no particular blessing in tithing the mint, anise, and cummin, when weightier things are neglected. How long shall I contend against the evils that would ensnare and drown me? Until the appearing of Jesus Christ. Until then, burden of battle; after that, the shouts of victory.

I Peter 4:12-16. Men are born to trouble as sparks tend to fly upwards. Job 5:7. The fact that you have accepted Christ does not alter this. We know that the fruit of wrongdoing is suffering and that most of the ills of humanity are the direct fruits of humanity's sins. So we would naturally infer that the moment you turned to the Lord and received remission of the sins that are past, that from thence you would sail untroubled seas until you entered the haven of rest. But you overlook one thing if you think thus: the world is suffering for its sin, but it also hates the good and will do all it can to destroy you, even as it did all it could to destroy the Saviour. When you endure these things then be assured that you have been accounted worthy to be a partaker of His sufferings. Shall we then give way to bitter lamentations because the world is hindering rather than helping us as we go heavenward? Of course not; REJOICE. Beyond the cross is the crown. Be ashamed to

do any evil for which you may have to suffer; but give God the glory when you are asked to suffer as a Christian. A jail is a place of ignominy to him who is put there because of sin; but a palace of glory when you are suffering for Jesus Christ.

GOD'S JOY IN CREATION.—Gen. 1:1-5, 10-12, 16-18, 26-27, 31.

Lesson for July 1, 1945

Golden Text.—God saw every thing that he had made, and, behold, it was very good.—Genesis 1:31.

It is fitting that the first book of the Bible should teach of the beginning of things. The Biblical story has for a purpose the religious history of man. Who created him, and how, and why? How did man become as he is now? And what has God done to enable man to regain what he has lost?

It does not pretend to be a book of science, but nothing that is positively known to science contradicts the Word.

Gen. 1:1-5. It is acknowledged by most that the universe had a beginning. Many ingenious minds have produced theories as to how it happened. But for clarity and grandeur none can compare with Gen. 1:1. The theory that matter assumed its present form and relation in the universe through the working of natural laws still is wanting in explaining the origin of those laws of matter.

But from the human calendar how long ago was the beginning? No one can compute that. Even the oldest chronologies of human history are clouded. How much more the period during which God was preparing the earth for the habitation of man. The fact that I was born 63 years ago is an interesting item of knowledge to me, but not necessary to my existence. I could live just as well and possibly happier if I did not know it. But to know that I was created by an act of God, that I was created in His image, for His pleasure and glory; and that my possible and desired destination is a home with the Creator in mansions of glory through endless ages—that thought lifts me above the clay and gives me hopes and aspirations than which there could be nothing higher and nobler.

The Spirit of God moved (brooded and hovered) as a hen broods over her nest and

THE LORD IS MY TEACHER

He leadeth me in the lowly paths of learning;

He prepareth a lesson for me every day;
He bringeth me to the clear fountain of instruction.

Little by little He showeth me the beauty of truth.

The world is a great book that He has written,

He turneth the leaves for me slowly;
They are all inscribed with images and letters;

He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision,

And my soul is glad when I perceive His meaning;

In the valleys also He walketh beside me.
In the dark places He whispers to my heart.

Even though my lesson be hard, it is not hopeless,

For the Lord is patient with His slow scholar;

He will wait a while for my weakness,
And help me to read the truth through tears.

—Henry Van Dyke.

her young. And out of that chaos the Spirit created an orderly and beautiful world.

What is light? I do not know. Do you? I only know that without it life could not exist upon the earth. And the first day of recorded time, light and darkness were separated. In religion light is the symbol of God and truth, and darkness represents evil and whatsoever loveth and maketh a lie. God separated those things too. "Ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8).

Verses 6-12. After the separation of light and darkness came the separation of the waters of the earth into those on the surface of the earth and those that remained in the sky. By what power are billions of tons of water kept in the atmosphere to fall occasionally to water the earth? We know something as to how nature works in these matters, but why? And we turn to the answer that only God can and does do these things.

Then came the wrinkling of the earth's surface into the hills and valleys and the law of gravitation caused the water to flow into the depressions and to form the seas. But who but God could know that at least three-fourths of the earth's surface must be covered with water in order that the other one-fourth may produce vegetation to sustain life?

Animal life is sustained by vegetable life. The first thing in the order of life that God created was plant life, from the seedless ferns to the fruitbearing tree. Why does the plant produce so much more seed, and the tree so much more fruit than is necessary for self-propagation? So that men and animals can live from their bounties. But could plants and trees plan? No, but God did.

Verses 13-18. There is a difference between creating and making. The sun and moon and stars were created in the beginning, but on the fourth day God made them as light for the earth and for a calendar to the inhabitants thereof. It is possible, as Hugh Miller speculates, that the dense clouds of vapor that covered the earth in the beginning of time had obscured them from the earth. There was no eye but that of God to behold them at the time they were made. But God was getting the earth ready for the masterpiece of creation, man.

Verses 19-27. Living things in the sea were created before those on dry land. But every species of plant or animal was created with the powers of reproduction of its own kind. And in the final act of creation man was created, as well as made. His body was made of the dust of the earth, the life that was given to the body was similar in many respects to that which God had given to the beasts of the field, but by breathing into his nostrils the breath of life, the life of God Himself was imparted to man, and he became a being created in the image of God in his possibilities.

THE GOSPEL OF GOD

(Continued from page 143)

wide open stands today. But it will close. Solemn indeed is the warning word of our Lord who said, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. . . . Depart from me, all ye workers of iniquity" (Luke 13:25-27).

May those words never fall upon your ears. It need not be so, for, "Now is the accepted time; now is the day of salvation." But "there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee" (Job 36:18).—The Messenger of Peace.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

For the entire second quarter the young people's topics have centered around Christian living in the society of other people in the various ways in which our lives touch other lives. It means so much to have the Christian outlook of life as it is revealed to us in the Bible and to apply ourselves to live in the way that a follower of Jesus Christ is expected to live among men.

During the month of June we have the topics: **hospitality, agreeableness, courtship, and nonresistance.** These are live topics in the experience of young people and will bring blessings to their lives if they are able to secure the Christian viewpoint of the New Testament and be moved by this to make the same practical in their lives.

In all our applications of the social aspects of living it is needful for us to remember that we need the manifestation of the Spirit of Christ in everything. It is so easy to drop into the circle of society and fall in with the influences that come from those who are purely earthly, sensual, and even devilish in their motives, unless we have received a definite experience in Christ and are earnestly endeavoring to witness for Him in all that we do and say and think.

Hospitality involves the sharing of our material as well as our mental and spiritual resources. But we do not need to make the end of our hospitality keep pace with worldly ideals. We do not even need to let in the spirit of Martha's desire to make a great feast or to show a great time. If we can manifest the spirit of loving-kindness and goodness and real helpfulness toward our friends, whether there is so much of the material and fleshly aspect manifest or not, we shall do well.

Agreement is not necessarily compromise with evil. "A good mixer" is sometimes admired because of his ability to get along with people.

If our ability to get along is based on our unselfish Christian spirit and our earnest desire to bring Christian cheer and blessing to others, we may well rejoice in it. But if we have set a goal of popularity—to win for ourselves a name and fame, we may count it an unworthy effort.

Courtship needs the strictly Christian emphasis if it is to result in the greatest blessing to ourselves and to all who will be affected by it for the present and future generations. The Christian wants the distinctively heavenly view that is sure of the heavenly blessing.

Nonresistance is not cowardice nor weakly sentimentalism. It is a positive Christian virtue of heaven-born love that manifests itself in the way of not taking vengeance or resisting the evil that is done by others to us. It takes an active interest in doing good, in praying, and in speaking a blessing in behalf of others, including especially those who do evil. There is a nobler way to fight than with weapons that are carnal. It is with the mighty weapons of spiritual power that the nonresistant person is actively occupied; these give him bravery and victorious grace to endure hardness and maintain a poise of loving-kindness toward all men.

Shall our study of these various aspects of Christian living give us a more intelligent outlook upon life and reveal our own failure to the extent that we may draw near to God to receive the superior grace which He is ready to bestow upon those who are truly humble in His sight? Jas. 4:6. For this end we sincerely pray.

We also give the first division of the **Book Study of Ephesians**, which runs throughout the month of July. A good preparation for this study is to read the entire book through a number of times and then read it weekly thereafter.

GETTING ALONG AGREEABLY WITH OTHERS

Jas. 3:14-18; Ps. 133

Topic for June 10

MOTTO

"Follow peace with all men."

MEDITATIONS ON THE TOPIC

I. Agreeableness.—The Christian is not willfully contrary. He may be called to differ with those whose principles of life are wrong; but this differing is done in the spirit of humility and kindness with faithfulness. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

The Holy Spirit bears the fruit of love in the heart of the believer who gives Him right of way and enables him to exercise that love toward everybody. Love delivers us from self-will and meets the self-willed on peaceful grounds, yielding where it can consistently be done without breaking the principles of righteousness, heaping "coals of fire" (spiritually speaking) on the head of those who are disagreeable, and making them ashamed of their contrariness and selfishness.

Pride, selfishness, impatience, and resentment are fruitful of disagreeability, while humility, patience, unselfishness, love, and peace bring about a peaceable and agreeable co-operation. There needs to be an earnest endeavor on the part of the Christian to get along agreeably with others. It is possible to follow our fleshly inclinations and feelings toward the adverse conduct of other people and fail to manifest the longsuffering and kindness that we should. We are exhorted

to endeavor to "keep the unity of the Spirit in the bond of peace" toward fellow Christians. And the same endeavor needs to be exercised toward non-Christians, so that the Spirit may have the right of way to make us act lovingly and winningly toward them.

II. The Text.—Jas. 3:14-18.—The earthly, sensual, devilish conduct of people has its source in other than heavenly realms. When the spirit of envy and strife comes in, the Spirit of God is superseded in the heart, bringing confusion and every evil work in relation to others. But when heavenly wisdom dominates the heart, those graces which make us sow the fruit of righteousness in peace are manifest.

Ps. 133.—Unity of brethren is a good and pleasant experience. It is like the anointing which received a command of a blessing from God.

OUTLINE STUDY

I. Qualities for Agreeability.

1. Diversity in unity.—I Cor. 12:4-11.
2. Love in relation to others.—Eph. 4:2-4; Rom. 13:8-10; Col. 3:12-24.
 - a. Humility.
 - b. Forbearance.
 - c. Kindness.
 - d. Forgiveness.
 - e. Peace.
 - f. Helpfulness.
 - g. Submission.
3. In speech.—I Pet. 3:10,11.
4. In unselfish conduct.—Phil. 2:3, 4.
5. In self-denial.—Rom. 14:13-21.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Peace."
2. How to Get Along Agreeably.
 - a. Respect the rights of others.
 - b. Speak in terms of peace.
 - c. Be kind to others.

- d. Be patient with others.
- e. Sacrifice your own pleasure for others.
- f. Seek the good of others.
- g. Forgive one another's faults.
- h. Pray one for another.

For Seniors

The law of Love Applied:

1. In Conversation.
2. In Business Dealings.
3. In Mutual Helpfulness.
4. In Every Human Relationship.

PERSONAL THOUGHT

Has God the right of way? Does the spirit of envy and strife pervade my breast? If so, God does not have full right of way, and my relation with others will be disagreeable.

SEED THOUGHTS

Then note how the Holy Spirit produces the blessed fruit of the Christian life. Gal. 5:22, 23. What a beautiful cluster of graces! How different from the awful catalogue of the works of the flesh! Gal. 5:19-21. Look at this cluster of fruit. There are three groups: the first in relation to God—love, joy, peace; the second in relation to our fellow men—long-suffering, gentleness, goodness; the third in relation to our individual life—faith, meekness, temperance (self-control).—Wm. Evans.

If any little word of mine may make a life the brighter,
If any little song of mine may make a heart the lighter,
God help me speak the little word, and take my bit of singing,
And drop it in some lonely vale to set the echoes ringing.

If any little love of mine may make a life the sweeter,
If any little care of mine may make other life completer,

If any lift of mine may ease the burden of another,
God give me love and care and strength to help my toiling brother.—Sel.

Both swords and guns are strong, no doubt,
And so are tongue and pen,
And so are sheaves of good bank notes,
To sway the souls of men.

But guns and swords and piles of gold,
Though mighty in their sphere,
Are sometimes feebler than a smile,
And poorer than a tear.—Chas. Mackay.

CHRISTIAN COURTSHIP

Eph. 5:22, 23; I Cor. 7:32-40; Prov. 31:10-31

Topic for June 17

MOTTO

"My beloved is mine, and I am his."

MEDITATIONS ON THE TOPIC

I. Principles to Consider in Christian Courtship.—There is a law of true Christian friendship that may be observed toward both sexes alike. And there is a natural law in the creation of men and women in which God has given man a desire for companionship with the opposite sex. It was a perfect choice in Adam because God made the choice by providing but the one man and the one woman. But as time brought numbers into the world through the birth of sons and daughters, God established a law in which one chosen one for each individual is expected to continue during life until death parts them. This choosing of a companionship for a lifetime will require earnest, prayerful consideration as to God's laws and as to His special leading for the individual.

The general law of purity should at all times characterize the behavior of those seeking association of marriageable friends. Christian friendship should make both boys and girls courteous toward all with whom they come in contact without the special thought of courtship. Such courtesy should not be interpreted by the one of the opposite sex as a move to courtship but rather as a Christian expression of friendliness that should characterize behaviour toward all. When, in the association of such friendship there is an evident mutual admiration, there may come a time for prayerful consideration as to whether this should be a leading for a more full acquaintance through courtship. Reason would dictate that there should be self-control and prayer until all the evidences and considerations are in as to whether there is a general fitting to one another and whether all the laws of Christian companionship and service can be fulfilled by the union. When that time arrives, after a sufficient time for deliberate understanding of one another, further commitments may be entered into in which God is given a chance to make plain to both whether a marriage union is desirable according to His plans for the life of each one. In those more serious days of counting the cost and weighing the question, it would be unwise to be more than a Christian friend to others of the opposite sex. And positively when the engagement has been made, there should be no courtship with any other. When two have been betrothed for marriage, it should be an understood matter by both parties, and also by the other friends with whom association is made, that all other associates are but in Christian friendship.

II. The Text.—The passages of the text have been chosen to set forth the relation that men and women in the Lord should have toward one another and toward the whole marriage question. The virtues that should have consideration in choosing are also brought out so that those who are courting may take into account the qualities that they find in their associates.

OUTLINE STUDY

I. Principles of Christian Courtship.

1. Recognizing the true marriage law of Christ.
 - a. A chaste courtship.—Prov. 12:4; II Cor. 11:2; Eph. 5:27.
 - b. A marriage only in the Lord.—I Cor. 7:39; II Cor. 6:14.
 - c. Marriage dissoluble only by death of one.—I Cor. 7:39.
 - d. Divorced persons not marriageable.—Mark 10:11, 12.
2. Looking ahead at the duties of husbands and wives.
 - a. The place of the woman.—Col. 3:18; Eph. 5:22-24.
 - b. The place of the man.—Col. 3:19; Eph. 5:25; I Pet. 3:7.
 - c. Responsibilities toward children.—Col. 3:21; Eph. 6:4; Deut. 6:6-9.
3. Regarding God's leading.—Gen. 24:12-27; Jas. 4:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, some form of "Pure."
2. Christian Friendship.
 - a. Is true.
 - b. Is pure.
 - c. Is unselfish.
 - d. Is considerate of the spiritual welfare.
 - e. Is accompanied by prayer and spiritual conversation.
 - f. Waits God's leading.

For Seniors

1. Christian Motives in Courtship.
2. Christian Principles Governing Courtship.
3. How God Leads into Successful Marriage.

PERSONAL THOUGHT

Purity, sincerity, faithfulness, and fairness should characterize our life at all times and especially in consideration of the things that mean a lifetime of happiness or of woe.

SEED THOUGHTS

Make Thy Way Mine

"Father, hold Thou my hand;
The way is steep;
I cannot see the path my feet must keep;
I cannot tell, so dark the tangled way,
Where next to step. O stay;
Come close; take both my hands in Thine;
Make Thy way mine!"
Lead me. I may not stray;
I must move on; but oh, the way!
I must be brave and go,
Step forward in the dark, nor know
If I shall fall.
Take Thou my hand.
Take it! Thou knowest best
How I shall go, and all the rest
I cannot see;
Lead me. I hold my hands to Thee;
I own no will but Thine;
Make Thy way mine!—Sel.

Into Thy Hands

Into Thy guiding hands;
Along a way Thy love and care forfend
Gladly I fare, or rough or smooth may bend
The longest road that leads at life's far end
Into Thy hands.—Sel.

When contemplating courtship, betrothal, and marriage, do not permit physical attractions, such as beauty of face and features, graceful poise and manners, mental and social acquirements, fine equipage and artistic accomplishments, etc., to lure you to take the first step toward the final goal called marriage, unless the one described is also in possession of a noble character, a congenial disposition, and is morally pure, strictly honest,

and worthy of your marital companionship.—The Ideal Christian Home.

Do not as a Christian think of courting, and much less of becoming the fiance, and later marrying one who is an unbeliever or non-Christian, because the same would be an unequal yoking together, hence unscriptural. Such unions usually prove very unsatisfactory and frequently end disastrously in leading the believing one to lose out spiritually.—The Ideal Christian Home.

APPLIED NONRESISTANCE

Rom. 12:9-21

Topic for June 24

MOTTO

"Live peaceably with all men."

MEDITATIONS ON THE TOPIC

I. Nonresistance is a principle that applies both in peacetime and wartime in numerous details of our daily life. Christ gave the illustrations of being smitten on the cheek (Matt. 5:39), of being sued at the law (Matt. 5:40), of being impressed into undesirable service (Matt. 5:41), or giving service to fellow men that ask it (Matt. 5:42), to show how one is to act who has the spirit of harmlessness and love toward those who are unkind and unloving.

We may apply the same principle by the spirit in which we meet the disagreeable and evil things imposed upon us by the people about us. The speech that is "seasoned" with grace in answer to those who attack our character or our reputation or our methods of work will be free from that strife that is so common with men who are void of the Spirit of God. Jas. 3:13-16; Col. 4:6. The opportunity to meet "a slighting" remark or "cold shoulder" treatment with friendly treatment is an opportunity to apply the spirit of nonresistance. When we are determined to "get even" with others who have taken advantage of us, or played some joke on us, we cannot say that we are applying the spirit of nonresistance to the affair. "Good for evil," "blessing for cursing," "love for hatred," "submission for force and violence" is the application of the principle of nonresistance in harmony with the teaching and practice of Jesus. Even the loudness and harshness of tone may indicate the spirit of strife within the heart that is without spiritual grace. It is possible to defend the truth in words that indicate the spirit of strife in our hearts. Rivalry for the pre-eminence in our work or in our service, even of a religious character, indicates that we have no place for rejoicing. The weapon of the man of God is a spiritual weapon of prayer, and of kindness and patience and willing sacrifice for the overcoming of evil. People who are taken up with bringing men to justice and with resorting to the method of law to bring about reform, have not the Christian spirit of the day of grace. Luke 9:53-56.

II. The Text.—Rom. 12:9-21 is a passage setting forth the practical life of a believer who has been "transformed" into the likeness of Christ.

OUTLINE STUDY

I. General Principles of Nonresistance.

1. Resist not evil.—Matt. 5:39.
2. Christians have "peace on earth."—Luke 2:14.
3. Christ left peace with His followers.—John 14:27.
4. Believers are lambs among wolves.—Luke 10:3.
5. The mind of Christ.—Phil. 2:5.

II. Peacetime Practice of Nonresistance.

1. Living a quiet life.—I Tim. 2:2.
2. Overcome evil with good.—Rom. 12:21.
3. Servant must not strive.—II Tim. 2:24.

4. Recompense to no man evil for evil.—Rom. 12:17.
5. Yield your rights to others.—I Cor. 6:7.
6. Control of the tongue.—I Pet. 3:8, 9.
7. Suffer being smitten in face.—II Cor. 11:20.
8. Suffer joyfully spoiling of your goods.—Heb. 10:34.

III. Nonresistant Attitude Toward Government.

1. Pray for them.—I Tim. 2:2.
2. Be subject to them.—Rom. 13:1.
3. Obey magistrates.—Tit. 3:1.
4. Submit to them.—I Pet. 2:13-15.
5. Honor the rulers.—I Pet. 2:17.
6. Pay tribute.—Rom. 13:7.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Peace."
2. Attitudes of Jesus.
 - a. He was kind to unthankful.
 - b. He gave us the Gospel message.
 - c. He died for sinners.
 - d. He reviled not.
 - e. He threatened not.
 - f. He prayed for His enemies.
 - g. He was holy and harmless.

For Seniors

1. Essential Christian Attitudes in Non-resistance.
2. Opportunities for the Practice of Non-resistance.
3. The Testimony of Nonresistance.

PERSONAL THOUGHT

Do we manifest in the words of our mouth, in the expression of our countenance, in the deeds of our hands, and in the thoughts of our mind that we have the spirit of love within our hearts that is ready to do good for evil?

SEED THOUGHTS

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (I Pet. 2:23).

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:33, 34).

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:55-60).

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Pet. 3:9).

BOOK-STUDY—EPHESIANS (I)— Eph. 1:1-2:10.

Topic for July 1

MOTTO

"Blessed . . . in Christ."

MEDITATIONS ON THE TOPIC

I. Thoughts on Study I.—Paul calls attention to his position of apostleship being by the will of God as he writes to the saints of Ephesus and the faithful in Christ. His wish for them is that grace and peace from God the Father and Jesus Christ the Lord should be to them.

He then proceeds to show how such spiritual blessings have been given "in Christ." It was not a sudden plan of God, but a plan that had its foundations in the thoughts of God before the foundation of the world. It was a purpose that the saved "should be holy and without blame before him in love." This destiny was that they were to be adopted as children by the virtues of Jesus Christ through whom they are made acceptable.

The work of Jesus to make them acceptable was by the shedding of His blood for their redemption from sin. By this service they have been forgiven and given the position of sonship, and with that to be heirs of an inheritance which God had purposed for them, and which He is working out for them according to the counsel of His will. Such redeemed ones are to be to the praise of His glory. They have attained this position by faith in Christ. This trust was established in their hearts through the word of truth as revealed in the Gospel. In recognition of their faith in Christ God set His seal upon them by the gift of the Holy Spirit. As a promise of the future work of God in the glorification of the saints, this seal of the Holy Spirit is given as an assurance.

Paul pours out a prayer in their behalf that they might have a spirit of wisdom and revelation in the knowledge of Him. He wants them to know the **hope** of God's calling and the **riches** of the glory of His inheritance in the saints, and the exceeding greatness of His **power** toward the ones who believe. This power was manifest in the resurrection of Christ together with His exaltation to the right hand of God, far above all other powers either in heaven or in earth. All are under His feet and He is made the head of the Church which is represented as "his body, the fulness of him that filleth all in all."

He has therefore quickened the believers who formerly were dead in trespasses and sins as they walked according to evil age of this world in which they lived as those who are doomed to the wrath of God. It was His amazing mercy that took them from this sinful and condemned condition and made them alive with Christ and raised them up and gave them a position of a heavenly inheritance with Christ. This heritage is to continue through eternity and will make His redeemed ones a spectacle of His grace forever. This salvation comes not of works, but by grace through faith. As the workmanship of God they are created in Christ Jesus unto **good works** according to the walk which God had fore-ordained for them to walk in.

OUTLINE STUDY

- I. Paul's Salutation to the Ephesian Saints.—1:1, 2.
 1. Paul's authoritative call.—1:1.
 2. Those he addresses.—1:1.
 3. The blessing desired.—1:2.
- II. The High position of the Saints in Christ.—1:3-3:21.
 1. Made acceptable and blessed accordingly.—1:3-6.
 2. The work of Christ in their behalf.—1:7-12.
 3. The seal of the Spirit.—1:13, 14.
 4. Paul's prayer for their enlightenment.—1:15-23.
 5. Quickened from a state of death in sin and trespasses.—2:1-7.
 6. A work by grace through faith.—2:8-10.

(Continued next week)

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Chosen."
2. How God Makes Saints of Sinners.
 - a. He gave His Son to redeem us.
 - b. He gave us the Gospel message.
 - c. He gave the Spirit to those who believe.
 - d. He gave life to people who were dead in sin.
 - e. He did it by grace, not works of men.
 - f. He made them His own workmanship to do good works.

For Seniors

1. The Origin of God's Plan in Christ.
2. The Church, the Body of Christ.
3. The Earnest of Our Inheritance.
4. Made Fit for Membership in His Church.

PERSONAL THOUGHT

May God give us such a spirit of understanding that we may see the glorious vision of what God has planned for His saints.

SEED THOUGHT

God has made a covenant with His people, has given Himself for their portion, His son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness and death for their spoil, everlasting glory for their crown.—Richard Alleine.

Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace.

Jas. M. Gray.

The mercy of God is an ocean divine.
A boundless and fathomless flood;
Launch out in the deep, cut away the shoreline,
And be lost in the fullness of God.

A. B. Simpson.

His Body

His mystical and spiritual, not literal body. Not, however, merely figurative, or metaphorical. He is really, though spiritually the Church's Head. He is life to her life. She shares His crucifixion and consequent glory. He possesses everything, His fellowship with the Father, His fullness of the Spirit, His glorified manhood, not merely for Himself, but for her, who has a membership of His body, of His flesh, and of His bones (ch. 5:30).—Fausset.

Fullness

"The filled up receptacle" (Eadie). The Church is **dwelt in and filled by Christ**. She is the receptacle, not of His inherent, but of His communicated, plenitude of gifts and graces. As His is the fullness (Jno. 1:16; Col. 1:19; 2:9) inherently, so she is His fullness by His impartation of it to her, in virtue of her union to Him (ch. 5:18; Col. 2:10). "The full manifestation of His being, because penetrated by His life" (Coneybeare and Howson). She is the continued revelation of His Divine life in human form; the **fullest** representative of His plenitude. Not the angelic hierarchy, as false teachers taught (Col. 2:9, 10, 18), but Christ Himself is the fullness of the Godhead, and she represents Him.—Fausset.

The Gospel is seed corn for sowing in mission fields. It cannot be boxed up and its quality preserved. It was not meant to be kept in cold storage. . . . We keep the Gospel pure and multiply it in proportion as we faithfully and widely preach it and reproduce and multiply it in the lives of others.—Love.

THE VALUE OF PREPARING OUR YOUNG PEOPLE'S BIBLE MEETING PROGRAMS MONTHS AHEAD

BY CORA ZEHR

Realizing the importance of the young people to both the present and the future strength and power of the church, leaders of the church have become intensely interested in providing interesting and helpful activity for youth in order to promote greater growth in spirituality and deeper fidelity to the church and the principles for which she stands.

It is a well-known fact that youth is full of life, and ambition, and enthusiasm, and these characteristics, if directed into the right channels of service, can become a wonderful power for good. Young people are active and must be kept busy, and the activity provided for them must be of such a nature as interests them sufficiently to want to take part in it. It must also be the kind of activity that shows them that they are accomplishing something in its performance, for youth finds no pleasure or happiness in work that accomplishes little or nothing. Also, young people like to be relied upon. When they are given a task to do, they want to be depended upon to do it well. The greater the confidence and trust that is invested in their ability to carry on the tasks to which they have been assigned, the greater will be the returns in usefulness and fidelity. Knowing these things as we do, we are made to conclude, then, that no effort is too great to put forth if it is to yield larger successes and greater interest among young people in spiritual growth and activity.

Preparing programs for the young people's Bible meetings for months ahead, in fact for six months at a time, requires a great deal of time and effort on the part of the committee, but the advantages and value of such a plan are so evident that we know it is worth all the time and the effort expended. I have spoken to a number of people who have served on these committees, as well as to people who were assigned to serve on the programs, and they have aided me in gathering the following advantages and values in preparing programs in this manner.

The committee meets for an evening or for an afternoon, or even for an entire day, if necessary, with their thoughts and efforts centered upon the business of preparing a series of programs. Knowing for some weeks previous to the meeting that this was to be their duty, they have had a chance to study the programs for the year, or half year, from the topic booklet (or the Program Builder), and to choose those programs which are best fitted or needed for the particular group for which they are preparing programs. Then leaders, speakers, etc., can be carefully selected to fit the various subjects, and there will be less chance that some one who was chosen to discuss a subject on one particular Sunday evening would later be found to be especially fitted and qualified for a particular subject a few weeks afterward, but cannot be assigned again because he was so recently used before.

The committee which makes out programs a week or even a month ahead of time is inclined to meet hurriedly with little time to think carefully. Often it is a quick meeting before or after church to hurriedly assign names of people, which upon second thought are often found not to be qualified at all for that type of program, but who would be most able to handle an assignment on some other program.

Preparing programs months ahead makes possible the use of more people on the program without the repetition of the same names too often in the list of programs for six months. It is seldom that the same name appears more than twice on the same printed programs for that length of time. There is a tendency for a committee to assign subjects again and again to people who are good speakers or have special ability, but a committee who prepares programs months ahead has on hand a list of the names of all church members, and from this list they choose those who are to have a part in the program, with the thought of using everyone whom they think will serve, sometime during the year or during each six-month period. In this way, all are given a chance to develop their talents, and it is surprising and gratifying to see how much hidden ability can be discovered in this way. Besides, it is very important that all should be given a part in the meeting, for who can remain interested in a meeting if he does not feel that he is a part of it?

The programs prepared months ahead are always printed. The programs for the entire six months period appear on one sheet and fold into a neat folder that may be carried in purse, pocket, or Bible. A sufficient number are printed so that each member of the church may have one personally, and it is gratifying to see the interest shown by all in having a program as soon as they are available. Members of all ages, from eight to eighty, are seen with these programs in their hands, each inspecting them with apparently equal interest. Children who see their names on the program months ahead are aroused to a keen interest from the time they find their names until the evening when they are to have a part on the program. Adults, too, are inclined to search the program to find what is to be their responsibility for this period, and those who are deeply conscientious about filling their places efficiently, appreciate the extra time which they are given for meditation and prayer on the subjects which have been assigned to them. Knowing months ahead about his part on the program also gives an individual time, if his subject needs research, to write to obtain information to one who is properly informed on the subject. For example, a sister was once assigned a subject about mission work in Spain. She herself, knew little about the work in Spain, but time permitted her to write to one who had been a worker there, and from him she received very interesting and helpful material for her subject. This would not have been possible had she not known weeks or months ahead what her part on the program was to be.

The committee who prepares programs of this type does not feel that their work is finished when the programs have been printed. They, rather, follow each program through with a keen interest and a continued responsibility to see that each one takes his place or finds a substitute. They watch with interest also the reaction of the listening audience, as well as those taking part in the program, to the various programs and to certain phases of the work to see if all is working out successfully as planned.

Programs prepared months ahead give an individual who finds himself unable to fill his

assignment, sufficient time to obtain a substitute, at the same time giving the substitute time to prepare adequately to fill the place.

Printed programs, such as long-range planning makes possible, have yet many other advantages. They provide a very good record of the young people's meetings of the past months and years. They also furnish a record of the names of people and the types of programs which have been used during the past period, and are a guide to the committee for the next period's work. These printed programs also give a feeling of responsibility to each one on the program, for who wouldn't feel that he should fill his place when one hundred and fifty or more people are holding programs in their hands and reading his name assigned to a subject?

The printed programs also acquaint many with the subject of the evening—many who would perhaps not take time to look up the subject in the topic booklet or elsewhere. In other words, many would come to the service with not the faintest idea as to the subject to be studied; but one look at the printed program gives everyone not only an intimacy with one evening's program but also a knowledge of the programs to come for the next several months. This is a definite advantage from the standpoint of prayer. Programs or subjects of special importance, or which need special emphasis, may be made the objects of special prayer for months in advance by prayer groups or individuals. May we never forget that prayer is a great essential to the success of any spiritual meeting.

Children are eager to search the printed programs to learn who is to conduct their part of the service from Sunday to Sunday. Who can blame them for wondering whether the time will be taken up with an object lesson, a chalk talk, a story in pictures, or a story told or read in an interesting manner?

Long-range programs bring about co-operation between parents and the leaders of the young people's Bible meeting. When parents see the names of their children on the printed program, they feel the responsibility of keeping the children conscious of their parts to perform. The teachers of children are thus more confident that the parents will see that the children are in attendance and will encourage them to take an active part in the children's meeting.

If the young people's Bible meeting is to be a success, and if it is to accomplish the results which we most desire as a body of believers, it must be kept interesting and alive to all—young and old alike. To do this it does not need to be turned into an entertainment. This would ruin its purpose entirely. No place of worship has ever been turned into a place of entertainment without suffering greatly spiritually. The young people's Bible meeting must be kept on a high spiritual level; it must meet the needs of each of its members; it must supply a part for everyone to do, it must show partiality to none; it must draw its members into a oneness in Christ Jesus—a union whose purpose is to serve God and man in a way that will point souls to Calvary.

Preparing programs months ahead can by no means attain these goals of itself. There are many essentials which enter into the making of an ideal young people's Bible meeting, but we believe that preparing programs months ahead does aid wonderfully in working toward an ideal young people's meeting; and though we know that it has disadvantages also which we could mention, we believe that its advantages so far surpass

(Continued on last page)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

FRANKLIN DELANO ROOSEVELT

It is appointed unto men once to die.—Epistle to the Hebrews.

In the English mode of expression on the death of a sovereign, we would say, "The President is dead"—"Long live the President." That is, farewell to President Roosevelt, with loyalty and good will to President Truman. Newspapers, magazines, and the radio have amply bid adieu to the former, and welcomed the latter.

Probably never in the history of the world has the death of any man provoked such universal mourning. It is no exaggeration to say that the whole world was shocked when the news of Mr. Roosevelt's death was flashed over the globe. Death is no respecter of persons, and each must keep his appointment when the hour comes. His spirit left its body in the pineshaded cottage on a hill near Warm Springs, Georgia. His body was taken to the White House, in the nation's capital, Washington, D.C., thence to New York to be laid to rest in the gardens of his own beloved home on the Hudson River. His death brought upon our nation and other nations of the earth a deep sorrow.

Whether one agrees with all his policies or not, history will undoubtedly write Franklin Delano Roosevelt as one of the great men of all time and perhaps the greatest president of the United States, with his tradition-shattering four-term presidential career. There can be no question about this, that he filled this great office at one of the most crucial times in the history of the world. How well he filled his office and discharged his duties history alone will judge. The present generation is too close to evaluate properly his administration, but his place in history is secure.

All must concede that he was a tower of strength in days of threatening chaos. He came upon the national scene in a day of national crisis; he died in a time of international crisis. The time he was called to the helm, in 1933, was a most critical year. He closed all banks to avert total financial collapse. Today we are faced with what some call the last chance.

"We are about to embark on a new experiment in international practice," said Mr. Anthony Eden, British Foreign Secretary, in an address at Glasgow the other day. "We hope to lay the foundation of this at San Francisco. This endeavor may well prove to be the world's last chance." It is a somber note that this statesman struck as he surveyed the field of human endeavor in the cause of peace. It is a tacit admission from a statesman of the world that man's day is drawing near to its close.

He was a moneyed aristocrat, yet one of the most democratic in his attitude to the common man, the foreigner, the colored race, and the downtrodden. He was a strong leader and an acute politician. Though, in the last election, millions preferred a change, he won the election by the will of the majority, who felt that democracy was safe in his hands. He was the embodiment of courage. Though physically handicapped beyond the average, he towered above the average man. He was hopeful and optimistic to a large degree. When others feared, he calmed their fears. His was a period of great changes and it called for sweeping decisions. These momentous decisions in the domestic and foreign realm sometimes made many of us regret some he made, but these differences regarding

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

policies can never obscure the greatness of the man. When he met failure in one direction he attacked the same problem in another direction. This too is the mark of a statesman. No wonder millions in the entire world looked to him as their mouthpiece.

He was worn out at 63 from the terrific strain of his duties as chief executive of the nation through more than twelve critical, violent years. The type of death, cerebral hemorrhage, tells its own story. He had unusual abilities as an executive, and his worldwide perspective was rare. His "good-neighbor" policy bore good fruit in the nations of the continent of South America. The United States and Canada became closer friends than ever. His passing is of consequence to the nation, and a great loss. To our human understanding it seems tragic in the extreme to pass on at this time. However a wiser, better Providence allowed this sudden end. It may enable all of us to remember anew, not to put our trust in princes but in the Lord of hosts.

He prosecuted the war against Fascism and Nazism with relentless effort, feeling that his group of nations represented right and justice over and against evil and oppression. He united this effort with the equally oppressive power of Soviet Russia. Time will tell whether this tie-up with communism will yield the fruitage he expected, that the little peoples of the world should have hope in the great darkness of the world which enveloped them. He felt he was bringing all the forces of this nation against tyranny and brutality. He launched the nation upon a course of internationalism, which of necessity it will have to follow for many generations to come, if the Lord tarry.

This much for his attitude in the present world conflict. However, on the other hand, he had respect for the convictions of others who did not share the same feelings about the use of force. He gave the Conscientious Objectors of the nation respectful consideration. In instructing General Hershey about his responsible task of directing the services of the C. O.'s, he was reputed to have said, "In arranging the work of national service by the C. O.'s, you have my fond desire that you make it a worthy contribution. I wish you success in the new adventure." How we wish that the words of another great President, Calvin Coolidge, would be heard around the world: "The world has tried war with force and has utterly failed. The only hope of success lies in peace with justice." (Cambridge Mass., July 3, 1925).

The new President, Harry S. Truman, is aware of the gigantic problems which he must face. It is commendable that he faces these tremendous problems in a spirit of deep humility. His address to the Congress closed with the following plea for Divine guidance:

"At this moment, I have in my heart a prayer. As I assume my heavy duties, I humbly pray to Almighty God, in the words of Solomon: 'Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?' I ask only to be a good and faithful servant of my Lord and my people."

May none of us fail him in complying with the Biblical admonition to pray for the rulers of our government, as he assumes his tremendous responsibilities. The Bible declares and history makes clear, that Divine Providence does have a hand in the affairs of nations and in the destinies of men. May we face the future with faith, trust, hope, and a quiet confidence in Him who said, "All authority and power in heaven and earth is committed unto me." With this great fact settled, may we with poise, labor and pray, until He assumes His rightful place as the **"ONLY POTENTATE"**, the King of kings, and Lord of lords."

THE FATE OF THE WORLD FOR A THOUSAND YEARS

They that take the sword, shall perish with the sword.—Jesus Christ.

Germany, with Hitler as the fuehrer; Italy, with Mussolini at the helm; Japan, with Tojo as premier—took the sword, and are perishing with the sword. Italy as a great power is no more—Germany also has crumbled—Japan is fast being driven into a corner, by the **SWORD**. Jesus Christ was not a mere guesser. He was the world's best authority on man, nations, and every other question. His words are timeless. They are profound. They have the earmarks of eternity upon them.

When Hitler and his associates made their plans for this war it was to decide the fate of Germany for a period of a thousand years; and incidentally the fate of the world for the same stretch of time. So men proposed, but the disposition of God was otherwise. Today, that great nation is at the end of the road, her fairest cities smashed, her land laid waste in a hurricane of destruction. To clear the rubble in one large city alone it is said that it will take five years. Starvation is facing the nation. Dire chaos prevails.

Mussolini perished with a bullet wound in his head; his body desecrated, hung upside down in the public square of Milan, Italy. He was buried in a pauper's grave. His dream of being the reincarnation of the great Caesars of the past was rudely shattered. His iron legions are now leadfooted in their searching for any place in the sun, with their chief ambition to have enough bread to make the journey of life from morning till evening.

Japan, like Germany, set out on a career of conquest, after long planning and deliberation, sure that her heaven-born destiny was to rule the world. Her early successes, like those of Italy and Germany, encouraged her in her evil purposes. All of these nations are learning again the bitter truth that they that take the sword as an instrument of aggression inevitably perish with the sword. The end of the road for these nations is unlike what they expected. Had they read the "Book," had they listened to the words of Him who spoke thus: "Heaven and earth shall pass away, but my words shall not pass away," they would have charted their course into safer waters.

The intent of this editorial is not merely to depict the unfortunate, yea, terrible condition of Europe, and the possible plight of Japan and the Far East, but to show that the words of Jesus Christ should be taken at face value. Also, that in spite of man's attempt to destroy others and himself, that a Divine Providence overrules, and should be trusted in such a time as this to lead man forward, onward, and upward. For this Jesus Christ lived, taught, died, rose, and ascended. For this cause He came back to the world, on the **DAY OF PENTECOST** in invisible

form, for the express objective of granting an infusion of new life, divine life, "life that shall endless be." The world of His day had burned itself out. Religion, represented by the Hebrew nation, was corrupted; culture, represented by the Greek nation, was polluted; law, represented by the Roman nation, was perverted into an instrument of conquest and oppression.

This world has survived many a cataclysm. The great controversy between God and Satan was carried to this earth. The conflict in the dateless past is shrouded in mystery—no man has left any written records—science has made wild guesses—the Bible gives but faint hints. This much we know. Lucifer and his hosts were banished, the earth darkened, emptied, turned upside down, hung in space. But this was not the end. Into that world came the brooding Spirit of God. From His work in six days sprang a renewed earth, and a new order of beings.

Following this came the fall of the representative man—Adam, in the Garden of Eden. But this was not the end. A Redeemer was promised, who should bruise the serpent's head. The deluge of the antediluvian World did not end man's existence. Out of this sprang the great Hebrew race, which gave the world the Law, the Bible, the Saviour. With the fall of this nation, the destruction of its temple and city, their dispersion to the ends of the earth, came not the end—but the **CHURCH OF THE LIVING GOD.**

The Christian Church has survived every shock—the brutal Roman persecutions, the overrunning hordes of barbarian nations, the dark ages, the false christs, the numerous heresies, the weaknesses of her own members, the worldliness and the sins of many professors of His name. The Church still lives! Why? Because of Him who said, "I AM HE that liveth, and was dead; and, behold, I AM alive for evermore"—the King Eternal.

Some seem to think, because of the present terrible world situation, that all we can do is to look for our Lord. Yes, may we do so! But, may we also follow His own instructions in doing so, "Occupy till I come." That is, stay on the job, be at our task. What is our task? **EVANGELISM**, universal evangelism, making known the Gospel to every creature and every nation. That is our marching orders.

Things have been dark before this. Suffer a few illustrations from history gathered by a prominent English clergyman. They make rather amusing reading today.

"There is scarcely anything round us but ruin and despair." (William Pitt.)

"I dare not marry; the future is so unsettled." (Wilberforce. He did marry, one of my wife's family.)

"Nothing can save the British Empire from shipwreck." (Shaftesbury, in 1848.)

"In industry, commerce and agriculture there is no hope." (Disraeli, in 1849.)

"I thank God I shall be spared from seeing the consummation of ruin that is gathering about us." (Wellington, in 1852.)

"I believe that this day twelve months I shall be either in my grave or in the workhouse, and I hope it may be the former." (Wilson Croker. An apposite name!)

"When America gains independence, the star of England will set, and her glories will be eclipsed for ever." (Shelburne.)

"Europe will soon be either Republican or Cossack." (Napoleon.)

"It would be as easy to bring down a bit of the moon as to light London with gas." (Sir Humphry Davy.)

"Russia can never join France against Germany." (Bismarck.)

"Neither Malta nor the Cape will ever be of importance to Great Britain." (Nelson.)

Our marching orders are to go to all the world—not to the Allied Nations only. This also means all the Axis Nations. We must, from our Leader, learn to love our enemies. The world will do its own punishing. It will execute wrath. May we in turn execute our orders. May we overcome evil with good. May we be generous enough to feed, clothe,

and befriend both friend and foe alike. May we never forget that the last book of the Bible—**THE REVELATION OF JESUS CHRIST**—tells us that they will come "out of every kindred, tongue, and people" to sing the new song of Moses and the Lamb. May they—friend and foe—alike hear: "Behold, the Lamb of God which taketh away the sin of the **WORLD.**" "Speed away, with the message of life."

CORRECTION OF A WIDESPREAD ERROR

There hath not failed one word of all his good promise.—I Kings 8:56.

It is not news that the Bible contains promises; nor news that it contains many good promises; but it is news that the widespread error, that there are some 33,000 promises in the Bible, has been challenged, found wrong—and the correct number found by an honest scholar. Mentally, many of us have challenged the figures, though we had no definite figures to the contrary. We are glad to report that Dr. Keith L. Brooks took the time to count—the time involved being 47 hours, or 40 sittings—and welcomes us to the information gathered in this laborious task.

It may interest our readers to know what Mr. Salter says about the promises of God: "Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish." This is just the very opposite to the word of man, which is altogether too often a world of promises, and an acre of performances.

Ten minutes after returning home from church Dr. Brooks thought that the assertion could not be true, because there are said to be 31,373 verses in the Bible. Consequently, this would make the Bible contain more promises than verses. This, of course, would be absurd.

To know the truth about the number, it involved the task of scanning 2684 columns, which required no small amount of courage and endurance. He undertook Genesis, and to his surprise he completed the same in one hour and twenty minutes. Thirty-eight verses were found to contain 103 promises. Some difficulties were found. For example, the covenant with Abraham, is it one promise or seven? He counted it seven.

To add to the problem, the same covenant is repeated in whole or in part in other chapters of Genesis and throughout the Bible. Each occurrence was counted. Commands, unless they contained promises of reward for obedience, were not counted. The same rule was followed for prayer, unless the verses showed God's purposes of grace.

The following comments and summary are of value. We trust many will file these valuable and inspiring facts:

Some of the most spiritual of the books have few formal promises in them. Philippians has only 9, but let us not forget that in 4:19 we have the promise of the supply of all our need according to God's riches in glory in Christ Jesus. What a cargo of blessing for one promise. Colossians presents in 14 verses some 30 promises: Revelation in 48 verses 106 promises. In tabular form, the following results are submitted.

	O.T.	N.T.
Verses containing promises	1298	661
Promises from God to Man	2809	1018
Promises from Man to Man	163	10
Promises from Man to God	172	8
Promises from Satan to Jesus		3
Promises from Father to Son		3
Total number of promises of good things		4186

It is to be noted that only those things are counted as are in their nature good. The many threats of the punishment of the enemies of God are not counted.

Remember—4186! They are ample and **ALL DEPENDABLE.**

OUT-OF-DOORS WITH GOD

The beauty of the summertime is with us. How quietly God changed a dull, drab world into a symphony of loveliness, and this June day, God is everywhere. If your street is plain and dusty, the blue sky above, with its white ships sailing, brings serenity. At the close of the day that same sky dons its elaborate evening formal in gold, amethyst, and rose. The red ball slowly descending, in this massed beauty, speaks of God, the great artist. Summertime should bring a deeper worship of God. I like the verses by Thomas Curtis Clark:

"Worship and trust the Great Artist. He Who paints the sky and sea
With shadowed blue, who clothes the land
In garb of green, and in the spring
Sets all earth blossoming—
He guides your destiny."

Do you have the blues? "Nature gives you sun baths to fade the blues."

And here are a few lines that a buoyant summer mood should give you, with a glad note of thanksgiving to a loving Father.

"I'm glad the sky is painted blue
And the Earth is painted green,
With such a lot of nice fresh air
All sandwiched in between."

And the wild rose makes her debut in the most ravishing pink that even Titan could not imitate. If you walk you will see a hillside ablaze with roseate beauty. The wild rose speaks to us. It tells us that God loves not only the strong and the heroic, but the gentle and the fragile of earth whose lives emit a delicate perfume that makes the days more livable. We need the quiet strength of gentleness.

You will never know, see, or feel summer's splendor, if you live in a car. Put it in the garage and walk. Many times it is robbing folks of reverence, worship, quietude of spirit, and communion with God in nature. Hike to the woods. Commune with the trees and the humble wild flowers. Sit on a log in silence and hear the orchestra of the birds. It gives sublime poise to get away from the rush and tear and slaughter on the highway.

Pray, think of God and His wonderful creation, that so many never see. They are blind to God and blind to the beauty of His creation. Night clubs are so debauching the taste of many young people that they never see the beauty of the universe. The majestic calm of a starlit night has no meaning for them. Summertime! May we spend it with God and worship Him in the great out-of-doors.—May Genevieve McGee, in the Watchword.

THE FOURFOLD GIFT

A physician has said that every human being needs the blessing of God through the fourfold gift of work, play, love, and worship.

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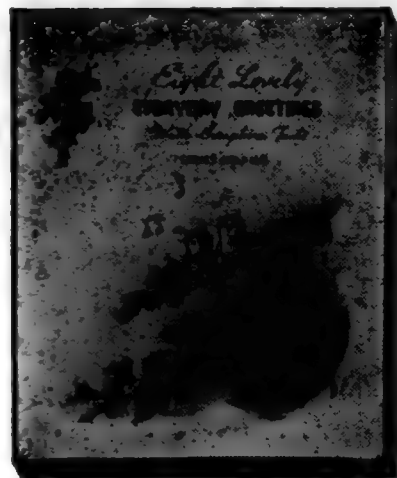
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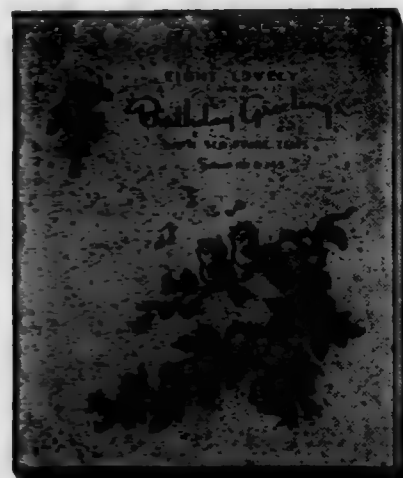


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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

self is missing the meaning and the crown of existence. The swelling tide of thankfulness when days are sweet, the uplifted look for guidance when problems bewilder, the swift cry for help in time of danger, and the belief that all our treasures are safe in a Hand more strong and tender than our own, belong of right to every soul.—**Christian Advocate.**

God's justice is as far beyond our reach as His wisdom or power. But speak of His kindness, and there is something we can copy.—**William R. Richards.**

THE VALUE OF PREPARING

(Continued from page 157)

them that it is worth the time, the effort, and the expense which it involves.

May God bless the work and the efforts of Christian young people everywhere, and may He endow with special wisdom and grace those who are leaders among them who are laboring to keep them safe for Christ and the church, while at the same time trying to win others for the kingdom.

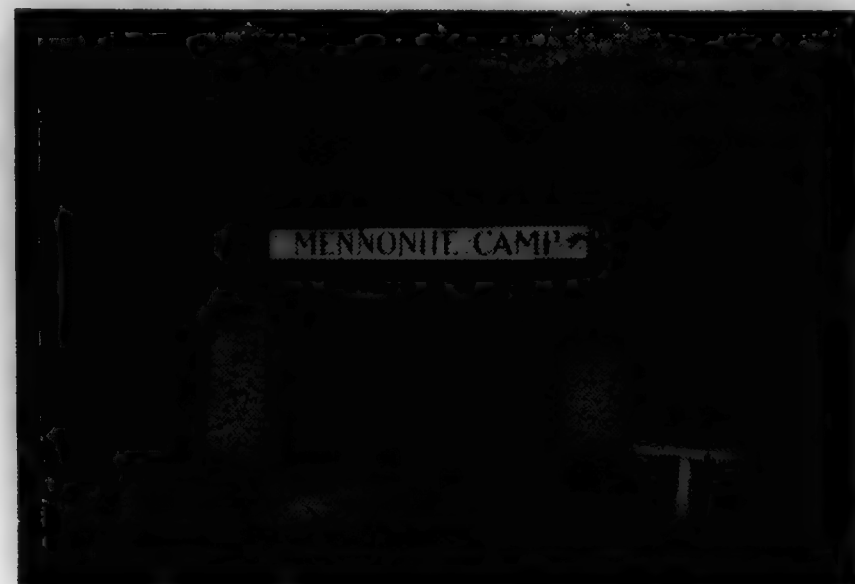
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Christian Monitor, June, 1945

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June 30—July 4	Bible Conference
July 4-8	Young People's Conference
July 9-14	American S.S. Union
July 14-21	Girls' Camp
July 21-28	Family Week
July 28-Aug. 4	Y.P.I. (7-Day)
Aug. 8-19	Y.P.I. (12-Day)
Aug. 20-30	Boys' Camp
Aug. 31—Sept. 4	Labor Day Week End Conference

Mennonite Camp Ground Association
Scottdale, Pa.

The quickest people to understand Jesus are young people. I have been testing that theory for fifty-seven years on five continents. The majority of saved people were saved before they were twenty years old.—**Gypsy Smith.**

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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London Schrag

July, 1945

CHRISTIAN MONITOR



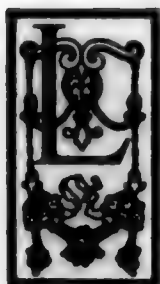
A View of Pomfret Fort, Erected Because of Orders Issued Dec. 17, 1755, by the Penn Commissioners and Benjamin Franklin. It served as the First Residence of Jacob Krabel, Pioneer Settler of Juniata County, Pa. (See Article on Page 178).

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THE WHIRLWIND

BY CORA M. BAER



LARRY crept cautiously into the house. He paused at the door, ready for flight, but the deep breathing from within assured him that for the present, at least, his stepfather was harmless. He looked about him nervously, then with a look of disgust at the heavily-breathing figure slumped over the studio couch, he went upstairs. Perhaps his mother would be there. He did find her standing by the window and weeping silently.

"Come on, Mom, don't cry," he said in awkward, boyish sympathy. But the floodgates were open, and for some time Elizabeth Norris gave herself over to her grief. Twelve-year-old Larry stood by in bewilderment. How he wished he could do something to help his mother! He clenched his fists as he thought of his stepfather lying downstairs in the oblivion of a drunken stupor.

"Come, Mom," Larry said as he drew himself erect and squared his thin shoulders. "Come, let's go and leave him—he's too far gone to hear us. I'm big enough to get a job. We'll go somewhere, where he'll never find us, and then—well, then—we'll be happy."

Larry recalled happier days. Those were days when Mother smiled, and told him stories—nice Bible stories.

He also recalled the evening when John had come and taken his mother away and left Larry at home alone. He cried himself to sleep that evening, for somehow he did not like John, even though he gave him some candy. In the days that followed, his mother didn't seem like mother at all. She went away many evenings, and she never had time for Bible stories. Then one day she told Larry that she was bringing a new daddy home. Larry was just a small boy then, but somehow he couldn't like John, his new father, who he felt was responsible for all the unpleasantness that life was bringing to him.

Mrs. Norris turned from the window and faced her son. She saw the look of hatred come into his young face as he looked into the tear-stained face of his mother and saw on her cheek an ugly, purple bruise where she had been struck by her drunken husband. The knuckles shone white on his clenched fist as he said, "Just wait till I'm big enough. Oh I'll—" and his voice trailed into silence more expressive than words.

Suddenly Elizabeth Norris grew very calm, as her own pain and grief were forgotten in concern for this young boy that stood before her, with that dreadful look on his face. Her son was very young, yet she was conscious that within his bosom rankled the venom of hatred that makes murderers out of men. And her own heart, crushed as it was, rose in a cry to God for help.

Throwing her arm about Larry's sharp, hard shoulder she drew him toward her. After a while she felt his stiff, stubborn body relax, and his voice was choked with sobs as he said, "O Mommy, why can't we go away—why can't we?"

"O Larry, it isn't right that you should suffer like this for my sin," and her arms tightened about her son.

"But, Mom, it isn't you—it's him," he replied in a tense tone.

"No, son, it was your mother that did wrong."

"But I don't understand," faltered Larry once more.

"Let's sit down and talk it over," suggested Mrs. Norris.

For some time there was silence as they gave themselves over to sad thoughts.

At last Larry broke the silence.

"We used to have nice times, just you and I, didn't we?"

"Yes, Larry, we did, if only I would have realized how nice it was. You don't remember your own father at all, do you?"

"No, I guess not," replied Larry. "I try to, and sometimes I think I do, but I guess it's just things you've told me about him."

"Larry, if your father had lived things might have been quite different for you. He was such a fine Christian—just the kind I would like to have you be. Larry, he was everything that is fine and noble in a man. And now I'm coming to the part of the story I've never told you. Very few people know it. But you are old enough to know, for I want you never to suffer as I have. You've suffered enough as it is because of my folly."

Once again the mother lapsed into silence. Never had Larry reminded her so much of his father as he did at that moment, when he looked up with eyes too full of suffering for one of his age and said, "Mother, if it is hard for you to tell, I don't have to know."

"It isn't pleasant to tell—but you should know. You were too young to remember, but when you were only a baby I often left you alone with your father while I went to a



THE NIGHT

Although the gold of sunset's hour
Be lost in darkening gray,
Do not the night's vast sparkling gems
The wealth of gold repay?

Although the birds seem to conclude
Their chorale of the day;
A myriad breathing, living things,
Anon begin their lay.

Although the subtle dews defile
The lamb's warm beds of green,
Where withered now; tomorrow fresh—
Fair flowers may be seen.

Although the toiler, winning bread,
Perforce of darkness cease,
A new day finds the man refreshed
To do his task with ease.

And thus the nights but punctuate
Achievements of the days,
For old tasks which we leave with pain,
We take new ones with praise.

—Cornwell Beamesderfer.

dance or a show. I know now how he must have suffered, for I've gone through the same thing many times as night after night I've waited for your stepfather to come home.

"Then came that terrible day when your father was hurt down at the shop. As I stood by his side as he lay dying I promised him and God that I would give up the sinful life I was leading. But you know, Larry, sin is such a terrible, deceitful thing that it isn't safe to play with it at all. My old friends were kind and invited me to go out with them. I knew I shouldn't, but I was lonely and thought that I was strong enough to stand. For a while everything seemed to go fine. You remember when we lived there on Pine Street?"

"Yes," said Larry, "we used to go to church together, and everything was nice. Why did we ever move away?"

"It wasn't because we moved away from Pine Street, but because I was moving away from God again, Larry. I was trying to live a Christian life, but I was also playing with sin. Then I met John. I knew he wasn't a Christian, but I myself wasn't right with God. People who loved us told me not to marry him, but I thought I could look after my own affairs. Then, Larry, I married him, although I knew I shouldn't. I didn't know he drank, but I knew he was not a Christian. Then, when it was too late I began to realize the mistake I had made. And the rest of the story you know only too well. There is a verse in the Bible that says, 'They have sown the wind, and they shall reap the whirlwind,' and that is what I am doing right now. I've grown tired of sin, and I know God has forgiven me, but the sowing that I did while I was away from God will have to be reaped. It is right that I should suffer, but it doesn't seem right that you should suffer too, Larry. But remember, when we play with sin we will surely reap what we have sown, and innocent ones will also suffer. I am glad that you have taken Christ into your heart, Larry, while you are young. For right now is the sowing time in your life; so be careful how you sow.

There was silence for some time. In the noble face of her boy Elizabeth saw a pained look.

"Can you forgive me, son, for the suffering I've caused you?" she asked humbly.

Larry was no longer her small boy, for in those few tense moments he seemed to have grown into a man. When he spoke his voice was choked with emotion.

"Mother, I'm so glad you are not like that now. We'll just forget that, won't we? But I'm glad you told me, for I know it will help me to be true."

"O Larry, sometimes I wonder that God could forgive me, but I am glad that He has. That is the only thing that makes me able to bear my past sins."

"Do you know, Mother, sometimes I just hated John, and especially this evening. I feel different about him now. I might be a man like that if I didn't live close to God."

"Yes, any of us might be in his place but for the grace of God," replied his mother.

"Larry," she continued, "let us kneel down and ask God to keep us true, no matter what may come."

Together the mother and son knelt in prayer. Even while they were praying could be heard the low, guttural mumblings of the man downstairs and his unsteady steps as he attempted to walk. They arose from their knees with confidence and strength to meet the threatening force of the whirlwind.

Meadville, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXVII

SCOTTDALE, PA., JULY, 1945

No. 7

A QUESTION STARTS A MAN THINKING

BY ARLEAN LEIBERT

"Ting-a-ling, ting-a-ling, ting-a-ling!" William Edwards reached over and turned off the alarm. For a moment he lay there with closed eyes. Oh, if he could just have a few more minutes of rest! The bed did feel good. Then he stretched luxuriously and threw back the covers.

Now, where could his house slippers be? It seemed to him that they always moved a bit from where he had last left them. Of course he had never actually seen this happen, but the suspicion was there just the same.

He spied one of them halfway under the bed, while its mate was down near the foot-end. Thrusting his feet into the slippers, he stood before the open window that looked down upon the kitchen garden, and drew in a few deep breaths of the early morning air.

Slipping on a purple dressing gown, William glanced at the other twin bed where his wife, Carol, lay sleeping.

How pretty she looked as she lay there! Her heavy, black braids, trailing across the pillow, reminded him of two black ribbons.

He had a sudden impulse to kiss her, then thought better of the idea. She would only be annoyed if he were to awaken her at this hour of the day.

Quietly he made his way down to the kitchen. He lit the fire under the teakettle, and by the time he had taken a quick shower, shaved and dressed, the water was boiling briskly.

William decided upon hot cakes for breakfast, and soon had the batter ready. He fried bacon too, then made orange juice and coffee.

Grinning ironically as he deftly flipped the golden brown cakes into the air, he said to himself without humor, "I'd make someone a fine wife." But then, I don't suppose that I'm the only husband in the world that gets his own breakfast."

When he had finished eating, he stacked the dishes neatly in the sink. Carol did not like him to leave a messy kitchen. At exactly seven o'clock he was on his way to the bus line. William was a clerk in a big department store, going to work six mornings a week.

When Sunday came, he and his wife would drive to the country club, where they played a few rounds of golf. Carol said that it was "good for her figure." Sometimes they would go up to the lake and hire a boat for the afternoon. They loved the feel of a brisk breeze blowing against their faces. Rarely did they spend a Sunday at home.

In the winter they would go to the mountains over the week end. Carol was an expert on skis. William wasn't so good, but it was an exciting sport.

Altogether the couple were very well satisfied with life in general.

On this particular day, as William entered a restaurant for his noonday lunch, he saw a small boy holding a number of tracts.

Handing one to him, the child looked up, and in a serious tone, asked, "Mister, are you a Christian?" William smiled down from his high seat. "Sure thing, Sonny," he answered.

But through the rest of the day those words rang in his ears, "Are you a Christian, Mister?" "Sure," he had replied. "But now, am I?" The question still came.

Just what was a Christian anyway? He almost never said "grace" before eating a meal. He didn't know why people bothered with it. The same could be said for praying.

Oh, Carol and he did go to church when they felt like it, say, on Easter and Christmas. He gave to charity, and he certainly was a good neighbor and citizen. But, was that what being a Christian meant?

After dinner that evening, he got the dictionary, and, sinking into his favorite chair, looked up the word. There it was: "Christian—a professor of the religion of Christ." That didn't tell him much. He ran his forefinger down the page until he came to Christianity, defined as the precepts and doctrines taught by Christ.

There was a Bible somewhere in the house. William looked around, and finally located it in a drawer of the writing table. He opened the book and read Genesis 1:1: "In the beginning God created the heaven and the earth."

He sought the comfort of his chair again, leaned his head against the back, and closed his eyes, trying to imagine what it had been like before that time. Thoughts of the most barren places that he had ever seen came to his mind—places where there was only sage brush or cactus; or the desert, where there was only sand as far as the eye could see, then sand and more sand beyond that.

No, he couldn't visualize what it had been like when there had been nothing at all. He continued to read several chapters.

Carol had just finished with the dishes, and as she came into the living room her blue eyes opened wide.

"William Edwards, is that a Bible you have there?" she questioned. "I should think that after a day at the store, you could find

something more interesting to read. There are a couple new magazines here that came in the mail today. Would you like to look at them?"

Her husband closed the Bible and laid it down on the end table beside his chair. "No, I think not," he answered.

"Well, I do," Carol declared, picking up one with a bright cover. "How do you think that continued story will turn out? Will Wallace or Kent marry Joan? I do hope Kent does, because he is much more of a gentleman. But then what will the other man do? I like to have all the characters in a story happy in the end, don't you?"

William yawned. "Oh, I suppose so," he answered. "But what's the use of worrying how a story will turn out? The author has it all figured out. If you don't form an opinion, then you won't be disappointed in the ending."

Carol was soon lost in her reading. Suddenly, William thought of the tract which the little boy had given him that day. He hadn't even looked at it yet. With two fingers he reached into his vest pocket and pulled it out. He opened the paper and read the title, "What if this were your last day on earth?"

"What a gloomy subject!" thought William. "Well, I might as well read it anyway." The article went on to state the necessity of being right with God before one departed from this life. He read it through, then placed the tract in the Bible.

"Carol," he spoke thoughtfully, "let's go to church next Sunday; shall we?"

Carol looked up quickly. "But I thought we had planned to take a drive in the country. I suppose, though, that we could go in the afternoon."

But when Sunday came, although he was attentive, William wasn't impressed with the services. The preacher didn't say a word about living a Christlike life.

Although he had enjoyed the music, William left the church with a feeling of disappointment, "What had he expected to find anyway?" He didn't know exactly. He supposed that going to church perhaps hadn't been such a good idea after all.

In the afternoon they went to the country. It was a lovely day. They both remarked on "the soft blue of the sky." How pretty the sea gulls looked as they flapped their wings! "No doubt they are on their way to the lake," said Carol.

William drove slowly along the highway. He was thinking of those first words of the Bible: "In the beginning God created the heaven and the earth."

Well, it certainly was a pretty place in which to live. The grasses were just the right shade of green. The breeze rippled the field of golden grain, while contented cows grazed in the pastures.

"Doesn't the countryside look peaceful?" remarked William. "Indeed it does," said Carol, pointing to the river in the distance. "It reminds me of a poem that we learned in school. I wonder whether I can say it now.



It's called 'The River.'" Carol recited the poem dreamily.

"Winding its way through the valleys,
Through glen and nook it sallies,
In a hurry on its way,
Never still at night or day."

"I used to like poetry," Carol mused. "In fact, when I was a senior in high school, I always carried paper and a pencil wherever I went. On Saturday I would go to the woods. There I'd find a mossy spot, while my soul would commune with nature. I wrote quite a bit of poetry; in fact, I even went so far as to send one to a magazine. It came back with a polite little note of rejection. My heart was quite broken.

"My parents sympathized with me, but they suggested that writing poetry would never 'put any butter on my bread,' and told me it would be better to take up something more practicable. So that was the end of a would-be poet."

"Why, I didn't know that you liked poetry so well. I guess most of us carry a secret disappointment around with us. Do you know what? I wanted to be an inventor. And I almost had disastrous results one time. My parents gave me the same advice that yours did," remarked William.

The sun was beginning to set in the western skies as they turned homeward. They had both enjoyed the afternoon immensely.

Before retiring, William again got the Bible. He didn't know why he wanted to read in it again, but here he was in his big, comfortable chair with the open Bible before him.

He had made a little mark where he had stopped reading before. He had been reading about the first Sabbath, Adam and Eve in the Garden of Eden, their sin and expulsion from the Garden. Before he realized it, he had finished the book of Genesis. This was more than he had ever read of God's Word. It was interesting, he thought, if one could just crowd out all other thoughts, and really concentrate on it.

Throughout the rest of the summer and fall, he managed to read some of the Scriptures. By Thanksgiving he had gotten only as far as the second book of Chronicles, where it tells of Solomon's wisdom and wealth. Much of the time it had been dull, but he had plodded through it slowly.

For some reason that he was unable to define, William was not very happy any more, although he hid the fact quite well from his wife.

Sometimes when he read the Bible, Carol would say, "You're taking religion awfully serious these days, aren't you, dear?"

There were days when he didn't read in it at all. Yet there was always that urge to keep on. Try as he would, however, he could get no pleasure from going to church.

The music was pleasing, but Carol complained that the sermons were dull. He didn't tell her that he also thought they were uninteresting. She wondered why he wanted to hear them. William wondered of the ministers really believed what they preached. Did they study the Scriptures beforehand? If they didn't understand it any better than he did, why did they keep on preaching? Maybe it was the salary. Some of them were well-paid, he knew.

So William and Carol continued to attend services. He began to observe the audience's reaction to what the preacher was saying.

There was a little old lady, who always sat in the same pew. She wore a rusty-black, silk dress and rimmed spectacles. Her gray

hair was drawn into a hard, little knot on top of her head, and she came alone. Perhaps she was a widow. William could tell, from the rapturous expression on her face, that she had found something worthwhile. He wished that he knew her well enough to ask her what it was that made her look so happy. He looked around at some of the other people. A few nodded sleepily.

Just opposite William, sat a fat man. It was easy to see, from the bored look on his face, that he wasn't getting anything out of the sermon either.

William finally came to the conclusion that a great many folks went to church only from habit. "Were they as unhappy as he was or just plain indifferent?" was a question that came to his mind.

He spent two whole years in reading the Bible through. Much of it he did not understand. They went to several revival meetings, Carol going only because her husband asked her to go, and not because she wanted to go. The end of the meetings left him with a forlorn feeling. No one ever came to grasp his hand, and ask, "How is it with your soul, brother?" Perhaps if they had, he would have accepted Christ.

So he went on from day to day, undecided as to what course to take. He couldn't talk

FIREFLIES

**Tonight I watch the fireflies rise,
And shine along the air;
They float beneath the starry skies,
As mystical and fair,
Over the hedge where dimly glows
The deep gold of the Persian rose.**

**I watch the fireflies drift and float;
Each in a dreamy flame,
Star-colored each, a starry mote,
Like stars not all the same;
But whiter some, or faintly green,
Or warmest blue was ever seen.**

**They cross and cross and disappear,
And then again they glow;
Still drifting faintly there and here,
Still crossing to and fro,
As though in all their wandering
They wove a wide and shining thing.**

—Agnes Mary Robinson.

to Carol; she wouldn't understand. If he only knew how to pray. But he didn't know what to say.

He believed in God, yes. It was a logical thing to do. There had to be a beginning somewhere, a Higher Power to create the mountains, rivers, vegetation, animals, and man.

He liked the way the story of the creation was told in the Bible. He only wished that he could understand the rest of the Bible as well. But when he came to the story of the birth of Christ, in Matthew, it seemed too fantastic for anyone to believe.

There were some religious sects who thought that the Christ had not yet come. Then how were we to know that Jesus was the Christ? Even in Bible times there were many who doubted. In his own town of Riverdale there was a queer individual who claimed to be the Christ. William had often seen him. He wore a beard, had long, flowing hair, and went about barefooted. No one ever paid any attention to him. Most of the townspeople thought him to be mentally unbalanced.

This evening, as William turned the pages of the Bible, his eyes fell upon the verse, Matthew 24:4: "And Jesus answered and said unto them, Take heed that no man deceive you." Verse five read: "For many shall come in my name, saying, I am Christ; and shall deceive many."

William was a bit startled. He hadn't remembered reading this before. How could Jesus possibly have known that just such a thing could come to pass?

Over in I John 2:22, he read: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Verse 23 said: "Who-soever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also."

William read the verses over again several times. Then he sighed. It was clear to him that if one was going to accept any of the Bible at all, he must believe in Jesus. He believed in God, so he must also accept the Son. That was the thing to do.

One evening they went for a walk. Carol had been in the house all day, and she felt the need of exercise in the fresh air. William suggested that a walk in the fresh air would do both of them good, clear the cobwebs from their minds, so to speak.

They walked over to Seventeenth Street, and were just about ready to turn around and start back home when they saw a church brightly lit.

"Let's go in just for a little bit," said William. "We can sit at the back and leave whenever we want to without disturbing anyone."

"All right," agreed Carol, and they soon found themselves on the inside. At the front of the church was a baby grand piano. A fat man played marvelously, from memory, one sacred hymn after another.

Carol whispered "It sounds like a mountain stream trickling over rocks." Her husband nodded his head in silent agreement.

The church had gradually filled. Now another man, a tall, lean fellow, went over to the pulpit. He held a song book and announced a certain number that they were going to sing. As the leader sang, he clapped his hands and waved his arms from time to time. An orchestra at one side provided the music.

The sacred music was sung so fast, and in such a "swing time" manner that Carol and William were reminded of the dance which they loved so well.

After the song service was over, the minister asked the audience to rise for prayer. When he started to pray, everyone prayed out loud at the same time. Never had Carol and her husband been in a church where there was so much confusion. They had thought praying was to be done in quietness and reverence. Everyone had his or her arm raised toward heaven, and as they prayed their bodies quivered. Then it came to an abrupt end. When the preacher stopped praying everyone else also ceased.

The fat man began to preach vigorously. Soon he was mopping his face with a white handkerchief. He began to speak in tongues. William and Carol stared in amazement. Never had they heard anything like this. Several minutes passed in this fashion, before he broke off abruptly and continued speaking in words that could be understood.

Quietly the Edwards left the church; only it hadn't seemed like church. It had more of an entertainment flavor. They walked homeward in silence, each filled with his own thoughts.

Monday's daily newspaper announced an evangelistic meeting for Wednesday. A noted speaker from the East was to be in town.

"Carol," said her husband, calling her attention to the item. "Let us have an early dinner, and then we'll go to hear him."

"Very well, dear," she sighed. Visions of a dreary evening arose before her, for she had no reason to expect it to be any different from the others. She certainly didn't want to attend another meeting like the last one, even if she wasn't a Christian. Most of them were alike; nice music, a dull sermon, and here and there a head nodding. But if William wanted to go to church, she would go along with him. There wasn't going to be any of this husband-going-one-place, wife-some-place-else business in their family, at least, not if she could prevent it.

They decided to take a cab to the church. The distance was too far to walk. As they passed the business section of town, Carol was unable to suppress the sigh that arose to her lips. Crowds of people in evening dress were beginning to arrive at the largest theater. High in front, in blazing electric lights, was the name of her favorite actor.

She glanced sidewise at her husband. Maybe, just maybe, she could coax him to give up the idea of going to hear that evangelist. It was worth trying.

"Dear," she spoke softly, "let's stop here; shall we? We haven't seen this play yet, and they do say that it's really grand. We can go to church any time. And you know yourself that good plays don't come to town every day? What do you say?"

"Not tonight," William said firmly. "We started out to hear this speaker and that's where we are going."

At that moment they reached their destination. The fare was paid, and they ascended the steps of the church along with another young couple who had two small children.

The Edwards took seats down near the center of the rapidly filling church. Carol whispered that "this was really the first one that she had ever been in that seemed restful."

For a half hour there was spirited song service, led by a chorister who could lead the people to worship in song without drawing undue attention to himself.

Then the speaker of the evening was introduced, a man in his late fifties, with a kindly face and a friendly smile.

The plan of salvation was presented in such a simple fashion that a child could easily have understood it.

The congregation sang:

"Jesus is calling thee Home today,
Won't you come, sinner-friend, do not delay.
Time is now fleeting, Oh, heed His call;
His tender voice is pleading; come give him
your all."

William felt a strong desire to accept the call. Yes, this was what he had been searching for so long. He turned to Carol, and to his surprise, she was already making her way to the altar where there were others kneeling. It had only taken a moment for her to realize her need of Jesus.

Now William was by her side. The peace and the joy that was finally theirs, was satisfying. They could both truly say, "Yes, we are Christians."

Today they are working at a mission, happy in laboring for the Master, helping other souls to find Him.

Nampa, Ida.

MENNONITISM IN PHILADELPHIA

VII The Mennonite Home Mission (continued)

BY CLARENCE Y. FRETZ

The author of this article is at present superintendent of the Philadelphia Mennonite Mission and writes out of a thorough knowledge of, and deep concern for, the work there.

For the first twenty-three years the work of the Mennonite Home Missions was carried on principally by lay members, assisted once a week by the visiting ministers, who filled Sunday preaching appointments. While some felt there should be a resident pastor, there was some hesitancy on the part of others. One reason for this was that the conference leadership did not know exactly how to supply a pastor for this work. Missionary convictions were yet not strong enough to think in terms of giving up a faithful, experienced minister for work at this outpost. Yet how could the church find and ordain anyone else without giving up the practice of using the lot?

It was finally decided to recommend the ordination of additional men in the home churches, in order to create a reservoir of personnel on which to draw when need arose. In keeping with this recommendation, the

In 1926, a class of converts came without any special evangelistic appeal, and the following year, fourteen were received into fellowship. Several of these are still active and faithful, and others have passed on to their reward.

The year 1927 proved a milestone in the work, not only in Philadelphia, but in the entire Mennonite Church in the East. A summer Bible school was held during June and July in a tent on Waterloo Street, three blocks north of the Mission. This was the beginning of the summer Bible school movement in Lancaster Conference, and other Mennonite conferences in the East. It was also an outstanding event in the history of the Mission. Old-timers remember vividly the experiences the workers had in this novel effort and in the tent meetings held in connection with it. Through this double effort, the Gospel was given to many people in this rough neighborhood, notoriously known as "The Battle" (of Waterloo).

Large scale relief was given during the fall of 1932, when the "depression" was at its most serious here. Eighteen hundred families were helped in this effort, and each family was also given the Gospel. In fact, some member of each family was required to attend at least one service each week, if help was desired. As a result, attendance at Sunday school and other services increased considerably for a time. Several people found Christ. When

prosperity came again, many went back to the world and came no more to services. However, they had received the witness of Christianity in a very convincing way, and God had been glorified.

A quite different method of witnessing was attempted in 1934, when copies of each of four Mennonite books were placed in twenty-three large public libraries in the city. Subsequent checkups have revealed that these books have reached hundreds of readers. This library work was but one aspect of the Mission's aggressive program of literary witnessing. Thousands of "Ways" were circulated around the Mission and in city institutions, such as hospitals. Many copies of the book, "Streams in the Desert" were placed in hospitals. Tracts were given out generously through tract racks in the Mission and in private homes. A large electric sign was "holding forth the word of life" by day and by night. Bibles, Bible portions, Scripture mottoes and calendars, etc., were distributed in large numbers not only as rewards and gifts to members of the Sunday school, but also by selling them at cost at the Mission or on a busy



Summer Bible School Held at Waterloo Street, Philadelphia, in 1927

Weaverland congregation held an ordination in 1920, in which the lot fell on a twenty-year-old brother, J. Paul Graybill.

A Pastor Is Supplied for the Philadelphia Mission

Soon after the ordination in Weaverland, several brethren in Philadelphia sent in an appeal to the home church for a full-time pastor-superintendent for the Mission. The church leaders decided to send Bro. J. Paul Graybill. At last the church had sent forth an ordained preacher of the Gospel to proclaim the glad tidings. This was more like the action of Jesus (Matt. 10), of the church at Antioch (Acts 13), and of the Anabaptist Conference at Augsburg (see last article), except that instead of sending experienced men out two by two, they had sent only one man, a minister who was one of the youngest and least experienced in the conference.

The young pastor met with many difficulties. However, he tried to make the best of it. Before long, he arranged for a series of evangelistic meetings, a line of work which became an annual feature at the Mission.

near-by street on Saturday evenings.

As in earlier years, much emphasis was put on teaching the Word. Converts were thoroughly indoctrinated in God's Word. After being received into the church, they were urged to attend Sunday school and preaching services, as well as the midweek meeting of Bible study and prayer. Sometimes there was a doctrinal study period preceding the midweek meeting, which served as a continuation of convert instruction. For children there was also children's meeting, summer Bible school, and weekday Bible school. Older converts were soon enlisted in Christian service, and a teachers' meeting was held for those who helped to teach in Sunday school.

The Mission celebrated its fortieth anniversary in 1939. This year was a landmark in the history of the Mission. Its quarters had been enlarged the previous year, and the name changed to "Norris Square Mennonite Church." Steps had been taken to ordain a deacon, and a member of the class of 1927 mentioned above had been chosen. The congregation numbered over forty members, and had been organized on a partly self-supporting basis.

Benefit to the Home Church

While the Mission had not gathered many more than seventy-five persons into the fellowship of the church during the first forty years of its history, yet it had proved a benefit to the home church which sponsored it, not only in earlier years, as we have already seen (see last article), but also during the later period described in this article.

After inaugurating not only the summer Bible school but also the week-day Bible school in the Lancaster Conference District, the Mission pastor was appointed chairman of the Conference Summer and Week-day Bible School Committee. Not only did he help others to get started in conducting such schools, but before long he began devoting himself to the development of a curriculum for use in the week-day Bible school. When the Lancaster Conference decided to establish a six-week winter Bible school, he was asked to serve as principal.

In 1939, when the mission pastor-superintendent was ordained bishop of his home district (Weaverland), he gave up his post in the city and began giving the home church the benefit of his seventeen years' experience in the city. A few years later he was also chosen as principal of the newly established Lancaster Mennonite (High) School, a position he has since filled. And so it is that the Philadelphia Mission has again made a contribution to the home constituency.

One other result of the work of the Mennonite Home Mission was the formation of a Mission to the Colored in the city, the story of which we shall consider in a later article.

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ONLY CHRIST CAN SATISFY

He who seeks true and lasting satisfaction from anything that the world can give goes on an endless quest. Belshazzar's feast of dainties brought him no peace, for overlooking that feast was the handwriting on the wall. The worldly man may have enough to sink him, but never enough to satisfy him.
 —A. Lindsay Glegg.

THE PLAINTIVE PEWEE

BY BERNARD T. BURKART

It is hard to think of a bird more typical of a northern summer than the little wood pewee. The dreamy, plaintive "pee-a-wee" of this bird is as much a summer sound as the chirping of crickets or the droning of bees. To a lover of birds, it is scarcely possible to think of a cool, silent woodland in summer without the mournful strain of the pewee floating from some tree top.

The wood pewee is the most abundant and widely distributed member of the flycatcher family, and within its range may be found almost any place where there are trees. It prefers to breed in the more remote woodlands, however, although I have found several nests in city parks and open country groves. The breeding range of the pewee extends from our southern states north to Manitoba and New Brunswick in Canada, and west to the Great Plains. West of this its place is taken by a sub-species, the western wood pewee. This is essentially the same bird as the eastern species, but the difference in climate has modified its color and appearance somewhat, so that ornithologists regard the western bird as a separate variety of the eastern wood pewee.

Like other flycatchers, the pewee is sober of plumage. You will recognize it as a fly-



The Wood Pewee

catcher by the stocky head and shoulders, the erect form, and the broad, flattened, slightly-hooked bill with its projecting bristles. Its upperparts are dusky olive-brown, darkest on the head and neck; the underparts are grayish with a yellowish tinge on the belly. It is about six and one-half inches in length. You may confuse it at first with the rather similar phoebe, but the wood pewee has two whitish wingbars and a yellowish lower mandible, features which are not present in the phoebe. It also has a white eye ring. But the surest way to identify the pewee is by its voice. The bird sings its name so clearly that not even a beginner in bird study will fail to discover what kind of bird it is.

Flycatchers are classed as songless birds, but the wood pewee is certainly a distinctive exception. Far from being songless, it has one of the sweetest little melodies of any of our birds. Its song ordinarily consists of two parts—a two-syllabled "pee-er," with the accent on the first syllable. The second syllable has a falling inflection. This is followed after a short pause by a dreamy "pee-a-wee," with a rising inflection on the last

syllable. There is something haunting in the sweetly pensive song, so sad, so full of emotion, as to make the listener feel that the bird is singing of a secret sorrow and never can be happy.

This strange quality in the song prevents it from becoming monotonous, for the pewee sings almost constantly. To fully appreciate the song of this bird you must listen to it on a drowsy summer day, deep in the still woods. It floats from the rustling tree tops as though it were an abstract sound—a sweet, dreamy summer lullaby that breathes the very spirit of the forest solitude. The song has inspired many a tribute in poetry and prose, proof of its stirring quality. Indeed, at times the song of the wood pewee seems to touch one's very soul with its note of dreamy pathos and longing.

Although the wood pewee seems forever given to a life of sorrow and mourning, it doesn't allow its feelings to interfere with its appetite. Few birds are as vigilant or as quick to seize some passing insect. The pewee hunts its food in true flycatcher style. Perched on a dead stub high up in some tree where its view is unimpaired, it keeps a sharp watch for passing insects. As soon as it sights its prey it dashes in pursuit—and lucky indeed is the insect which escapes it. After capturing and disposing of its victim, the bird usually flies back to its original perch. All sorts of flying insects are eaten—beetles, flying ants, mosquitoes, butterflies and gnats, as well as plant lice and caterpillars. Wood pewees are entirely insectivorous, destroying vast numbers of insect pests during their stay with us. For this service they deserve our hearty appreciation.

In addition to its song, the wood pewee is remarkable for its delicacy and skill in nest-building. Both male and female take part in the construction of the nest, which is a small, rather flat circle made of rootlets, grass and plant fibers lined with fine grasses and moss. It is saddled upon a horizontal branch of some tree, usually well out on the branch and anywhere from ten to forty feet above the ground. The exterior of the nest is skilfully adorned with moss and lichens to harmonize with the moss-covered branch upon which it is saddled. So skilfully is this done that at a short distance the nest looks almost exactly like a mossy knot or projection on the branch. It is, therefore, very difficult to find. The nest of the pewee is considered a work of bird art, second only to that of the ruby-throated humming bird. The female lays three or four creamy white eggs, marked with a wreath of brown and lilac spots about the larger end, sometime in middle or late June.

The wood pewee is one of the last of our common birds to come north to us in spring. Around my home, in southern Wisconsin, it usually puts in an appearance by the middle of May, but sometimes it delays its arrival until about the last week in May. Most birds are silent during the midday heat of the long July and August days, but not so the pewee. It sings hour after hour, day after day, all summer long and in all sorts of weather.

In late September or early October this plaintive little songster leaves us and starts its long, southward journey to its winter home in Central and South America.—The Watchword.

Editorials

Observing the Lord's Day

The Sabbath is the oldest institution of God for the good of man, for it was established immediately after the creation, when God rested from His creative work. Gen. 2:1-3. Later on, when the Law was given to Moses on Mt. Sinai, the Lord reaffirmed this institution and made it a legal day of rest not only for the Israelites but for their servants, the strangers who lived among them, and their beasts. Ex. 20:8-11. The day had been blessed and hallowed from the beginning and its sacredness was here reaffirmed. It is evident that from the beginning the day was to be observed by all men.

The Sabbath, or the Lord's Day as we now know it, has three distinct phases: (1) from the time of the creation to the time of the giving of the Law; (2) from the giving of the Law to the resurrection of Christ; (3) the Lord's Day period since the resurrection of Christ.

That the Sabbath was observed in this first period is made clear by some incidental references, such as Gen. 7:4; 8:10, 12, as well as the direct statements which we find in Ex. 16:22-29. During this long period the Sabbath principle was evidently kept alive and observed at least in some measure. The word "remember" in the Fourth Commandment plainly indicates that the people had a previous knowledge of the Sabbath.

After the giving of the Law the Sabbath was to be scrupulously observed under the penalty of death for disobedience to the Fourth Commandment. Num. 15:32-36. It had been set apart as a day of holy convocation, or of assembling for worship. Lev. 23:3. When Moses repeated the Law forty years later, as the Israelites were about to enter the Promised Land, he gave an added reason for its observance as a commemoration of the deliverance of the Israelites from the bondage of Egypt. The Lord through Moses had previously said that the Sabbath was a sign between Him and His people throughout their generations. Ex. 31:13. The Lord through the prophet later also confirmed the fact that the Sabbath was a sign to remind the people that He was their God. Ezek. 20:12, 19, 20. Later in the history of the Israelites they disobeyed the Sabbath commandment, and it was one of the great causes of their national ruin. Jer. 17:27; II Chron. 36:21.

The Lord's Day of this dispensation dates from the day of the resurrection of Jesus. It bears a similar relation to the Jewish Sabbath as the Lord's Supper does to the Jewish Passover. Our Lord, according to the Gospels, arose from the dead on the first day of the week. Mark 16:9; Luke 24:1. On that same evening He met with the disciples, and again a week later. Jno. 20:19, 26. The Day of Pentecost also came upon the first day of the week, since this festival came on the day following the seventh sabbath after the Passover. Lev. 23:11, 15. The early Christians observed the first day as a day of worship. Acts 20:7, 26; I Cor. 16:2.

Under this present dispensation we are not under the law but under grace. Rom. 7:6. The Sabbath law with all its details and strict penalties is no longer binding upon Christians. Col. 2:13-17. But the Sabbath principle antedated the giving of the Law, having been established immediately after the creation, and applies to all men of all times. It is a wise provision of the Lord for the good of man and beast. Those who ignore the principle of the Sabbath are flouting an eternal law of God which is given as a sign between Him and His people throughout all generations. In Old Testament times you could tell a Jew by the fact that he observed the Sabbath. In our day you should always be able to tell a Christian by the fact that he observes the Lord's Day.

Our Christian Sabbath, or the Lord's Day, carries with it the principles of the Old Testament Sabbath with some added

significances. The Old Testament Sabbath commemorated the creation, the deliverance from the bondage of Egypt, and was a day of rest from secular toil and a time for gathering for the worship of the Lord. The Lord's Day continues the ideas of rest and worship, and in addition commemorates the resurrection of our Lord Jesus on the first day of the week, thus typifying His rest from the great work of redemption. Heb. 4:10. Under the law the people of God gave to the Lord the last day of the week; under grace we give Him the first day of the week.

From the words and example of Jesus, as well as the example and practice of the early Christians, we learn some of the principles which we should follow in our observance of the Lord's Day.

1. The Sabbath was given for the good of man and therefore applies to all men at all times. "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). All men who ignore this principle are missing one of the great blessings of the Lord, for the Sabbath is intended for the good of man, physically, mentally, and spiritually. The Lord's Day is not well kept unless all three of these purposes are served in building up the threefold nature of man. People may observe the day as one of physical rest but fail in getting spiritual help and strength and thus in getting the full benefit that God intended. Deeds of mercy to man and beast are proper for this day. Matt. 12:11.

2. Since it is the Lord's Day it should be rendered as unto the Lord, and time should be given to worship in private and in public, in learning from His Word through reading and meditation and in listening to the teaching and preaching of the Word. The Sabbath for Jesus was a day of gathering for worship and the ministry of the Word, and after the resurrection He honored the first day by meeting with the disciples and opening up to them the Word. Luke 24:27, 44, 45. The disciples continued to use this as a day for worship and the breaking of bread. Acts 20:7. We should keep the day holy, and perform only such secular tasks as are necessary for the well-being of man and beast, and we should not commercialize it in any way. Nor can we keep the day holy by making it a day of amusement.

Modern Sabbath desecration is a blot upon our national life. Commercialism, industrialism, and pleasure-seeking are three of its greatest foes. If the trend continues this evil may wreck our nation as it ruined Israel. The Christian should keep his testimony clear and show by this sign that he belongs to the Lord. May all of us be able to say with the Apostle John, "I was in the Spirit on the Lord's day" (Rev. 1:10).

Studying the Book of Genesis

The Sunday-school lessons for the third quarter are taken up entirely with a series of "Studies in Genesis." We have now before us the delightful prospect of spending the next three months in the study of the first book of the Bible. It is one of the most informative and interesting books in all of God's written revelation to man, and we should enter upon its study in a reverent way and with a desire to learn all that we can from this great portion of God's Word.

An extract from the general introduction to the studies prepared by the Committee on the Uniform Series of Lessons should help us to get the proper perspective of the lessons that they have outlined for us for the coming quarter.

"The quarter begins with a study of the joy God found in the good world He had created and reviews in Lesson II the failure of man to make a satisfactory use of the world God had given him. From this point on the study moves forward through a series of lessons planned to reveal the opportunities and problems that the Hebrew people encountered in their early growth and development. With the exception of a little more than eight chapters the quarter includes in the background Scripture most of the Book of Genesis."

All those who have followed our Sunday-school lessons since the beginning of the new cycle, in the first quarter of this

(Continued on page 185)

CHRISTIAN LIFE

DECLINE OF NEW TESTAMENT CHRISTIANITY

Its relation to the founding of the Mennonite Church

BY JOHN C. WENGER

Our readers will enjoy this illuminating article by Bro. Wenger, who is Professor of Bible and Philosophy, Goshen College, Goshen, Ind.

A practical question for us to consider is why there needed to be a Mennonite Church. Why did the Mennonite founding fathers not remain in the Roman Catholic Church? And why were they not satisfied with the other Protestant churches of continental Europe—the Lutheran and the Reformed? In this article an attempt will be made to answer briefly the first of these questions: Why did the founders of the Mennonite Church withdraw from the Roman Catholic Church?

At the outset, it should be clearly understood that there is an organizational continuity from the New Testament church of the apostles to the Catholic Church of today. The complex ritual and elaborate organization of the Catholic Church are the result of a long development from the simplicity of the apostolic church, as it is portrayed in the Acts of the Apostles and in the New Testament epistles. Furthermore, the sixteenth-century reformers and present-day Protestants share alike the conviction that Catholics have lost the purity of faith and life which obtained in the church of the first century. Protestants in general believe that Roman Catholics do not teach soundly Biblical doctrines; that they have added more and more tradition to the original truth of the Gospel until the message of God's Word is seriously obscured and defeated. This can be seen most clearly by a study of the changes which the centuries have brought to the church.

From the founding of the church at Pentecost, A.D. 30, until the death of the apostle John, a little before A. D. 100, the outstanding thing about the Christian Church was its rapid growth. This is clearly reflected in the Acts of the Apostles. It has been pointed out that the history of the first-century church can be divided into three periods. For the first fifteen years, the church was largely Jewish, with its spiritual center at Jerusalem, where Peter and John served as the leaders. At the time of the choosing of Matthias, the disciples numbered one hundred and twenty (Acts 1:15). On the day of Pentecost, accessions numbered approximately three thousand (Acts 2:41). At the imprisonment of Peter and John a little later, the believers totaled about five thousand (Acts 4:4). And shortly thereafter, the account states that "multitudes" were added to the church (Acts 5:14). By the time of Paul's arrest in Jerusalem, the Jewish believers were, it would seem, numbered by the tens of thousands (Acts 21:20).

From about A. D. 41 to 65 the active center of the church was Antioch in Syria. It was from this city that Paul set out on all three of his missionary expeditions (Acts 13:1-3; 15:35, 36; 18:22,23), expeditions which resulted in the establishment of a remarkable chain of Christian congregations in the cities

where Paul evangelized: Antioch, Iconium, Lystra, Derbe, Philippi, Thessalonica, Corinth, Ephesus. Gentile missions have the apostle Paul as their pioneer founder.

From about A. D. 65 to 95, the leading center of influence in the church was undoubtedly Ephesus in Asia Minor. Here the apostle John labored on after his fellow apostles were martyred. Christianity, it should be noted, was moving northward and westward around the eastern end of the Mediterranean Sea. Paul himself went as far as Rome (Acts 28:16), if not to Spain (Romans 15:28). By 180 A. D. Christianity had surrounded the Mediterranean Sea, being especially strong in the cities. At the Council of Arles, in 314 A.D., bishops from England were present. The Roman world was being rapidly won for Christ.

Along with the rapid numerical growth of Christianity, however, came also a sad spiritual decline. The Gospel soon lost its glorious purity. The simple evangel of free forgiveness through faith in a crucified and risen Saviour was early contaminated by human admixtures of various kinds. The matchless grace of God, in which the apostles had gloried, was soon obscured by the church's prescribing stages to penance and by teaching the merit of good deeds. By 200 A.D., asceticism was highly regarded; greater merit with God could be achieved, the Christians then thought, by denying themselves of the pleasures of a normal life in society. In the third century, a man named Anthony took up his abode in the desert. There he lived, separated physically from the temptations of society, but doing nothing to minister to the needs of men. Yet his life as a hermit excited the admiration of many Christians of that time. They thought his asceticism was surely a meritorious way of life.

In the early centuries of the Christian era, the adoration of saints and images had also begun. In the post-Nicene period (after 325) people prayed to Peter, Thomas, James, and other deceased saints, hoping to receive help from them. Making the sign of the cross over one's bosom was thought to provide great spiritual protection. The worship of the Virgin Mary was practiced devoutly; she was thought to be an effective intercessor with her Son, Jesus. Angels also came to be worshiped, especially Michael. The church also made use of relics—such things as bones of deceased saints, various objects from the life of holy martyrs, and especially items purported to have come from the life of Christ. Pieces of wood from the cross were scattered all over Europe. It was finally believed that the cross had the unusual power of being able to multiply itself.

During the early centuries of the church, the ecclesiastical organization became quite elab-

orate. There were deacons, archdeacons, subdeacons, acolytes, bishops, archbishops, patriarchs. Ultimately the bishop of Rome won out in his contention that he was over and above all other ecclesiastical officers. The church then had a human head, the pope, the spiritual "father" of the faithful, who was regarded as the vicar or deputy of Christ on earth. By 600 A. D. the pope's power was great. By 1200 A. D. it was enormous. Down through the so-called "Dark Ages," the pope was not only the supreme head of the church; he was also a temporal ruler with a throne, a crown, and an army, vying with earthly kings for political power. All this secularization was a far cry from the New Testament office of elder or bishop. But there were other deviations which Catholicism made from Biblical truth. Let us examine some of these deviations.

The New Testament teaches clearly that all Christian believers, or "saints," are priests in the sense that they have direct access to God (I Peter 2:9). No earthly priesthood, such as Catholics thought essential, is acceptable to God. Christ is the eternal "high priest" for all true believers (Heb. 3:1; 4:14; 5:5; 5:10; 6:20). No mere human being, on earth or in heaven, can intercede for other human beings before God; there is but one Mediator, the man Christ Jesus (I Tim. 2:5). Hence the worship of saints and the adoration of images are sinful idolatry, an insult to Christ, in the judgment of Protestants. Further, it is not Scriptural to require lay Christians to confess sins to ordained "priests."

The New Testament also prescribes various practices, such as baptism (Matt. 28:19, 20), and the Lord's Supper (I Cor. 11:23-26), not that any supernatural power automatically accompanies the water to wash away sin, or that the elements of the Supper are in themselves efficacious to confer grace to the soul. Baptism does not cleanse from sin (I Peter 3:21); only the blood of Christ can take away sin (I John 1:7). The Lord's Supper is kept "in remembrance of" Jesus (I Cor. 11:24, 25); the bread and the "fruit of the vine" are memorial symbols only, not direct and automatic means of grace, as Catholics teach.

The New Testament also teaches that salvation is "by grace . . . through faith . . . not of works" (Eph. 2:8). No human accomplishments achieve any merit whatsoever with God, as the epistles to the Romans and to the Galatians clearly teach and emphasize. Yet Catholics believe that Christ and various outstanding saints had actually achieved more merit than they themselves needed. They therefore believe that prayer to such saints in heaven may result in the transfer of their surplus credits to the account of the supplicant. Indeed the church can sell, for money, "indulgences"; that is, the amount of suffering in "purgatory" can be diminished by the purchase of an indulgence from the church. Catholics believe that the atonement of Jesus covered only the guilt of sin, not the necessity of temporal suffering for one's sins. If one dies before suffering sufficiently, either directly or by making equivalent sacrifices, the balance of the debt, Catholics believe, must be paid in purgatory. The church can prevent the faithful from going to hell, and it can lighten or remit the suffering in purgatory by drawing upon the surplus credits stored in the "treasury of merit." Therefore the church is, for Catholics, in a very real sense, the institution of salvation, not merely the fellowship of saved believers.

Why then did the sixteenth-century found-

ers of the Mennonite church withdraw from the Roman Catholic Church? The answer is that they were determined by God's grace to get back to the Bible, back to the faith of the apostles of Christ, back to the faith of the church. A summary of the chief points of Biblical doctrine involved will perhaps help clarify the issues:

1. The Bible teaches that salvation is by the grace of God, conditioned on faith alone, not determined by affiliation with any human organization. Grace is granted to each man by virtue of his faith in Christ, not by his mere partaking of "sacraments."

2. Every Christian is a priest in the same sense. Some Christians are ordained to preach the Word and to assume the oversight of the congregations of the brotherhood, but no Christian stands over his brethren as a dispenser of God's grace or as a "priest" with God.

3. Justification is by faith alone. There are no deeds which bring merit in God's sight. The whole conception of merit, surplus merit, and indulgences is unbiblical.

4. The essential character of the Christian life is holy obedience to Christ and His Word, not ceremonialism, church fasts, pilgrimages, adoration of relics, making the sign of the cross, using the Rosary, and the like.

5. The church is the fellowship of the saints, the brotherhood of those who have been redeemed by Christ from a life of sin. It is not a great hierarchical organization linked up with earthly governments and participating in state affairs.

6. God, and God alone, is to be worshiped through Christ Jesus the Mediator. Neither Mary, wife of Joseph, nor the apostles, nor martyrs, nor angels shall be prayed to, nor shall images be given veneration.

7. Baptism is an external rite, symbolizing the washing away of the convert's sins. It is not a supernatural instrument of grace to regenerate infants. Infant baptism is unscriptural, as is also the idea of baptismal regeneration.

8. The bread of the Lord's Supper is a symbol of Christ's death for the redemption of sinners. It is a memorial only; it is not changed into Christ's body, nor is it to be worshiped.

9. Jesus told his disciples when He took the communion cup, "Drink ye all of it" (Matt. 26:27), but for several centuries prior to the Protestant reformation the Catholic Church had given communion in "one kind," withholding the cup from the laity. This is still Catholic practice.

10. The New Testament condemns the prohibiting of marriage (I Tim. 4:3), but Roman Catholic priests are forbidden to enter the married state, a practice which has often led to unhappy consequences.

11. The Bible knows of only two destinies in the life after death, heaven and hell. But Catholics teach the existence of purgatory, as well as a limbo or two.

12. The New Testament clearly teaches that the Christian shall love all men, whether evil or good, and that his every action must be directed to the salvation of men, not to their destruction. Personal suffering is to be preferred to retaliation. Mennonites, like the Christians of the first two centuries, therefore refuse all military service, as well as the magistracy, while Catholics have long employed both.

13. The final authority in faith and life is the Word of Christ as it is found in the New Testament. But Catholics elevate the church

and tradition as equal to, in effect actually above, the Scriptures.

A long list of reformers tried to lead the Catholic Church away from many of its unscriptural views and practices, but at the Council of Trent (1545-1563) the Catholics reaffirmed their "authoritative" traditions. By that time, however, the "Protestants" had left the fold of Rome. In the eleventh century, the Greek Orthodox schism had broken the unity of the Catholic Church. In the sixteenth century, the several Protestant denominations, Anabaptist, Lutheran, Reformed, and

"PROVE YOUR OWN SELVES"

BY J. A. DEROME

In the last chapter of his second Epistle to the Corinthians, Paul sums up the personal elements of the Christian faith. This faith was intended—and so it is today—as the background of personality, and the prompter—or inspirer—of all human actions having a moral or spiritual import. Paul did not intend that his words should be read in public, or in private with praise for their appropriateness, and then forgotten till read or heard again. He meant to have his readers—or the hearers—examine themselves in the light of his words, and see whether they were genuine followers of Christ, or believers in name only. In other words, Paul meant to be a teacher of truths and facts, intended to affect the whole life of his readers or hearers. But he could not compel them to comply with the truths he taught. They had to bend their will, and open their hearts that their whole life might be benefited. To put the matter in present-day form, it was a matter of teacher and pupil. No matter how good the teacher is, there must be a response on the part of the pupil. And Paul sums up the teachings of the two Epistles with a personal appeal to the Corinthian Christians: "Try your own selves, whether ye are in the faith; prove your own selves." This was bringing the truth home, a kind of home thrust.

The subject matter of this article was suggested to us by "The Saturday Letter" of Dean Raymond E. Manchester, of Kent State University, Kent, Ohio, having for the title, "Phone the Expert." As Dean of Men, Dr. Manchester has many opportunities to influence young men in their thinking, that they might make the best of themselves. The second and third paragraphs of the article thus read:

"Every man, sooner or later, must accept the fact that his judgment about situations and events are relative to himself, and he must also take steps to organize his life in terms of his own personal powers, weaknesses, and possibilities. Until this moment comes in a man's existence, he will not be of much help to the human family. Situations and events, in themselves, are of no great consequence, but the reaction of a person to situations and events is a matter of great importance.

"I have a friend who is an alibi expert. He is never at a loss to find a situation or some event to explain any and every failure. He has not reached that moment in his life when he will be ready to accept responsibility. As I listen to his excuses, I keep thinking about the time he is wasting, and the energy that is being dissipated. A life isn't too long, at best, and any sizable chunk of it that is used to accomplish trivial ends is a red part of the personal bookkeeping record that can't be afforded by most of us."

This is the opposite of Paul's advice to the Thessalonians (I 5:21, 22, R.V.):

"Prove all things; hold fast that which is good; abstain from every form of evil."

Anglican, broke permanently the unity of the church. But in the process, the Gospel of Christ was rediscovered. The matchless grace of God was once more clearly seen. Justification by faith again became the ground of assurance for thousands of Christians. The faith of the apostles was the joy of many hearts. Yet the Anabaptists were not satisfied with the Lutheran and Reformed churches; their conscience compelled them to set up their own church organization. The reasons for this would make a theme for separate discussion. Goshen, Ind.

Chilo—or Chilon—one of the Seven Wise Men of Greece, who lived in the fifth century before Christ, is credited with the famous advice: "Know thyself." And the result of this advice, if followed, is thus stated in Proverbs: "The lips of the wise disperse knowledge." The words "know," "knowledge," and their derivatives are found about 1,722 times in the Book, which shows it advocates the improvement of the human mind from every point of view.

Now Dean Manchester brings the matter closer home to all of us by showing how the lack of self-knowledge imperils self and others in making the best of our life:

"Pastors, teachers, and others who do experting in the field of telling the other fellow how he should arrange the details of living, do much suggesting, and history is always standing by with supporting evidence; but no great accomplishment can be claimed by the experts unless the clients are ready to be advised. It's the old, old matter of individual self-determination. Little can be done for the other fellow until the other fellow is an active party in the contract."

It often happens that parents find fault with teachers, or others having to do with the welfare of their children, for the lack of progress of the latter, or their reprehensible behavior. The teachers, or others who are thus blamed, competent and painstaking as they are, cannot overcome the children's unwillingness to profit by the knowledge imparted to them. This applies to all ages of life, from different points of view in the words of Paul:

"For each man shall bear his own burden. . . . Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

One who is conscious of his own shortcomings will not be quick to condemn others for similar or other faults. As David Garrick, put it: "A fellow-feeling makes us wondrous kind."

Human relations are a good deal like a contract between two or more parties. They agree to do, or not to do, certain things for a consideration. If one party fails to do his share, then trouble arises, and the contract is nullified. Dean Manchester says something of the kind in the last three paragraphs quoted above:

"Little can be done for the other fellow until the other fellow is an active party in the contract."

In a higher sense, the Christian faith is a contract between God and man, both agreeing to do certain things. In the words of Jesus Christ: "Ye are my friends, if ye do the things which I command you." And as a natural conclusion we have those words of Paul as a personal test of one's spiritual character:

"Try your own selves, whether ye are in the faith; prove your own selves" (II Cor. 13: 5, R.V.)—Daily Argus—Leader.

GOD'S ETERNAL PURPOSE

BY J. CLYDE SHENK

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26b).

In Isaiah 14:12-15 we read "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also among the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." These words are the history of one who was minded to rebel from under the government of God and who desired to set up a government of his own. Nor do we find that he had particular laws nor ideals that were to be the guiding principles of his kingdom, but rather he wanted to please himself. Notice that in the verses quoted, the words "I will" are used five times, and also note that in his heart he chose to exalt himself so that he would be "like the most High." But this character, who was also "a murderer from the beginning, and abode not in the truth" (Jno. 8:44), was "cut down to the ground." Who else could this be but Satan? And even though he failed to be "like the most High" but was instead "cut down to the ground," yet he has been and still is attempting to establish his kingdom in the realm in which he now dwells.

In Genesis 3 we find Satan tempting Adam and Eve in very subtle ways. Let us notice a few of his methods in tempting our first parents. In Genesis 3:1 we find him tempting Eve to doubt God's Word by asking: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Then in verse 4 he proceeds to assert that the truth of God is a lie. God had said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). And now Satan plainly states: "Ye shall not surely die." Further, he implied that God was withholding good, by saying: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus he planted in their hearts the desire to be self-governing, having already tempted them to doubt or disbelieve God. It seems that Satan was not concerned that Adam and Eve should adhere to any rules that he presented to them. He was only desirous that they should rebel against God and become self-governing, that is, "be as gods," and do anything they wished in order to please self. This I believe is the very essence of the mind of Satan. Adam and Eve rebelled against God, ate of the forbidden fruit, and God's Word, which they did not believe, they found to be TRUTH. They found that spiritual death had taken place in this, that their fellowship with God was severed, and of the physical side God revealed to them this truth: "Dust thou art, and unto dust shalt thou return." The sentence of death truly passed upon them.

The world as it is today is tragic evidence of what took place in Eden. Men are lost, "dead in trespasses and sins," their minds are blinded to the Truth, "Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:16-18). Yet

the righteous law of a holy and just God has condemned them . . . "that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

Why didn't God destroy man who so wickedly turned against Him? I believe the following quotations give the answer. "God is love." "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (1 Jno. 4:8; Ex. 34:6). Doubtless it was God's love and grace that prompted Him to send His Son into the world—"that whosoever believeth in Him should not perish, but have everlasting life."

We believe that the supreme motive of Christ in coming to this earth was to do the will of God. This "will" led Him to the death of the cross. As we see Him hanging on the cross, we notice that His blood is poured out through the wound of the crown of thorns, the nails, and the spear. We can well afford to marvel at the amazing love and grace that was manifest at Calvary when God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." May the Holy Spirit help us to understand what God did at Calvary when "it pleased the Lord to bruise him" and when his soul was "made an offering for sin." May the Spirit further impress upon our hearts the depths of the meaning of the last words of our Lord when He said, "It is finished" (II Cor. 5:21; Isa. 53:10; Jno. 19:30). And now through the offering of Christ we have "redemption through his blood, even the forgiveness of sins" (Col. 1:14).

God has provided a perfect plan of salvation, but how does it become effective to us? We are told to believe in the name of Jesus and we shall be saved. In I Jno. 5:11, 12 we read: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." To be saved one must doubtless accept Christ as a sin-bearer. But Christ died, not only to save us from past sin, but also to deliver us from the power of sin and self. In Christ is the secret of victorious living. Our Lord has clearly shown us the way to severance from Satan and obedience to God. He says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). This doubtless speaks of a death that must be experienced by those who would be transformed from the

PRAYER

**The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.**

**My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.**

**The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.**

**So thou shouldst kneel at morning down
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.**

—Anna Temple.

"do as you please" kingdom of Satan into "the kingdom of his (God's) dear Son." Old things simply must pass away before all things can become new, and that is only possible through the cross. We can't leave out the cross. There is no other way to receive the fullness of the indwelling Christ, no shortcut to victorious living. Christ cannot reign where self reigns. Only when the old man has been crucified can the "King of kings and Lord of lords" reign. The cross must go deep, deep enough to render self void and to sanctify the innermost depths of the heart. But how? Must we fast and pray and weep and read books on victorious living and strive and work to attain to this? There will be prayer and searching of the Word, and there may be fasting and some weeping, but when God sees that the soul has searched for Him with the whole heart and now wills to surrender **everything** to Him, He will do the rest. He will make His abode in the temple of your heart when you are willing to obey Him. "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3:1). Our Lord will also open our understanding and we will recognize with humble joy the fact that this crucifixion of our own wicked self was a matter that took place at Calvary. The Word says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). Of course, this is not valid before the soul is willing to surrender all to the Lord. But now having surrendered to Him and seeing that God reckons that we died with Christ on Calvary, we are made free from sin and self, have the liberty of the Spirit, thereby being enabled to live lives pleasing to God. We must ever reckon ourselves "to be **dead indeed unto sin, but alive unto God** through Jesus Christ our Lord." We must guard against the thought that we have now attained to a certain blessing or that we have gotten something that will be permanent or that will result in an "easy" path. Nor may we look to our experiences, for we will find that it is still possible to sin. If we look to our experiences we will soon become discouraged and before long will be in the old ruts again. Jesus told us to take up the cross "daily" and follow Him, and we must do just that, ever exercising our wills to be in subjection to Him and ever believing and reckoning that we are "**dead indeed unto sin, but alive unto God** through Jesus Christ our Lord."

Here our murmurings cease. We see things in a different light. All that comes our way, be it joy or sorrow, we recognize as having first passed the censorship of our loving Heavenly Father. And we thereby know that it is for our good. He runs the whole world just for His children! The Word says: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). But our hearts are often heavy as we think of many about us who love not our Jesus, who is indeed our life. And sadder yet is the confusion, contention, and strife all too often found in the church. John the Baptist said: "But there standeth one among you whom ye know not" (Jno. 1:26). This One will heal all our troubles if we accept to know Him. Church member, Do you know Him? Are you a subject of His kingdom? When He reigns there is peace.

Our Lord is very meek and lowly. "He is

despised and rejected of men; a man of sorrows, and acquainted with grief." "Who, when he was reviled, reviled not again; when he suffered he threatened not: but committed himself to him that judgeth righteously" (Isa. 53:3; I Pet. 2:23). How different from the spirit of this world! Yet those who are redeemed from this evil world must humble themselves and die to their pride, sin and self if they would be saved. God says: "Let this mind be in you, which was also in Christ Jesus: . . . who . . . humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Someone may ask, "But what does all this lead to?" It may lead to persecution or even death. We may be "despised and rejected of men" as was our Lord. But it also leads to a gathering "together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10). There is no other way! But in subjection to our meek and lowly Lord (now highly exalted) we have a sure hope, an anchor of the soul. Surely in that day you will want to be "found of him in peace, without spot, and blameless" (II Pet. 3:14).

SIDETRACKING GOD

For an old man, I've been mighty busy lately. When I was younger and work piled up so that I couldn't see my way out, I would drive all sorts of unnatural hours, with but a single thought—to accomplish what seemed to be the impossible. But after one has broken into the fifth score of life, it's hard to rush through a day, plus hours of overtime. The brain grows tired, the eyes droop, and the mind wanders off to irrelevant matters.

I've been annoyed with myself lately for being tempted to give every waking moment to the task in hand and neglect personal moments with God—just too busy to stop work for anything else. But I have found this to be dangerous. Not keeping up close intimacy with God is likely to lead to spiritual poverty; it is especially unwise for me; maybe for most of us.

It is our neglectful indifference to God's presence wherein danger lies. We can so often forget Him.

Some of us Christians have a bad habit of sidetracking our devotions on occasions until we neglect them altogether—just like so many of us who have Bibles that we forget all about looking into.

I once gave a dear friend a Bible that cost me eighteen dollars, the finest I could buy. For a time when I called at the house the Book was in evidence, though not visibly finger-marked. Then it disappeared altogether. Where was it? In its original case and hidden carefully and finally, I think, in a cedar chest.

Friends of mine, I have learned that it's altogether too easy to neglect and finally forget our daily devotions, those blessedly valuable moments of quiet meditation; the inspiring and restful interlude from work, when we call upon God to bend His ear and listen to our plea for strength and courage to carry on.

I have various translations of the Bible within easy reach on my desk; but the one that is dearest to me, that has been my most intimate companion, is the one which is now almost in tatters. It has been my working tool for a quarter of a century. It's a wreck outside and is frightfully marked up inside; but these are only evidences of my love for it, the dear old chum. We are growing very old together in the service of the Christ. Thus it

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24, 28).

Of Satan and those who reject salvation, it is written: "And the devil that deceived them was cast into the lake of fire and brimstone, . . . and shall be tormented day and night for ever and ever. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:10, 15).

But of those who have been translated into the kingdom of God's dear Son, we read: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4).

Musoma, Tanganyika Ter., E. Africa.

has become a sustaining power, a tower of strength in every perplexity, because it has become a part of me.

Isn't it a tragic mistake to clutter up our life with trivialities that do not contribute to our permanent welfare or peace of mind and leave our heart empty? We may as well give up eating and sleeping as to forget God. If the soul isn't fed, how can we hope to have a well-nourished spiritual life? And if the spirit-life is anemic what does it profit us—or any one else?

I was just recently in the slums of Philadelphia. There I met a man who had native brains and a university education. He heard me tell how I had escaped from the same depraved life he was wallowing in, lost to every sense of decency that ought to have been natural to a man of my mental caliber and standing.

"I don't believe," said he, "that your religion would be any good to me. I was brought up in its atmosphere, but grew away from it, naturally I suppose, as I began to think for myself." Evidently it was pretty poor thinking for a brainy man.

Of course, he wasn't telling the truth. He loved liquor and lust and the association of his kind, filthy as they are. He grew away from God and his early religious training when his mind began to dwell on the kind of things that intrigued his baser self and at last made him forget God entirely. It was easy, he confessed, to drift beyond God's control, but it was now impossible to recover himself. He wouldn't even try to do so—or shall I say he couldn't try or didn't want to try.

This man's dilemma can well be ours, even if we don't become depraved as he has. Neglect and indifference may separate us from God just as completely as drink and iniquity now separate him from God.

In these days when we all need the Father's presence so sorely, aren't there too many Bibles safely stored in cedar chests and crowded bookshelves, among modern novels, and in guest rooms, and too few handy for everyday use?

How can we feed on the Bread of Life if the wrapper on the loaf is left unopened? The bread is bound to become unpalatable. Re-

SONG OF THE C. O.

Ida Mae Leatherman

America, I love you!
I love your rolling hills,
Your desert vastness and your mountain heights;
I love your fertile fields, your country roads,
Your cities crowded with my fellow men.

Long years ago my fathers came
In search of peace,
And found upon your shores that which they sought.
They were a sober, quiet, simple folk
Who only asked
That they might live in freedom, serving God.
Down through the years my people have been so,
Nor have their names been hung in halls of fame;
But they have lived in honesty and right,
And taught their children love—
A love of home, of country,
And, above all other,
God.

My Country, now the flood of war
Is sweeping evil tides across the world,
And many call me coward, and afraid,
Because I cannot fight.
I do not fear to die for you, America,
But I can never kill.
Nor can I make the planes and guns
To help another fight.
My hands have never learned the art
Of beating plowshares into swords.
I follow Him, the Lowly One, who said,
"Thou shalt not kill."

America, I gladly give my life
In service to the needy ones of earth;
I have no fear of sickness, pain, nor death,
If I may bring relief to those in want.
I build for you, America,
But I cannot destroy.
Each day I pray the God of love and peace,
That peace may come once more
To all the world.
And when your shops and factories resound
With millions making instruments of peace,
Then shall I also gladly help
To build
America!

—Warwick River Tide.

member how God told the Children of Israel to gather the manna fresh every morning?

"No time for God? What about the day when sickness comes or trouble finds you out, and you cry out for God, will He have time for you? No time for God? Some day you'll lay aside this mortal self, and make your way to worlds unknown, and when you meet Him face to face will He—should He have time for you?"

Better dwell on this prayerfully, don't you think?—Henry F. Milans, in *The War Cry*.

TOO CHEAP

"Are you paid anything for swearing?" Rev. Peter McKenzie once asked a commercial traveler, into whose society he was thrown. "No," was the answer, "I do it for nothing." "Nothing," cried the famous preacher, "You work cheap. You throw aside your character as a gentleman, inflict pain on your friends, break a commandment, and lose your own soul,—and all for nothing! You certainly work cheap—too cheap."—Selected.

days, praying that his descendants would be true to the Lord. A mother, when asked why her children were such good examples while so young in years, answered, "While my children were infants on my lap, as I washed them, I raised my heart to God, asking that he would wash them in that blood which cleanseth from all sin; as I clothed them in the morning I asked my Heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink of the water of life. When I have prepared them for the house of God, I have pleaded that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the weekday school, I followed their infant footsteps with a prayer that their path through life might be like that of the just which "shineth more and more unto the perfect day." And as I committed them to the rest of the night, the silent breathing of my soul has been that their Heavenly Father would take them to His embrace and fold them in His paternal arms." If we do not pray God's blessings on our efforts, they are doomed to failure.

Sometimes we have failed to meet this challenge because of a lack of concern, as for instance, the father who habitually sleeps during the sermon while his son mischievously annoys others, or the mother who is eager to send her children to school so that they will not bother her, or the parents who allow their children often to be absent from home, not knowing where they are. But, perhaps, more often the cause of failure is the lack of knowledge or ability to cope with the situation. Many times we have been admonished to bring our children up for God and we greatly desire to do it to bring honor to our Creator, and for the welfare of our children—and for our own joy, for there is no grief so great as the grief for the lost soul of a child. One woman whose children are not faithful to the Lord, said, "We did our part." Did they in the light of, "Train up a child in the way he should go: and when he is old, he will not depart from it"? They likely did the best they knew. When I started to teach school my older sister said, "Be sure to start right." On the way to school across the mountain I was bearing her words in mind when it suddenly occurred to me that I did not know what "starting right" meant. We know our children should be trained for the Lord, but how shall it be done in the face of difficulties and certain problems?

Many essays and books have been written and lectures and sermons given, which have been a great help to parents. Perhaps if we were more specific in our writing and speaking, more tragedies might be averted. Some go to worldly magazines to get more details and sometimes imbibe worldly ideas too, such as the "no-repression" or "behaviorist" ideas. If we could profit by the successes and failures of others in many of these details of child training, I believe we could help each other, for with children we are always meeting new experiences. Those who have succeeded in bringing up their families for God hesitate to speak of their successes for fear of seeming to boast. Those who have failed can hardly speak of it either. Those who have gone the way before can help some of us who are younger. So please do something for the Lord by sharing any suggestions on this subject—reasons for success or failure to train up the children in the nurture and admonition of the Lord. No name need be signed so greater freedom in

writing can be exercised. Send suggestions to J. F. Garber, R. 1, Box 275, Harrisonburg, Va.

Briefly stated here are a few things that have helped parents.

1. "Be gentle but firm" in giving and enforcing commands.
2. Use "sympathy instead of sarcasm" in dealing with children's problems.
3. Nearsighted love says, "I love him too much to punish him." Farsighted love looks far ahead to see what the results will be if necessary punishment is not administered.
4. When a group of little ones in a home are hungry, tired and fretting, and cannot all be helped at once, a cheerful song soothes the cares of all.
5. To teach the exceeding sinfulness of sin use the Old Testament stories.
6. To teach obedience, the importance of which cannot be over emphasized, never let one act of disobedience go unpunished.
7. When a child of three or four years continues to disobey and punishments seem to have little effect, explain to him that God says children must obey their parents. One child thought her mother was disobedient to her. She thought if the mother disobeyed the daughter, the daughter could disobey the

mother. A proper explanation cleared the matter.

8. Hold on to the confidence of the child. When children are small they are confidential, and they will continue to be so if we handle their difficulties in a kind instead of a severe manner. Sincerely listen to their confidences when they are small, or you will not have the chance when they are older.

9. Children must learn to take a "no."

10. Secure the booklet, "How Should a Child Be Trained," by J. C. Ryle, from any of our bookstores or the Mennonite Publishing House. Price, five cents. It is over a hundred years old, but is very up-to-date. There is also a message in the booklet for those who have reared their families.

O dear Father in heaven, help us to live so close to Thee at all times that Thou wilt guide us by Thy Holy Spirit in this great work of saving the souls of our children. We thank Thee for promising grace sufficient for all that Thou dost require of us. Therefore, we are depending on Thy help to train our children in the way they should go, and we praise Thee for the promise that they will not depart from the path of the just "which shineth more and more unto the perfect day." In the Name of Jesus and for the praise of His glory. Amen.

Harrisonburg, Va.

THE CHRISTIAN HOME

BY STUART NYE HUTCHINSON

There are few memories so lasting and affecting as those of home. The unexpected scent of a flower will, oftentimes, bring back to us the figures and scenes we thought were forgotten. Just below my window in preparatory school was a syringa bush, the sweet odor of whose flowers pervaded everything in the late spring and early summer. Whenever now I catch a whiff of a syringa blossom, that scene comes back, and I can see again the forms and faces and hear the voices of the boys I knew long ago.

The word "home," like the perfume of a flower, has strange powers to stir the memory. It is about the early home that the fondest recollections gather. There we knew the highest joy and the deepest sorrow, and came into daily touch with what is best and noblest in life.

Every home has its own atmosphere, if we may use the term. We do not mean this in the material sense, though this may be true. As I recall the homes into which we went as children, each had its atmosphere and peculiar odor. One was of last week's cooking, and another reeked with stale cigar smoke, and another, that of a dear old lady who had traveled much, was fragrant with the delicate aroma of sandal wood.

By "the spirit of a home" we mean the moral and spiritual atmosphere that is breathed there. When you cross the threshold of such a home, you do not need to be told that God is a partner in the affairs of that household. You can instantly detect it in the atmosphere. No word of religion may be spoken, but you feel it. It is remarkable how the spiritual atmosphere of a home will affect even the homely domestic details.

One of the elements in the atmosphere of a Christian home is considerateness. By considerateness we mean that nice regard for the feelings of others that distinguishes the real gentleman and the real gentlewoman. What is a gentleman? He is not one who wears fine clothes or is born to a certain social position or has the benefits of a higher education. A

man may have all these things and yet not be a gentleman in the real sense of the term, and he may have none of them and yet demonstrate his claim to the rank of gentility. A gentleman is one who is always considerate. Considerateness is the flower we give our loved ones while they live instead of the useless pall we spread over them when they are gone.

In a Christian home there must always be the spirit of co-operation. I once asked someone concerning a mutual friend whom we used to know in college days, a man who had risen to the front rank in his profession. He said, "Yes, he is married and has just the wife for him. He plays a lone hand, and what he wants is an adjunct and not a helpmeet." He is playing a lone hand in his home and business, and he is welcome to it. But we know that there will come a time when a lone hand will be a lonely hand. God meant husband and wife to be helpmeets. They are to bear one another's burdens. Four hands can do so much better, and four eyes and four ears. Also four shoulders can bear so much more easily the load. The woman who selfishly holds herself aloof from her husband's burdens and troubles; the man who leaves his wife to struggle with her problems alone is not a helpmeet. An old lady once said to her newly married granddaughter, "Don't worry your husband. A man is like an egg. Kept in hot water a little while, he may boil soft, but keep him there too long and he becomes hard boiled."

Also in a Christian home there must be the spirit of patience. There is no other place where this virtue is more needed and where we Christians so often fail.

You know the tragedy of Thomas Carlyle. When after long years of most painstaking labor he had finished the manuscript of the French Revolution and had it lying on his desk waiting to be sent to the printers, a careless servant threw it into the grate, thinking it was waste paper. When he came in

(Continued on page 181)

MISSIONS

BRAESIDE HOME, PRESTON, ONTARIO

BY J. A. CRESSMAN

The superintendent of Braeside Home gives us interesting glimpses of the history and work of one of the most recently established of our Mennonite charitable homes.

"Braeside Home" is a home for the aged, owned and operated by the Mennonite Mission Board of Ontario, for the Mennonite Conference of Ontario. It is situated in the town of Preston, on highway No. 8, eight miles south-east of Kitchener, Ont. It has been in operation since May 1, 1943.

The site consists of six lots, beautifully located, with frontage on three streets. Transportation facilities are very convenient, there being half-hour bus service passing the Home, and a railway terminal within two blocks. The building is a three-story one with thirty-three rooms. The grounds are beautifully terraced, so that the upper lawn and garden are on the level with the second floor. The first floor consists of the office, the superintendent's living room, the reception room, two dining rooms, a large kitchen with a built-in refrigerator, and the laundry. There is also a dumb-waiter leading from the kitchen to the second and third floors. On the second floor, besides four guest rooms, two of which have private baths, are the ladies' sitting-room, the superintendent's bedroom, five maids' rooms, two other bathrooms and a shower room. The third floor has thirteen guest rooms, the men's sitting room, the dispensary and nurses' living quarters. Each guest room has basin with hot and cold water on tap. The main part of the building has also a fourth floor which, if it were developed, would provide about five more rooms and a bath. There is also an elevator operating between the first and third floors. The heating plant consists of a low-pressure steam boiler with an automatic stoker.

For more than twenty-five years, individuals and groups had been urging the establishment of such a home somewhere in the Ontario Conference district. Several bequests and donations, designated to be used for this purpose, were made to the Mission Board. By the year 1942 this fund had reached \$7,000.00. A number of years ago a brother offered to donate a parcel of land of ten or more acres if it were used for this purpose, but the site was not deemed suitable.

No organized effort was made to this end until the year 1937, when a committee was appointed by the church conference to study the question and also to introduce it to all the Mennonite churches in the conference district.

As time went on, several properties were given consideration, but on examination these were considered impractical. Plans and blueprints with estimates were made, but the cost was considered prohibitory. However, as we waited and prayed for guidance, the site which we now occupy, then known as "Braeside Lodge," was offered for sale at only a small fraction of its original cost.

So it was that on March 7, 1942, the committee met to inspect this building and property, and they were very favorably impressed. Following this the building was inspected by builders and experts, as well as by the

Inspector of Refuges, of the Ontario Department of Welfare, all of whom reported very favorably. The Inspector of Refuges, especially, urged that the work should be started,



Braeside Home, Preston, Ontario

promising to give every assistance possible. The Preston Town Council was anxious to see the plan carried through and offered to reduce the assessment on the property by more than one-third if it were purchased for this purpose. (It is evident that the need for such homes in the province is great. Besides being filled to capacity, we have over thirty applications on our "waiting list.")

In view of all these factors, the committee felt that this opportunity was of the Lord's leading, and as a consequence it was decided to recommend to the Ontario Conference, which convened at Zurich, Ont., on June 2-4, 1942, that this property be purchased for the purpose of converting it into a home for the aged.

The result was that the executive committee of the Mission Board was commissioned by the conference to purchase, finance, and bring into operation as a home for the aged, the afore-mentioned property.

The purchase of the property was accomplished a few weeks later, and plans were begun for further development. One of the major problems confronting the Board was the financing of the project, as the amount held by them for this purpose was only about one-half of what was expected to be required. After due consideration, it was decided to make a thorough canvass of the entire conference district. The results of this canvass were very encouraging and proved that the membership was deeply interested in the work, for which we praise the Lord.

At this point a number of problems presented themselves, which called for much prayerful consideration on the part of the committees. The most important of these

concerned alterations of the kitchen and basement. The original kitchen was in three parts, with a floor level about twenty-five inches higher than that of the main part of the building. The original basement was considered much too small. It was felt that these features were not desirable and that it would be wise to alter these before opening the Home. Therefore it was decided to remove the old floors and partitions, to excavate for a basement with more than twice the area of the old one, and to make the new floor level to correspond with the other floors, leaving out the partitions and thus making one large kitchen.

The interior decorating was another important undertaking. Much time and thought was given to this, and it was decided to paint all the walls and ceilings, the woodwork to be

either painted or varnished, and the floors that were not of hardwood, to be covered with inlaid linoleum.

Difficulty was also encountered in securing the necessary furnishings and equipment, as government priority was required to purchase practically everything that was needed. In some cases the shortage of material caused considerable delay. This was especially true in connection with the building of fire escapes. Formerly, the building had only one fire escape and that was located at the outside center of the building. This did not satisfy the Department of Welfare, and we were asked to erect one at each end of the building. These had to be constructed entirely of steel, and it was not until about September of 1943 that these were finally completed.

Actual work on alterations, repairs, and decorating was begun on or about October 1, 1942. Work was continued throughout the following winter, and by May 3, the date on which we admitted our first guest, there were still a number of things to be done.

The question of the appointment of a superintendent and matron was also cause for much prayerful thought and consideration by the executive and advisory committee. The result was that on or about Feb. 1, 1943, Sister Cressman and I were asked to accept the appointment. After giving prayerful consideration to this call for several weeks, the appointment was made on March 6, 1943, and on April 20 we moved into the Home to take over our new responsibilities. At this stage we encountered some difficulty with Selective Service, who did not see fit to give me a complete release from my former occupation. Thus I was obliged, for five months, to con-

tinue to work three days per week at my former place of employment in Kitchener, a distance of ten miles from the Home.

On May 3 our first guest came to take up residence with us and by June 1, 1943, the date of our formal opening and dedication, the number of guests totaled five. By the end of 1943 the number had reached nineteen, which was our capacity at that time. Immediately after the New Year, alterations were made to provide two more rooms. These were soon filled, and we now have a total of twenty-two guests.

Operating costs are being met by a relative schedule of rates, with a minimum of \$7.00 per week. A liberal discount is allowed to Mennonites. These rates include board, lodging, laundry, and a small amount of nursing service. Tray service and special nursing call for an extra charge. A grant of ten cents per day for nonpensioners is also received from the provincial government.

The denominational affiliations of our guests are: one Anglican, one Baptist, one Evangelical, four Lutherans, two Pentecostals, one United, one Mennonite Brethren in Christ, eleven Mennonites.

The representation according to age is as follows: ten between 80 and 90; nine between 70 and 80; three between 60 and 70. Our youngest guest is 64, and the oldest one is 88.

It may be of readers' interest to know of the activities in which the guests are occupied. Among the ladies we find such occupations as knitting, crocheting, piecing quilts, braiding rugs, mending, etc. A few of them are able to help with the dishes or other work in the kitchen when the occasion calls for it. Three of them, one of whom cannot walk at all, use wheel chairs. The men, of whom there are seven, do not have such a large variety of hobbies and use up their energies in other ways. The youngest of them, who was formerly a farmer, spends much of his time during the summer months in helping the farmers of his old neighborhood. Of the remainder, there are none who are able to do much more than a little light work now and then. All but two of them do considerable walking, but our oldest guest, who is 88, is our champion walker. He goes for three or four walks every day, covering an average of from eight to ten miles daily. During the cold weather, of course, he usually takes only two trips daily.

There have been three deaths at the Home since the beginning of the work. Two of these were Mennonites and one was a Presbyterian. The first death was that of Sister Katie Horst, who was the second guest to enter the Home. She passed to her eternal reward just ten days after being admitted. It seemed unfortunate that she could spend only a short time here, as she had prayed thirty years for the establishment of such a home.

Preaching services are conducted in the Home each Sunday at 2:30 P. M. Bro. Merle Shantz is the pastor in charge. We appreciate having visitors speak to us. On Sunday, May 27, we had the pleasure of having Bro. C. F. Yake, of Scottdale, Pa., speak to us, and his message was greatly appreciated. The bishops of the district take turns in serving the Lord's supper in the Home. Bro. Oliver D. Snider, of Elmira, Ont., served in this capacity recently. Occasionally, young people's organizations give special programs on weekday evenings.

Our staff at present consists of: J. A. Cressman, superintendent; Dora Cressman, matron; Lucinda Martin, R.N., nurse; Rhea Schisler, cook; Sophia Witmer, kitchen assistant; Melinda Brubacher and Lois Cressman, housemaids. Preston, Ont.

NEEDS AND CONDITIONS IN EUROPE

I. Introductory

BY M. C. LEHMAN

In order that those who are supporting our program of relief work may be familiar with the needs in Europe, where work is being conducted by the Mennonite Central Committee and contemplated in a wider scale by both the Central Committee and the Mennonite Relief Committee, Bro. M. C. Lehman has prepared a series of articles on conditions there. He discusses in his articles such problems as population displacement, food, shelter, clothing, disease, economic disturbances, and spiritual deterioration. Bro. Lehman left for Europe on June 14 and expects to be stationed in Switzerland as a lookout man for the establishment of relief projects.

For a little more than five years, a death-dealing giant has been stalking through most of the habitable portion of our globe. No living human being has remained completely unaffected by him. Millions have directly or indirectly lost their lives because of his visitation. Approximately sixty million living people are displaced from homes today because of him. Many millions more, whose number can not accurately be calculated, are ill and undernourished because of him. His name is WAR.

A study of a map of Europe will reveal how large a portion of Europe's total area is taken up by the countries which have been more or less seriously devastated by the present war. England, France, Belgium, Holland, Norway, Germany, Poland, Russia, Italy, Czechoslovakia, Hungary, Rumania, Yugoslavia, Bulgaria, Albania, Greece, Latvia, Estonia, Lithuania, and Finland include about seven-eighths of Europe. Sweden, Switzerland, Portugal, and Turkey take up nearly one-eighth of Europe, and although neutral, are also definitely affected by the war through controlled economy. Denmark, not conquered but controlled, is seriously affected by Germany's administration, and food and clothing are rigidly rationed. Spain still suffers acutely from its own civil war.

Causes of War

Economic, cultural, religious, and political competitions have been constant disturbing factors producing war in Central Europe. Americans, who are accustomed to thinking of the states composing the United States as a politically homogeneous group under a central administration, need to remember that in this respect their nation is very much unlike Europe. Each of the countries of Europe has an individual and independent history, and in most cases, an indigenous language expressing a distinct culture of its own.

Economic rivalries, intensified by tariffs, easily cause jealousies, which are intensified by cultural diversities. A jingo press will appeal to national pride or sentiment based on a supposed race superiority. An army, as well-equipped as the citizenry of a country can be taxed to support it, is maintained, and rival nations go to war with slight provocation.

These and other factors have made Central Europe a perennial source of war. Hermann, Charles the Great, Philip II, Napoleon, Frederick the Great, Peter the Great, Wellington, Hindenburg, Franco, and Hitler are names that identify leaders of these conflicts that have produced great changes, as well as

causing much suffering. In the wake of these monarchs and generals, many millions have died, suffered, have been made homeless, and have been subjected to great cruelties and injustices. "Man's inhumanity to man makes countless thousands mourn."

Our present war, only twenty-two years after a similar, though smaller, one, comes from this same perennial source of conflict, and is a direct result of the last. Indeed, there are yet some thousands of white Russian refugees in northeastern Poland who fled from Russia during the last war and cannot return. Thousands of refugees from Spain were in France when that country was invaded by Germany. These would have been in peril of their lives if they had returned.

Suffering, the Result of War

The present war has reproduced the suffering caused by the previous world war on an immensely vaster and more acutely intense scale. From Liverpool in England to Moscow in Russia, and from the North Cape in Norway to the Island of Crete, we now have an expanse of territory peopled by more suffering individuals and groups than have ever existed at any one time in the history of the world. Within this vast area and from among the countries mentioned, the following may be noted as those suffering most intensely: Greece, Italy, Poland, France, and Norway.

The miseries of war have fallen heavily on the people of the countries in Central Europe, and they will be our special concern in this brief study. Both allied and enemy peoples will be helped by the Mennonite Central Committee or Mennonite Relief Committee as



War Produces Need. This Scene Has Been Duplicated Many Times in the Cities of Europe

opportunity affords. True to its principle of no discrimination among recipients of relief, the Committee will consider one, and only one, test as to eligibility for relief. That test is the fact of need.

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BIBLE STUDY

CHRISTIAN DOCTRINE

LXVIII. Faith—Aids to Faith

BY THE BIBLE STUDY EDITOR

Faith—Aids to Faith

While faith is in itself a power of our life given by God, it, like all other faculties of men, needs to have direction and aid. The disciples asked the Lord to increase their faith. Men were found, who realized their obligation to believe the things of Christ, but asked help for their unbelief. Paul endeavored to encourage the faith of the bishop Titus, by calling attention to the faith of Elijah. Thus it is evident that faith may be encouraged and increased. It is not always in a normal state of operation.

It should first be recognized that the Christian life is not the life of the natural man. The natural man does have faith, and is constantly exercising it concerning material things. There are many things in life which are unseen by men, and yet they are believed implicitly. We are constantly dealing with things which are invisible; yet we do not hesitate to believe in them, and make use of them. The forces of nature are beyond our comprehension, but that fact does not impede our use of them, although it is true that our inability to fully utilize their power has limited our benefits from them. But the things of God are not the things with which the natural man is much concerned. It is in the realm of the Spirit that we deal with the matter of the Christian faith. As we have previously noted, the spiritual realm is as real as the natural one, but it has to do with the things of God, and the natural man, who is not in harmony with God, does not receive the things of God on the same basis of belief on which he receives the things of this life. He is at enmity with God and is not subject to the law of God. For this reason when one becomes a Christian it is because he has received the new life from God, by regeneration through the Spirit. This fact brings the Christian into the realm of the Spirit, and endows him with the power and the blessings of the Spirit. The Christian life is one that is lived by faith.

The Need of Direction for Faith

"The entrance of thy words giveth light" (Ps. 119: 130). The life of the Christian is dependent on the Word of God. Again, the natural man is not subject to the law of God. The culture of faith is not one that can be accomplished by men independent of the life that emanates from God. It may be that men are able to develop the will and concentrate on their purposes to a very large degree, even to the extent of assuming that the will and faith of man is able to accomplish great things for them. But the will of God and the power of God lies not in the realm of the flesh, but in the realm of the Spirit. The Word of God and the Spirit of God are one. It is the Word of God which reveals to man the things of God. "The secret of the Lord is with them that fear him" (Ps. 25:14).

When the Lord desired to substantiate His

claims among men He directed them to the Scriptures. "They are they which testify of me" (Jno. 5:39). The Scriptures do more than testify of Christ. They direct men to know Christ and the life that comes from and through Him. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3; see Matt. 4:4). From the Old and New Testaments the same truth is told, that the Word of God is essential to the life of the man of God. The whole history of man and His relation to God has been dependent on the Word of God, and is still dependent on the knowledge of the Word.

Faith must be directed by the Word. Some of the most vital interests of one's Christian life depend on the direction of the Word of God. How shall one know that his life is conformed to the will of God? It is not a matter of conscience alone; it is not a matter of the choice of the individual; nor of the culmination of circumstances. The very first element of Christian living is that of conforming to the Word of God, for the Word of God is, above all things else, the will of God. The life of the Christian in the faith is naturally directed by the faith, which is the Word of God. "I live by the faith of the Son of God." The Christian life is so intimately associated with Christ, that it is inseparable from His Word. The Word was made flesh and dwelt among men. In the expressing of that Divine life in him, the believer must be guided by the will and Word of Him who lives within.

The first element of Christian faith may be, "What to believe." There is but one answer to that question. Believe the Word of God. Jno. 17:6-8: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." vs. 14: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." The whole of the life of faith must be directed by the Word of God. It is associated with the knowledge given by God, that Jesus Christ is the Son of God, came from God and returned to God. It depends upon the knowledge of the things of God as revealed by the Son, and also upon the revelation of that Word of God through the presence of the Spirit of God.

Faith Directed by Example and Testimony

In our day we feel that we have so few examples of active faith which we may safely follow. There was a time when these ex-

amples of faith were even fewer than they are today. Jude, an apostle of the Lord, looked back to a servant of the Lord, who lived a life of faith many years before His time. He gave the testimony concerning things in the days of Enoch, Moses and Abraham. He saw the results of their faith, and also the result of the unbelief of those who resisted the faith of God. In the language of the same apostle we have the words, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20).

In like manner the apostle James refers the believers to that man of God, Elijah, who, although his own faith at times was variable, as some of his experiences prove, had a simple faith that led him to believe and to obey the Word of God, which led him to see the results of his faith. James referred to only one instance in the life of Elijah, while we know of a number of similar expressions of faith which brought about wonderful results. Our faith may be directed by the same evidences that were given to the early church, in order that their faith might be directed into the right channels.

It is rather strange that the Bible does not seek to analyze the nature of faith, nor does it tell to what extent God honors the faith of men. It does, however, tell us that faith which believes God will have its natural results in righteousness, and in the fruits of godliness. For faith is not intended to give men the power to perform miracles; it is intended to bring forth the fruits of righteousness through a faithful obedience to the will of God.

Helping Unbelief

The father of the afflicted son, to whom Jesus and the disciples came after their return from the mount of transfiguration was one who had not been instructed in matters of faith such as Jesus had tried to teach His disciples. Jesus had said to the people, also including His disciples, "O faithless generation, How long shall I be with you?" (Mark 9:19). When Jesus met the father and had questioned him concerning the son who was afflicted, he said to him, "If thou canst believe, all things are possible to him that believeth, And straightway the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief." Perhaps much of our belief lies on the verge of unbelief. But Jesus did not wait for the faith of the suffering father and the afflicted son to develop to the point which men might call strong-enough faith to believe that the son would be healed. Were there any evidences of a proper faith present on the part of the father? Had Jesus any ground upon which to acknowledge a proper faith by which the miracle of healing could be effected? The facts of the case are presented. The father had come to find Jesus, and to have the son cured of his affliction. "Master, I have brought unto thee my son, which hath a dumb spirit. . . . I spake to thy disciples that they should cast him out; and they could not." The faith of the man lay in the power of Jesus to heal the son. Jesus honored the faith that the man had in His

power, rather than the faith which the man had in the power of the disciples. We are not told what the disciples said to the man, nor what request the man had made to the disciples. We know that the disciples had been commissioned by the Lord to heal the sick, and that they had healed many even casting out devils. But faith must find its power in the very source of life and salvation, not in the channels and instruments of that faith. Healers of every type and profession have vaunted their powers, and have invited men to be healed. The instrument was extolled rather than the Lord Himself. Unbelief has often resulted because of the failure of men. Jesus cured the unbelief of the father by His demonstration of the healing of the son.

Besides the direct power of the Lord, as men come to Him in faith for the gifts of His grace, the Holy Spirit leads men to know Him, and to prove Him. The gifts of salvation come to the believer through the Holy Spirit, who, in this dispensation, occupies the place of the person of Christ. The Spirit operates in the capacity of a revealer of the things of God and of Christ. He is first a teacher of the Word and the will of God. Secondly, He is a guide into all truth and righteousness, keeping the soul in touch with the things of God and in the service of God. In the third place, He is a quickening and empowering Spirit, who gives to men the divine gifts of testimony and service. The last chapter of I Thessalonians witnesses to the life and activity of the believer, including a statement of the place of Christ in these activities (v. 19) and witnessing to the preservation of the soul and spirit and body by Him who calls the believer (vv. 23, 24).

Aids to Faith

As we have noted the need of direction for the faith of believers, so also we may find those influences which may be called the aids to the exercise of Christian faith. There have been a few men who are pointed to as men of faith, men whose lives seem to have been so completely dependent on the Lord, that every experience appears to have been a miracle, and every benefit a direct answer to prayer. Other people seem to have had a varied experience, at times finding special blessing through prayer and trust in the Lord, and at other times seeking the will of God without a direct response in answer to prayer. Then there are many others who marvel at the work of grace accomplished in the lives of the prophets and apostles, and other saints of God, but who have a dearth of similar experiences in themselves. Can faith become an active and constant force in the lives of all present saints of God? Is such faith a requisite to the assurance of a life of peace with God, and of the hope of eternal salvation?

Salvation is by Faith

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God" (Eph. 2:8). The act of faith unto salvation and eternal life is that which rests upon the work of redemption which God has accomplished in the gift of His Son, Jesus Christ (Jno. 3:16). The life of the Christian is that of the Spirit's indwelling and power (Gal. 5). The gifts of the Spirit are various, since He gives to men severally as He wills (I Cor. 12:1-11). Salvation does not depend on the nature of the gifts of the Spirit given to the believer, but upon the faith which appropriates the gift of God in His Son—salvation. It is the nature of the believer's life which is affected by His relation to the Spirit

who dwells within. Because of this fact, the believers are constantly urged to **yield to and walk in the Spirit** who dwells within their hearts.

All who believe in and receive Christ are saved. (I Jno. 1:12). But it is not true that all who thus receive the Spirit are equally faithful and effective in the service of the Spirit. This fact is evidenced by Paul's letters which encourage the believers to live in peace, for there were some who were contentious, some walked disorderly and selfishly; some contended with others by using the law. Some were called carnal, because they were more concerned with the material and fleshly interests than with spiritual graces. To some he said, "Come out from among them, and be ye separate." All such were believers, possessing the Spirit, but using Him variously, and being used by Him only in small measure. The apostle urged them to greater spiritual enlightenment, growth and service.

The Aid of Witnesses

In the Old Testament, men were urged to look upon the works of the Lord, in order to be inspired to devotion and honor to God. In our New Testament epoch, the call of nature to witness to the Glory of our Lord is not stressed very much. His glory in the New Testament is seen in the person of His Son. Yet, who among God's children and servants is not moved to trust Him whose power and providence are so wonderfully revealed in nature! "Consider the lilies how they grow." Not a sparrow falls to the ground without the Father's notice. Shall He not "clothe you, O ye of little faith?" Nature is indeed an inspiration to men to trust in God, to have faith in His care and providence.

But even amid the distress and want of the poor in the early church at Jerusalem, there is not a recorded occasion of a prayer meeting to provide bread and clothing for their destitute members. Those who had such blessings gave to others, in the faith that God would provide for everyone in the days following. The Macedonian Church gave themselves first, and then gave their gifts. All such giving was an evidence of faith in the future providence of God. The constancy of God in His natural laws and promises is an encouragement to our faith to trust and to receive the good gifts of our heavenly Father even as children trust in their earthly parent.

The covenants and promises of God witness to His faithfulness. There are certain promises which are accepted without hesitation. We trust Him for future good, which to us is unseen and intangible. "Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, who shall descend into the deep? (that is to bring up Christ again from the dead.) We trust God for heaven and for the life beyond. We trust Him for eternal habitations. And these gifts are to us unseen, and realized now by faith alone. But we know that God will not fail, because He has confirmed these promises to us by His Son, our Saviour.

It was Abraham, who, having possessed the land which God promised, sought for the "city which hath foundations, whose builder and maker is God." It is the simple faith of Abraham, Isaac and Jacob; the faith of an obedient servant, Moses; and the faith of prophets, who knew and trusted, which have inspired the trust of men through past ages, and give strength to the wavering faith of the believers in all present ages. Even the faith of a fainting Elijah is set for us a pattern of the privilege of our trust, and the invitation to our confidence to trust in the promises and provi-

dences of our God, who is "the same yesterday, today, and forever." The promises of our present Intercessor, who is now at the right hand of God, should be a constant inspiration to our failing trust, and quicken our faith to a living power, to the extent that we too might add to the testimony of the "great cloud of witnesses," that faith in the power of God will not fail in our day, because God has promised.

NEEDS AND CONDITIONS IN EUROPE

(Continued from page 175)

Motives for Relief Service

The motivation for relief service is the spirit of Christ as shown in the parable of the Last Judgment: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." Note also the statement of the apostle John: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let us remember likewise the command of Christ: "But I say unto you, Love your enemies bless them that curse you, do good to them that hate you and pray for them which despitefully use you." We have also the statement of Paul: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink."

The relief workers need to be actuated by more than a natural pity for millions of homeless refugees, hundreds of thousands of orphaned children, thousands of widowed mothers, great numbers of war prisoners staring into the world over barbed-wire entanglements with the anguish of uncertainty in their eyes, thousands of maimed soldiers in hospital beds, and numberless emotionally and mentally upset people, who have been affected by the strains and devastation of war. They need to serve these with the same love that caused their Lord to call them, "my brethren."

Another motivation for service in Holland, Poland, Russia, France, and Germany comes from the reflection on the fact that Paul enjoins Christians to remember their special obligation to those of the "household of faith," in addition to doing "good to all men." The duty to help our Mennonite brethren who are war sufferers cannot be side-stepped. The extent and nature of their suffering is as yet uncertain, but many of them, especially in Russia, have had to migrate from their homes **en masse**.

The fact that many of our brethren in Europe have departed far from the faith and practice which characterized the church during the first century of its history, increases rather than diminishes our obligation for service among and to them. The nature of this service must yet be determined. Methods for procedure cannot be formulated until more detailed and explicit knowledge of postwar conditions and attitudes are available. This much is certain now: we will want to help them with necessary material aid. Many of them will be able and willing to help in a program of general relief. Out of this shared experience there can grow knowledge for future effort on the part of us all to realize and live a more consistent Mennonitism.

Via. M. C. C. Headquarters, Akron, Pa.

EDUCATIONAL

YESTERDAY AND TODAY WITH THE MENNONITES OF JUNIATA AND SNYDER COUNTIES IN PENNSYLVANIA

BY IRA D. LANDIS

This article is a sequel to "Kishacoquillas Valley Yesterday and Today," published in the last month's issue of the MONITOR. It not only gives interesting historical material but provides many items of human interest.

Juniata County, Pennsylvania was first settled by John Krabiel in 1774. Other early Mennonites from Lancaster County were John Snyder, John Brubaker, Jacob Auker, George Zimmerman, and Jacob Seiler. It is a long, narrow county, with Mifflintown as the county seat. It was a part of Mifflin County until 1831. The name originated from the Juniata River, an Iroquois name. The valleys of Lost Creek and Richfield are at least thirty-five miles long, across both Juniata and Snyder Counties. They are from one to several miles wide. Snyder County is named after Simon Snyder, the third governor of Pennsylvania, who was born in the city of Lancaster. It was cut from Union County in 1855. At Richfield the line between Juniata and Snyder counties follows the Mahantango Creek, then suddenly pulls to the left, and then right again to the mountains. The surveyors, we are told, left the creek for a distillery, never found their way back, and drew the line after their footsteps. Pennsylvania Highway No. 35 traverses this Juniata Valley. Over the valley passes a thirty-five mile star mail route, the longest in the United States.

The first settler, John Krabiel, according to his tombstone near the Cross Roads Church Cemetery, had a pilgrimage on earth from August 18, 1735, to February 18, 1806. According to Strassburger's "Pennsylvania

German Pioneers" (1708) there came "across the pond," on the ship "Myrtilla," James Cayton, captain, from London, and 78 passengers. According to Lancaster Courthouse records (Deeds U 519) Krabiel and his wife, Barbara, had bought a tract alongside of and from Jacob and Anna Weaver, at Blue Ball, in 1765, and resold to the Weavers 144 perches, including water rights, in 1771. He then signed his name as in the German, Krabüll.

In West Perry Township, Snyder County, near Richfield, on the Philip Winey farm, is an interesting stone springhouse. This seems to be at the junction of four valleys with a few high points near, especially at Shrawder's Mills, where outposts could be located from which to signal with smoke or detail marathons. Over this spring, on December 17, 1755, both the Penn Commissioners and Benjamin Franklin issued orders, following the Braddock defeat, for the Pomfret Fort, on the Mahantango, to be built. This called for a 50 x 50 stone building, capable of hiding fifty persons from the Indians. There were to be no windows on the first story above the spring. Many portholes were provided for defense. A 1783 Ludgate Street, London, map, drawn by John Wallis for his brother, Henry, who claimed this land, distinctly marks this structure as Pomfret Castle.

After an interesting Indian history, John Krabiel arrived here. Tradition says he hid

his axes (used to cut his road across from Millerstown), his singletrees, wagons, etc., in a sinkhole and returned to Weaverland for the hard winter of 1774-75. In 1775 he moved into this fort, closed some of the portholes, and turned it into a dwelling. He conclusively proved that he could live peaceably with the Indians, and, even in a "fort," live the Mennonite way of life. He referred to it as his springhouse. Later, Bishop Samuel Winey bought it and it was again remodeled. A nonresistant people had no need of a military outpost as such. They were interested in a shrine for the rearing of a godly family, and a reconstructed fort could be made to serve the purpose.

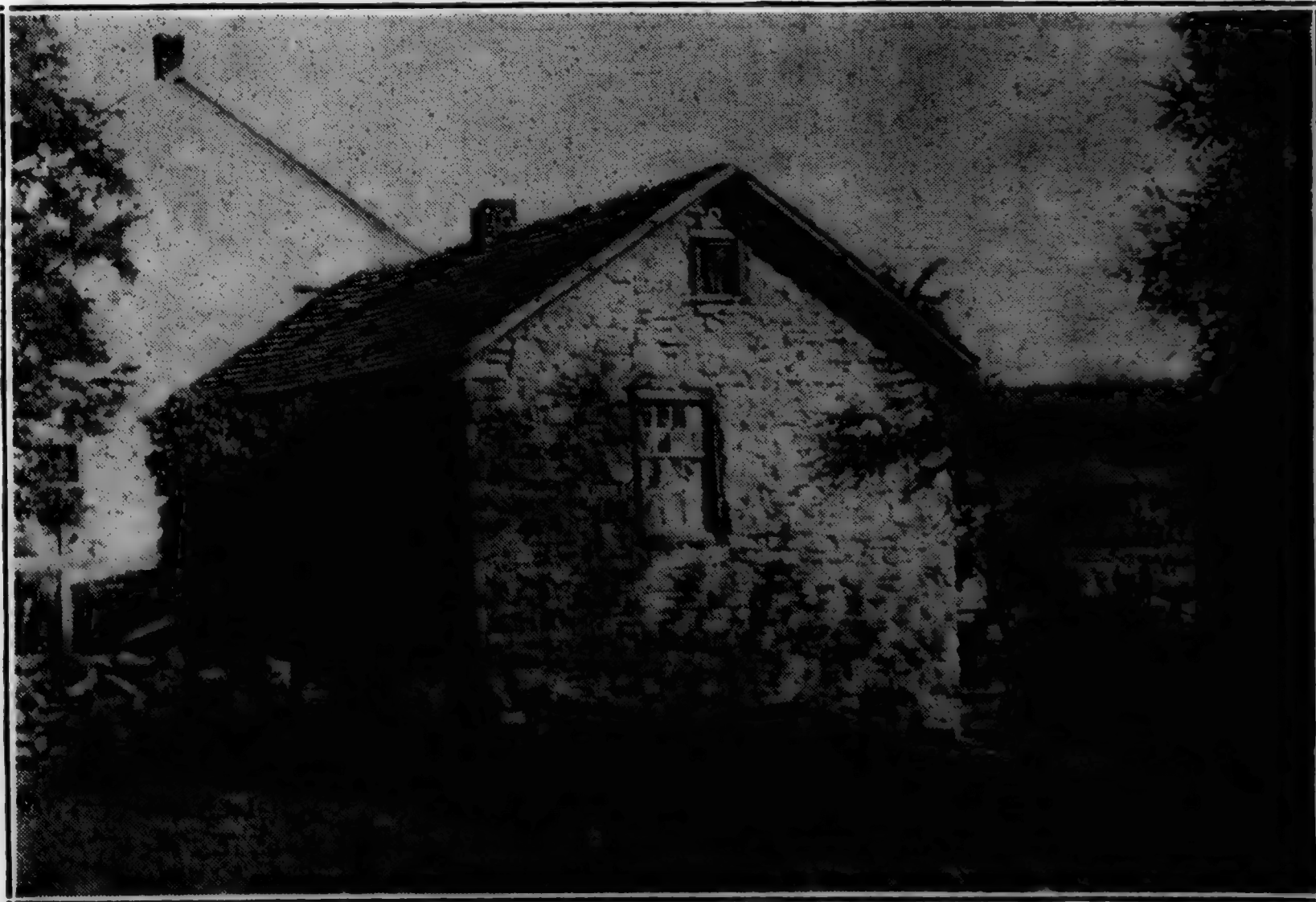
Krabiel's family, by his wife, Barbara Darradinger, includes the following:

Christian (Jan. 1758-Dec. 29, 1826)—sons Christian, Peter, and Jacob.

Jacob (June 9, 17..1-Apr. 20, 1829)—sons Christian, (the father of Bishop Jacob—the grandfather of Floyd, J. Paul and J. Silas Graybill—Joseph, Peter, Christian, John, Pre. Solomon and Henry), Jacob, Peter (the father of Amos, Pre. William—father of Shelley, Eli, John, Pre. Simon, Bishop W. W., Pre. Clayton, Mrs. Jacob Lauver, mother of William of South America, and Mrs. Nevin Bender—), Thomas, Herman and John (who disappeared from home).

A third son of John and Barbara, Bishop John (September 20, 1766-November 7, 1838), father of Abraham, and six daughters, was married to Christiana Burge and Maria Eppler. He was the grandfather of Bishop Samuel Winey (the father of Pre. Caleb, of Peabody, Kansas, and grandfather of Deacon Samuel, of Colorado Springs, Colorado). The six daughters are Susanna, m. John Snyder; Magdalena, m. Herman Snyder—ancestor of J. S. Shoemaker, the Snyders of Roaring Springs, J. Paul Sauder, Christ Snyder of Oregon, and John Snyder, Akron, M.C.C.; Barbara, m. William Zimmerman, father of Deacon Geo. Zimmerman, and Andrew Sheaffer; Christiana, m. Jacob Auker, grandfather of Pre. Henry, who was the grandfather of Bishop William Auker, both of Pfautz Valley; Catherine, m. Peter Seichrist; Mary, m. Kneppley.

When John Krabiel wrote his will he was living in Mahantango Township, Cumberland County. To Barbara, his wife, he wills: "Clock and case . . . all other house and kitchen furniture of whatever denomination whatsoever. . . . so long as she remains my widow . . . , two of my best cows of her choice (and) . . . sufficient stabling for the same. The kitchen garden yearly well dunded . . . same garden she now uses . . . potatoes and turnips yearly. . . . Yearly 10 pounds good and clean heckled flax . . . good flax tow . . . two barrels of good clean drawn cider . . . 12½ bushel merchantable wheat, 10 bushel rye, 5 bushel Indian corn, 5 bushel buckwheat . . . apples, peaches, cherries. Fodder of best second crop. . . . Straw sufficient . . . fine wood cut and halled [meaning "hailed"]. Some pasturing for her my said wife's creatures yearly as aforesaid, as good as the creatures of the same kind of my son John . . . linen cloth stripes. It is my will and I hereby order that my said wife Barbara shall live and dwell and remain in my present dwelling house with all the liberties and privileges as she heretofore lived therein in my lifetime and to make use of the cellar and every room or chamber or other department thereof at her own pleasure together with the pipe stove at present in the house . . . all the swine. . . .



Another View of Pomfret Fort (See Front Cover)



The Old Brick Church, Juniata Co., Pa. Built in 1868. Adjacent to It Is the Oldest Cemetery in the Valley

The oldest son, Christian, was to get a 100-acre plantation, but he was to care for the mother. He was not permitted to sell this place to a speculator but only to the family, if he ever did. Jacob was to get forty acres and Bishop John the homestead. He mentions his "fowling-piece," or gun, his riding horse, with saddle and bridle. The wife was to receive the latter equipment. Executors were from the family: son John, sons-in-law Peter Seichrist and John Snyder, the will was probated Feb. 25, 1806.

Thus far, all attempts to find a record of his father in Lancaster County have proved to be futile. There was a Christian Kriebel, who in 1720 settled between Halfville and Elm, getting a Penn patent in 1737 for land where Hiram Graybill now lives. His son John went to Botetourt County (now Montgomery), Virginia, in 1778, and Christian received the homestead. Of the latter's family, David went to Ohio, Samuel remained at home, and Daniel went to Petersburg. These were mostly Brethren.

D. B. Kraybill claims that a Jacob Kriebel, at twelve, came to Lancaster County in 1754. (There was also a Pre. Jacob Kriebel at Flomersheim, Palatinate, in 1768.)¹ In 1772 John Frederick sold 212½ acres for 3000 pounds to Jacob Kriebel, which in 1783 he in turn sold to Peter Grubb, an ironmaster. (In 1773 Jacob Erb, of Lebanon County, sold a tract to a Peter Kriebel). Jacob's first wife, Barbara Kilheaffer, (by whom he had three daughters) was buried at Mt. Hope. He then married Elizabeth Delabach, and in 1783 moved south of what is now the Kraybill Cemetery, in the Donegals, donating this land in 1810 for church and cemetery purposes. In 1915, his dead from two private cemeteries were moved to Kraybills. His family of Jacob, Peter, Christian, Catherine (Cassel), Barbara (Cassel), and Martha Heistand have since made a noble contribution to the Donegals and the Mennonite Church. Could John, the original Mennonite settler of Juniata, have been a brother of Jacob and Peter? If so, they separated in the Palatinate.

One more pioneer should be noted here, and then we will cease wearying you. Jacob Winey was born in Philadelphia in 1768 (?). His mother had just reached the country. His father and six other children died on the ship during the journey. About 1812 he moved

from what is at present Lebanon County to the Richfield community. His sons were John, Jacob, Amos, Philip, Henry, and Isaac. John's descendants are residents around Columbus, Ohio; those of Amos are in Michigan and Kansas; those of Philip, in E. Orange, N.J.; of Isaac, in Iowa; and Henry disappeared. Among the descendants of Jacob, Amos and Philip, who in the first generation remained near by, were Samuel and Banks Winey, Daniel Kauffman, and a host of church leaders here and elsewhere.

While in the valley, I came across a historic court decision ranking with the Boyertown Court Case of 1876-1883, showing the superiority of a decision of the Lancaster Board of Bishops, and so recognized by a civil court. It was a decision rendered by Charles A. Barnett, President Judge of the Juniata County Courts, on February 1, 1886. It was a bill in equity, concerning the Graybill (now Brick) Church west of Richfield.

The first church was built "long before April 5, 1844," when a deed was given to

Isaac Landis, John Shelley and Samuel Myers, as trustees. (The "George Leiter split" had occurred a number of years before.) By March 3, 1855,² it was conveyed to the two groups. The Leiter Trustees were Jacob Pile, Peter Graybill, and Jacob Graybill. The Haldeman Trustees were John Kurtz, John G. Graybill, and Abraham Winey. (Their bishop, Abraham Haldeman, had been the bishop in the Vincent-Coventry field, Chester Co., Pa., prior to 1842). It was conveyed "for the purpose and use of the church or Meeting House of the said congregation of Mennonites and their successors equally" and "the said two congregations shall occupy said house alternately for public worship and have equal privileges of the same."

Following the death of Haldeman, George Leiter returned with many of his flock to the Lancaster Conference. This necessitated a larger new Brick Church in 1868.

On January 1, 1884, Solomon Graybill and three others were silenced by the Lancaster Conference. They then started the Graybill Church and wanted the Brick Church for themselves. They found six members of the Leiter group with them, whom they directed to sue for the house. The decision follows:

"Juniata County is territorially within the jurisdiction of the Lancaster Conference. This Conference is the superior ecclesiastical body having authority to ordain and depose Mennonite ministers within its bounds. Solomon and Thomas Graybill had been by this Conference deposed from the ministry. They had henceforth no right to preach in Mennonite churches. The custodian of the key refused to open the Mennonite church to these deposed Mennonites. In so doing he acted in harmony with the Lancaster Conference. He denied no demand that these plaintiffs were legally entitled to make, and we are unable to see how equity can aid them to open a church to other than those having a right to its use. The Conference deposed the ministers, the ministers are not here complaining, we cannot in a collateral way reverse the judgment of the ecclesiastical court and open church doors for the exercise of function which it has prohibited.

But it is contended that the Leiter Congregation is not subordinate to the Lancaster Conference. If not then what standing have the plaintiffs in Court. They are and propose to be Mennonites. But the Mennonites of Juniata County are subject to the jurisdiction of that Conference. Are they the Leiter congregation? The majority of that congregation united some years ago with the Haldeman. Some have died, some had moved away and some have joined



The Stone Church at Cross Roads (1854-1930). Replaced by a Brick Structure in 1930

other churches. "The time that Solomon and Thomas Graybill's ministry was revoked," says Bishop Brubaker, "I read the titles and made the announcement that Leiter has no congregation there." If this declaration of the ecclesiastical court was ineffective for the alleged want of jurisdiction, nevertheless is there in point of fact any Leiter congregation? In the United States by congregation is meant the members of a particular church who meet in one place of worship.—Bowvier's Law Dictionary Sub verb. Especially an assemblage of persons. All that time there was neither Preacher, Elder, Deacon or Trustee. There are but six persons in existence claiming to be that congregation who were formerly members. They are Ann Sellers, Barbara Page, Elizabeth Pile, Phoebe Page, Tobias Page and John Pile. The first three are aged ladies and the last is a man of advanced years. How has their organization been kept alive, and will it be perpetuated? Who among them will be Preachers, who Elders, and who Deacons? If they are not subordinate to Lancaster Conference, to what other ecclesiastical body do they owe allegiance? Who has authority or control over them in spiritual matters? What Bishop can ordain their preachers? If they assume to be a law unto themselves and acknowledge no superior judicatory, they are then outside the rules of faith and practice of the Mennonite Denomination and cannot complain if they are denied the use of Mennonite property. If they are under the jurisdiction of Lancaster Conference, they have no cause of complaint, because the church was not open to persons deposed by that body from the ministry. If they are not under that jurisdiction, and it is not shown that they are under any other, then they are not in harmony with the Mennonite Denomination and are without cause of equitable complaint.

But for another reason, it may well be asked what standing have the plaintiffs in Court? If for more than ten years there were neither temporal nor spiritual officers, nor assemblage for worship of the Leiter congregation, how was its existence maintained in the meantime? How was its organization preserved? What evidence have we that the Plaintiffs are Trustees and representatives of any congregation? Was their election regular and valid? Were they properly voted for by competent electors? Have they produced such credentials that will warrant us in decreeing them entitled to participate in the management and control of this church property? We are not convinced that the Plaintiffs as such Trustees represent any who have been denied legal rights and are entitled to equitable relief. We are therefore of the opinion that the exceptions should be dismissed and the report of the Master confirmed.

Now February 1, 1886 the bill is dismissed at the cost of the Plaintiffs."³

Signed: Charles A. Barnett, Pres. Judge Juniata Co. Courts.

In connection with the bill there are two exhibits that are of value:

* * * *

Richfield, May 24, 1883.

Dear Brother: In reply to your request I will send you a few lines stating that we have had patience about five years and now we have resigned, and we do not recall our resignation. We call it done. Therefore we deem it unnecessary to come down.

Signed:

Thomas Graybill
Solomon S. Graybill.
William Bergey
Abel Shirk.

Note therewith: They were requested to meet the Lancaster Conference and present their grievances. Benjamin Herr.

* * * *

To All Whom It May Concern:

Being as Thomas Graybill and three others were no longer willing to submit to the rules and Discipline of the Old Mennonite Lancaster Conference nor to acknowledge the jurisdiction of Bishop Jacob S. Graybill, they have handed in their resignation. Therefore six Bishops of Lancaster Conference met and considered the matter and unanimously agreed to give the said Thomas Graybill and the others two months time from November 1, 1883, to submit and withdraw their resignations. But and if they refuse to comply, they will no longer be considered as members of the Old Mennonite Denomination.

Being as they refuse to comply, it was publicly announced in open church, January 1, 1884,

that they are no longer considered members and their ministry is revoked.

August 23, 1884. Respectfully submitted,
Jacob N. Brubaker.

* * * *

Of nine bishops, only six were present. Benjamin Herr's health was failing, although he lived until August 25, 1888, when he was aged 86 years, 10 months, 13 days. This accounts for the change in names on the exhibits (above) between the note to first and the second. This interesting coincidence establishes the beginning of the moderatorship of Jacob N. Brubacher in Lancaster Conference. The note may not have been as early as the Graybill letter, to which it is attached, but possibly early in 1884 the change came. He was then only forty-six years old, and served for almost thirty years. Jacob S. Graybill, grandfather of Jacob G. Brubaker, J. Paul, and Silas Graybill, relinquished the moderatorship to this coming leader. Two others were absent, possibly due to distance.

* * *

On Easter Sunday it was a real pleasure to be present and partake of the communion service at Cross Roads, 500 feet from Pioneer John Krabel's grave. Bro. William W. Graybill, a native son and a life-long resident of the valley, moderator of Lancaster Conference, in his fatherly way had charge. He is the fourth oldest bishop of continuous service in the Mennonite Church. In 1903 James Saylor (May 23 and S. F. Coffman (Sept. 21) were ordained. D. D. Miller (April 13) and William W. (Dec. 13) were ordained in 1906. Yet on this Easter, Bishop Graybill was only sixty-five, and in better health than he had been for some time.

This calm, fresh, inspiring morning, brethren and sisters from three counties, including Lancaster, assembled for this service. Bro. John G. Brubaker used Isaiah 53 for the devotional reading. The types and figures to the Passover were given, after which Bro. Graybill spoke on the sufferings of our blessed Lord and made fitting remarks for the occasion. Partaking of the communion were many young people, yet not extremely young—sixty brethren and eighty sisters. While John 13 was being read by one of the ministry, feet washing was being observed. The meeting was dismissed promptly at twelve o'clock. Prior to the communion, the Easter lesson was enjoyed by a large wide-awake Sunday school, under the superintendency of Walter Graybill.

From this valley into the church at large, in addition to those already mentioned, went William G. Lauver (Argentina), Mary E. Lauver (former worker at Altoona, Pa.), John F. Bressler (now active in Lancaster County, Pa.), Henry B. Ramer (Duchess, Alta.), Anna Graybill (Altoona), Clinton M. Fersters (Tanganyika) Simon Graybill (Freeport, Ill.), Clayton Graybill (Martinsburg, Pa.), Joseph S. Graybill (New Holland, Pa.), Mrs. John R. Shank and Protus Brubaker (Mo.), Mina Esch (missionary to India), and Daniel Wert (Lebanon Co., Pa.).

At the turn of the century, when the chestnut trees were blighted, destroying their winter work, Menno and Joseph Graybill, Ammon and Banks Winey, W. Henry and David Benner, and a host of others came to Lancaster County. Since that time extensive dairying, poultry production, breeding, and hatching, have made this valley a veritable beehive of agricultural industry, and the people no longer want to leave. Furthermore, the young people in the church speak much for their future. Then, too, twin babies among the membership are quite a common thing

here, and the "going of twins with twins" is not unknown.

Leaving the valley by bus, we again faced the problems of wartime transportation. After almost a three-hour wait, the Greyhound came. The driver announced that he already had sixty passengers and would take no one except one sailor. The next bus (possibly no better) was due to arrive four and a half hours later. We walked across the Juniata River, waited a half hour and then boarded a train, paying to stand until we reached Harrisburg. While waiting, a train with ninety-seven empty box cars and another with seventy-four empty box and tank cars passed. The roads are overloaded, and equipment is breaking down under the continued wartime transportation strain. We arrived safely in Lancaster two hours before the next Greyhound left Mifflintown, thankful for God and home. Many were the blessings and sweet were the memories of these six and a half days from home.

Note.—Especial recognition is given to Jacob G. Brubaker and Mrs. Ursula Shelley for materials herein recorded.

1. "Mennonite Quarterly Review," Jan. 1941, p. 51.

2. Why was this deed rendered only thirteen years before the time that the new house was built, if the Leiter split occurred forty years before, as both Daniel Kauffman and M. G. Weaver claim? Why was the 1844 deed not for joint privileges?

3. This year, 1886, the Graybill people (now General Conference Mennonites) built on the edge of Richfield. This avenue has the following churches within a block: Lutheran, Reformed, United Brethren, Evangelical (now closed) and General Conference Mennonite—decidedly unique for a distinctly rural community. With such an ancestry, and in the center of a triangle, made with points (1) in the hard-coal region, (2) Philadelphia, and (3) Pittsburgh, you need not be surprised that Juniata County has the largest percentage of population in the state in the Sunday school. But a few years ago, it was fifty-three per cent, about four times what the above three corners have.

Lititz, Pa.

PHYSIOLOGICAL BASIS FOR ABSTINENCE

Fifty physicians were asked to address the people of Birmingham concerning the question of alcohol. Each one was free to express any opinion he chose, hence it was a valuable symposium of physicians.

The following is a compilation of the leading thought expressed by these fifty addresses, and it is particularly valuable as a condensed statement of what is recognized and supported by the very best evidence up to the present day:

That alcohol does not quench but awakens thirst.

That alcohol is of no value when work is to be done.

That alcohol diminishes the quality and total output of manual work of all kinds.

That alcohol causes great deterioration of the quality of intellectual work.

That alcohol blunts perception and feeling, impairs moral sense and impedes intellectual processes.

That alcohol when taken by children, checks growth and development, both mentally and bodily.

That alcohol weakens the power of self-control, thus leading to immorality and crime, poverty and misery.

That alcohol has a narcotic poisonous action and must be classed with chloroform and ether.

That alcohol predisposes both directly and indirectly to infectious fevers.

That alcohol is known to be one of the most important factors in rendering patients more susceptible to the attacks of the tubercle bacillus and so to tuberculosis.

That in pneumonia and typhoid fever, alcohol does more harm than good.

That alcohol hastens the end in a fatal illness, but prolongs the duration of the illness in those cases in which the patient recovers.

That alcohol causes rapid loss of heat in cold weather.

That alcohol causes degeneration of the heart and blood vessels.

That alcohol is one of the great predisposing causes of heart failure and cerebral hemorrhage.

That alcohol often cause neuritis or inflammation of the nerves.

That alcohol is one of the great causes of degeneration or too rapid aging of the tissues of the body.

WHAT'S WRONG WITH THE MOVIES?

Seventy-seven million people in U.S. attend the movies each week: 28 million are adolescent young people; 11 million are under 14 years old.

The emotional reaction of children to moving pictures is from two to eight times greater than that of adults. Minds repeatedly shocked, thrilled, horrified, and excited by scenes of murder, war, rape, crime, monsters, nudity, are not normal minds.

Movies impair health, produce nervousness, fear, hysterics, insomnia, suicide, insanity, high blood pressure, heart failure, inability to concentrate constructively, susceptibility to disease, and disinterest and deficiency in work. Perhaps this explains why the present generation is so restless, hasty, nervous, dissatisfied, uncontrollable and changeable.

Movies destroy self-control, thus producing drunkards, dope fiends, spendthrifts, adulterers, fornicators, murderers, thieves, liars, and what not. In an analysis of 40 films, in which 57 criminals committed 62 crimes, only 7 of the criminals were punished by the law. On the average, less than one-fifth of criminals in the movies receive legal punishment. Part are punished by extralegal methods and many go scott-free.

About 50 per cent of the boys and girls, men and women in jails, reformatories, and penitentiaries hold the movies partly responsible for their criminal and immoral conduct.

Moving pictures deal principally with sex, crime and impure love themes: rape, adultery, fornication, divorce, promiscuous flirting and lovemaking, nudity, murder, robbery, war, gambling, fighting, drinking, smoking, lying, stealing, vile witticism, etc.

The overwhelming majority of "movie stars" are immoral and lascivious. "Film-producing cities are communities full of grossest vice and degeneracy—modern Sodoms. Hell couldn't concoct more degeneracy than is prevalent in these places.

The movie teaches revolt against all constituted authority and neglect of responsibility; would destroy the home by teaching children disrespect for parents, neglect of children, wives, disobedience to husbands, and husbands, unfaithfulness to wives; it would destroy the government, by teaching disrespect for law, and for officers of the law, and by encouraging crime, riot, violence, and anarchy. It would dethrone God and right, and enthrone Satan and evil. "Self" should be the supreme motive, "others" should be

That those who take no alcohol can perform more work, possess greater powers of endurance, have less sickness and recover more quickly than nonabstainers, while they are unaffected by any of those diseases specially caused by alcohol.

That the great amount of drinking of alcoholic liquors among the working classes is one of the greatest evils of the day, destroying more than anything else the health, happiness, and welfare of those classes.

That the universal abstinence from alcoholic liquors as beverages would contribute greatly to the health, prosperity, morality and happiness of the human race.

That the general adoption of abstinence from all intoxicating beverages is the most natural, surest, simplest, and quickest method of removing the evils which result from their use, and is the first great step towards the solution of many of the most difficult social problems by which we are confronted.—*The Y. P. Pilot.*

the least. It magnifies sin, minimizes its punishment, robs death of its seriousness, and forgets that the resurrection shall place all men before the judgment bar of God Almighty, where they shall be rewarded according to their works.

According to the movies, the Bible is all wrong, sinners are all right—they don't need saving; Christ's death for all men was in vain—but, "be not deceived; God is not mocked."

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).—*Pilgrim Tract.*

THE CHRISTIAN HOME

(Continued from page 173)

and saw the toil and pains of years gone to ashes on the hearth, he wrote in his diary, "I brought my work to the Master, and He took it in His hand and said, 'Not good enough, my son, go back and try again.'" And back he went to his task without a word of complaint.

There is no other task that requires so much patience and long suffering and forbearance and forgiveness as the administration of a home where human nature is the element with which we are dealing. This should be the prayer of a home builder, "Lord, make me patient."

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live."

—*The Presbyterian.*

ONE OF AMERICA'S OLDEST INNS

By Martha E. Bonham

When Longfellow was on his way from Cambridge, Massachusetts, to New York to sail on his first European trip, the stage coach in which he was riding stopped at an old inn at Sudbury, Massachusetts, to change coach horses. The tavern pleased him so much that later he returned and used it as the setting for his "Tales of a Wayside Inn."

At the time of Longfellow's first visit the inn was already one hundred and forty years old. It had been built in 1686 by Samuel Howe and was known as the Howe Tavern. In 1746 the name was changed to the Red Horse Tavern. The old sign that was put up at that time still swings in the wind near the entrance of the inn. In 1860 when the last of the Howes died, the furnishings of the tavern were sold at auction.

The old inn was on its way to decline until Henry Ford, moved by his admiration for Longfellow's poetry and his love for antique things, bought the tavern and began the restoration.

No effort or money has been spared in recreating the colonial atmosphere of the inn. Longfellow's description in the "Tales" served as a basis for refurbishing the rooms.

In the parlor a copy of "Tales of a Wayside Inn" lies open to the following lines:

"The firelight, shedding over all
The splendor of its ruddy glow,
Filled the whole parlor, large and low;
It gleamed on wainscot, and on wall,
It touched with more than wonted grace
Fair Princess Mary's painted face;
It bronzed the rafter overhead,
On the old spinet's ivory keys
It played inaudible melodies,
It crowned the somber clock with flame,
The hands, the hours, the maker's name,
And painted with a livelier red
The landlord's coat-of-arms again."

As one glances about he sees the old fireplace, the low rafters, the spinet, the somber clock, and even the picture of Princess Mary. Mr. Ford succeeded in tracing a number of the original furnishings that had been sold at auction. The remainder of the furniture in the kitchen, dining room, the ballroom and the bedrooms are in keeping with the period.

One is surprised at the smallness of the original dining room. There is only one table which seats four people. The explanation for this is that in the old days the stage coach seldom had more than three or four passengers. The drivers and servants ate in the kitchen. The guests of to-day are served in an additional dining room which was built by Mr. Ford.

Longfellow's "Tales of a Wayside Inn" is a series of tales in verse following a plan similar to Chaucer's "Canterbury Tales." Instead of the travelers relating the stories on their journey, they were seated about the fireplace at Wayside Inn.

The best known and most popular poem in the series is "Paul Revere's Ride," which was related by the host, Lyman Howe. Other well known poems in the group are "The Birds of Killing-worth" and "The Bell Atri."

There are other early inns that have been restored and are open to the public as museums, but there are few of great age that are in practical use and welcome the traveler to bide a while.—*The Friend (Dayton).*

We learn wisdom from failure much more than success. We often discover what will do by finding out what will not do.—*Smiles.*

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

MAN'S FAILURES AND GOD'S PROMISES.—Genesis Chapters 3-9

Lesson for July 8, 1945

Golden Text.—While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease.—Gen. 8:22.

To man, God gave dominion over the world which He had created, and upon which man was placed as the final and crowning creative act. But man has never had dominion over himself. As long as man bows to the dominion of his Creator, all is well; but the moment he rebels, he begins to turn this beautiful world into a hell of evil. We do not know how long a time Adam and Eve spent in innocence in the Garden, but apparently the time there was short. Rejecting the authority of God over their lives, they and their offspring have always shown a strong penchant for the things that are forbidden. From goodness they have turned to evil, and evil has grown to demonic frenzy. Their first-born son became a murderer, and while he argued that the penalty for his sin was too severe (and all sinners have taken a similar attitude ever since), we find no trace of sorrow for his sin. Within seven generations sin had sunk to the utmost depths of violence and God-defying waywardness so that "it repented the Lord that he had made man." He who had been created for God's pleasure had brought to Him grief beyond measure. But when we bring grief to God, we also bring corresponding grief to ourselves.

Gen. 6:5-7. The Hebrew word translated "imaginings" is more comprehensive than the English word. It also includes the purposes and desires. Man wants to be bad, and is continually inventing new ways to work ungodliness.

But in every generation there have been a few who have submitted themselves to God and sought His favor. At times the number has been very small. After two thousand years there came a time when there were only eight persons left out of many millions. But for those eight God prepared a way of escape from the general destruction of the race. Those who walk with God win the favor of God.

For more than a hundred years, Noah busied himself in preparing the ark for the saving of his house; preaching repentance, meanwhile, to a race with hearts harder than the "nether millstone." The animals of the field and forest sought refuge, but man did not.

Gen. 8:1. God never forgets His own. No ark, however large, could have held enough storage to provide food indefinitely for so many living things as were in the ark. So God caused the waters to recede, until, after a little more than a year, Noah and his wards could leave the shelter of the ark.

Verses 18-22. An Austrian once told me that when he first landed in the U.S.A., he was so glad that he felt like kissing the ground of this land of freedom and privileges. How thankful and glad Noah and his family, yea, perhaps even the animals, must have been that they had survived the deluge and could walk again on dry land! It is according to one's nature, that appreciation is expressed. The sinner will go into wild debauchery but the saint will turn to God in humble worship. Noah did the latter, and he must have prepared for it at the time when he entered the ark. Of clean animals, suitable for sacrifice, he took by

sevens into the ark with him, while of unclean animals, he took by twos. Noah had enough fear to build and then to enter the ark, but I do not believe he feared that the ark might not survive the storm. He built it well, taking every possible precaution to keep the flood out, and then committed himself to God, fully persuaded that the God, who could send the storm, would bring him safely through it.

I, too, must build well the house of my soul; but, having done that, I can rest assured that, when the storms come and the floods rage, I will be safe in His keeping.

For the very reason that God destroyed the antediluvian world, He now promised never to do so again. The rainbow in the sky, a visible reminder of God's covenant of mercy, is the most beautiful of all nature's marvels. There is no pot of gold at the end, but that which is infinitely more precious; God is there. Seasons come and seasons go; but God remains forever the same, rich in mercy and abundant in loving-kindnesses. And some day I hope to worship Him who sits upon the rainbow-encircled throne, forever adoring Him whose mercies fail not.

GOD'S PURPOSE FOR ABRAHAM.—Genesis 11:26-12:20.

Golden Text.—In thee shall all families of the earth be blessed.—Gen. 12:3.

Gen. 11:26-32. Abram apparently was the youngest son of Terah. When he left for Canaan he was seventy-five years of age, but his father who had died at the age of two hundred and five, had already passed on. Terah then must have been one hundred and thirty years old at the time of Abram's birth. Haran seems to have been the oldest. He died in Ur leaving at least two children, Lot and Milcah. Milcah became the wife of her uncle Nahor, and Lot joined with his uncle in the migration to Canaan.

Chapter 12:1-9. Abram's first call came while he was yet residing at Ur, on the Persian Gulf. The almost exclusive religion of Ur was moon worship, and his kin were idolaters. Largely for this reason he was to depart from his kindred and from his father's house. When this revelation was made to Abram's father and to Lot, the father at once made preparation to go along, or rather to lead the way. They seemingly took little of this world's goods along with them when they left Ur. Those things and those servants would have been constant reminders of an idolatrous past beckoning their return. Stopping at a place which was named in honor of the son who had died at Ur, they dwelt there. Here they gathered a new household of servants, and also domesticated animals. Here Terah died, and Abram and Lot folded their tents and started for the land of Canaan.

"Abram" means "exalted father." He was a man of such strength of character that his religious faith and life were accepted and imitated by all that accompanied him. All of us can be a blessing in the earth, but the man who lacks the strength of character to command and to have his children and servants to walk in the ways of the Lord will never be much of a blessing anywhere. Blessings are like the circular waves formed by a disturbance in the water—strongest at the place of starting, and getting weaker as their circle widens. To migrate elsewhere, when you have been a failure where you are, will not transform you into a blessing where you are going. Inability to rule

your own house proves you are unqualified to rule in the house of God.

Abraham lived at the time when things had their beginnings. Today, nations no longer spring from the loins of one man. But when, as a baby, you began to breathe, it meant that a being in this world had gotten a start and would leave its impress for good or ill upon all future generations. If you will be an "entity minus," your influence will be negligible, but if an "entity plus," all nations may rise and call you blessed.

In the days of David and Solomon, the nation of the Hebrews was the greatest on the earth at that time. Although long since scattered as a nation, the Hebrews seem to have indestructible characteristics which they have as an inheritance from their father, Abraham. In matters of religion and morals they were selected by God as stewards of the mysteries of God, and their contributions to the world in these matters have been without parallel.

God gives us blessings so that we may become the medium to bring blessings to others. Should we cease to bless others, the fountain would soon cease flowing. Whenever you invoke curses and imprecations upon a man or a group of men who are a blessing in the earth, you do them no harm; but God may see fit to allow those curses and imprecations to fall upon yourself.

When Terah started for Canaan, he got as far as Haran, and then stopped; but when Abram started for Canaan he didn't stop until he got there. Desert migrations are never pleasant. At any point on their journey they could have turned and gone back to their place of starting, but instead they kept going forward. Many persons forsake their evil past and make a fair start toward the city not made with hands, but presently, because the journey is not through flower-strewn fields, they turn back to their old home and their old life. You will reach the "land flowing with milk and honey" only after a weary trek across unfriendly deserts.

When Abram came to Canaan it was occupied. He did not become the heir of that land by mingling and intermingling with the natives and their orgiastic rites, but by building an altar to God who had called him, wherever he located, even for a brief time, and he and all his people worshipping there. Only by a life of separation can spiritual gains be retained. The cup of iniquity of the Amorites was fast filling. When it reached fullness, judgment fell. To escape judgment, I dare not be one of their company at that hour.

ABRAHAM'S PRACTICE OF BROTHERHOOD.—Genesis, Chapters 13-15

Lesson for July 22, 1945

Golden Text.—Let there be no strife, I pray thee, between me and thee, for we be brethren.—Gen. 13:8.

Gen. 13:1. Abraham is thrice called the "Friend of God" in sacred writ. Christ said, "Ye are my friends, if ye do whatsoever I command you." We do not read that Abraham ever failed to obey the Lord fully in anything the Lord commanded him to do. In the matter of going down into Egypt when the famine struck Canaan, he had apparently no commandment from God, but followed his best personal judgment. This is not always wise, and may not have been wise in Abram's case. But that the Lord was with him, protecting and blessing him, even when fear of Pharaoh led him to deception, we have Scriptural proof. The Scripture, "Touch not mine anointed, and do my prophets no harm," was first spoken by God to Pharaoh concerning Abram. And to remind Pharaoh that he was close to com-

mitting a sin that would be highly displeasing to God, God sent great plagues upon Pharaoh and his house. Realizing at last how near he had come to injuring the "friend of God," he, after rebuking Abram, made amends for the near wrong by giving Abraham large gifts of sheep, and oxen, etc., so that when he left Egypt his wealth had been greatly augmented. Four generations later his descendants left that same land carrying with them many of the treasures of Egypt.

Verses 3, 4. Abram had been located in the Negeb (South Country) at the time he left for Egypt. Upon his return, he went to the same locality, but apparently feeling that he needed to make a new start in the promised land, he returned to the neighborhood of Bethel, where he had erected an altar when he first arrived in Canaan, after leaving Haran. He later again returned to the South.

Verses 5-7. Blessings of material wealth bring problems. Many cattle require much pasture, and the combined herds and flocks of Abram and Lot were too many to pasture in any one territory. This led to strife among the two groups of herdsmen, each of whom wanted pasturage for the sheep and cattle owned by their respective masters. Had this led to open combat, both Abram and Lot would have been so weakened that they would have become easy prey to marauding Canaanites. Again, strife among those who professed to be servants of the true God would have earned them the merited contempt of their heathen neighbors. That is no less true today.

Verse 8. When differences arise between two brethren, the nobler of the two will always take the first steps to prevent an open break, and to effect a full reconciliation, or, if necessary, he will go the second mile.

Verse 9. From any angle you may choose to look at this incident, Abram had first rights. He could have made his own choice, and Lot would have had no recourse. Instead he gave Lot the privilege of settling their differences on Lot's own terms. Lot chose what he saw was the better land, even though selfish choices are never the best. For pasturage, the valley of the Jordan far excelled the hill country, and for a market for his products, Sodom left nothing to be desired.

It wasn't long until the valley of the Jordan was invaded by Chedorlaomer and his allies from Mesopotamia, and Lot was taken captive. Chedorlaomer and his army were brave men. On this campaign they had fought with and smitten the giant Rephaims, Zuzims, and Emims, besides the Horites of Mt. Seir. Discretion would have dictated to Abraham that he had better leave them alone. In later years, the very mention of these giants caused the hearts of the men of Israel to become as water. But for his friend Lot's sake, Abram followed the marauders and defeated them so completely that he recovered Lot and most of the spoils of war. Abram appreciated the blessing of God upon his venture so that he gave unto God a tithe of all, but we have no record that Lot even thanked Abram. The kings of Sodom and Gomorrah offered to pay Abram for rescuing them and their families, but Abram would not take as much as a shoestring. He would have no fellowship with and make no gains from degenerates such as they were. Yet he was their truest friend. When judgment was about to fall, he was the only one whose intercessions for them reached the ear of God. Lot by his compromises had lost power in prayer, and his associations had carried his family so far away from God that his warnings seemed to them as idle tales.

After he had lost all, Lot should have gone back to Abram. But he didn't. He might, under Abram, have inherited the blessings of the covenant. Instead he went his own way, and his descendants, the Moabites and the Ammonites, lived and died without God and without hope. It is worth while to seek and to keep the friendship of the friends of God. They are your best friends.

GOD'S PROMISE OF A NATION.—Genesis, Chapters 17-18

Lesson for July 29, 1945

Golden Text.—And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.—Gen. 17:7.

Chapter 17: 1, 2. During the twenty-four years since Abram first came to Canaan, the Lord had since spoken to him several times. In the fifteenth chapter, Abram laments the fact that he has no heir, whereupon God tells him definitely that he shall have a son and confirms it by a special revelation. In the sixteenth chapter, Abram and Sarah turn to a device, common in the East, that of having a child by proxy. This child, Ishmael, was promised a great future, but was disallowed the special blessing that God had given to Abram and his seed.

But by the time of our lesson, God was ready to fulfill His promise. Why did God delay so long? Had God allowed Abram and Sarai to have a son earlier, they might have concluded that this child had been given them through the ordinary process of nature; but when God withheld the child until long past the normal time of life for such events, they both recognized in the child a miracle of divine grace. It seems that deferment of our hopes strengthens our faith. At this time God declares himself the Almighty, for whom nothing can be too hard. Yet His promise is conditional; God would make this covenant with Abram only if he would walk before Him, seeking perfection.

Verse 3. In Eastern countries it was a common practice for subjects to prostrate themselves in the presence of their rulers. Abram felt that he could do no less in the presence of the Almighty. And surely, God deserves more reverence and honor than any human being whom circumstance has placed upon a throne. Under such conditions of humility, God can speak and we will hear.

Verses 4-6. God's promises to Abraham were progressively greater with each appearing. When God names a man, his name is more than a title to distinguish him from others. It is a prophecy of what he is to be. All normal people want to be fruitful; and if we knew that our descendants should become the great men of the earth, the founders and rulers of nations, we would feel that the larger the number of our children, the richer we would be. Only by winning souls for God can you leave a heritage better than that of sons and daughters.

Verse 7. This covenant was distinctly religious. Yes, Abraham was to have a multitude of descendants living in many nations but the Almighty WAS TO BE THEIR GOD. The covenant was broken whenever the Almighty was forsaken for other gods.

Verses 8-10. The seal of that covenant, as far as Abraham and his seed were concerned, was the rite of circumcision. By that rite they acknowledged the Almighty as their God,

HIS LAMP AM I

(Matt. 5:16)

His lamp am I, to shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and crime and wrong have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.

And as sometimes a flame we find,
Clear, shining through the night,
So bright we do not see the lamp,
But only see the light;
So may I shine—His light the flame—
That men may glorify His name.

—Annie Johnson Flint.

out of deference for whom, they would cut off from their lives all the unclean tendencies that stood in the way of perfection. There was no saving virtue in the ordinance, but failure to keep it meant severance from the body of believers. Neither does baptism save us now, but refusal to enter the covenant on God's terms will keep us out.

Tradition tells us that Jesus seldom laughed. There is much laughter that would be better if it were refrained from. Several years ago, I saw a picture of General Franco, of Spain, after he had turned Spain into a slaughterhouse, and he was laughing. Neither the laughter of fools, nor the laughter at fools, is edifying or helpful. But who can say that the laughter of Abraham and Sarah, when they received the blessed news that they would be given a child, through whom the blessings from God would flow to all nations and generations, was not to the glory of God? Read Heb. 11:11. Yea, the laughter that accompanies faith and thankfulness is ever right and proper.

Abraham did not put off until tomorrow the sealing of the covenant. And he insisted that all in his family and tribe should join with him in doing so. Abraham had the strength of character fully to believe God and to impress that belief on all those under him. Not all his descendants had the same intensity of devotion, nor the same strength of character, but his greatest descendant, Jesus Christ, exceeded him, and the tide of blessing rolls on to all nations and to all generations. I may be a medium also. So may you. If we would be a blessing, we must become Abraham's spiritual seed; his God must be our God.

ISAAC'S HERITAGE.—

Genesis, Chapters 21-24

Lesson for August 5, 1945

Golden Text.—I have a goodly heritage.—Psalm 16:6.

Chapter 21. Here we have the story of the birth of Isaac. Abraham laughed for joy when the Lord told him that within a year the heir should be born, and Sarah laughed for joy when she held the babe in her arms. And the baby was named Laughter (Hebrew, "Isaac"). The spiritual fruit of such a life as Abraham and Sarah lived, cannot help bringing an extra portion of gladness. And the son lived true to his name. Lacking the combative nature of his father, he seems to have been a singularly peaceful man. As a child he was happy in the love of his parents; after marriage, he was happy in the love of his family; and after the Philistines ceased bothering him, he was happy in this, that God had provided him a place where he and his people could live prosperously under the blessing of God.

At the time that Isaac was weaned, Ishmael and his mother were sent away, thus making Isaac the sole heir to all that Abraham had. Abraham did two things that were not to the benefit of Isaac and his descendants. While in Egypt (supposedly at that time) he got an Egyptian girl to be handmaid to Sarah. Later this girl became the mother of Ishmael, whose descendants lived as neighbors to the descendants of Isaac and made them much trouble. Secondly, Abraham planted a grove for a place of worship, instead of erecting an altar. He may have borrowed this idea from the Canaanites. While Abraham himself worshiped the Lord under a tree at Mamre, yet his descendants went wholly after the Canaanites, and worshiped the Asherah under the groves so that King Hezekiah had to hew them all to the ground before he could clear the land of idolatry.

Chapter 22. In this chapter Abraham consecrated his son to God. Told to offer him up as a burnt offering, Abraham obeyed without hesitation or question, and Isaac readily submitted. That which has been offered in sacrifice to God is holy to God. And Isaac was no less a sacrifice when God stayed the hand of his father that he slew him not. And the substituted ram had been caught in the bushes while providing food to the ewes and kids of

the flock, thus foreshadowing Him who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

Chapter 23. Although God had promised Canaan as an inheritance to Abraham and his seed, all that Abraham and his seed, unto the third generation, owned of it was a place of burial.

We occasionally read of a married couple celebrating the sixtieth anniversary of their marriage. Here we have a couple who lived together for one hundred and twenty-seven years, and never grew tired of each other. In their childhood they grew up under the same roof, and after they were grown they united in a companionship that left nothing to be desired but children; and God gave them a child in their old age, who, by the grace of God, was blessed greatly and became a great blessing.

Chapter 24. In the first nine verses we have Abraham's charge to his eldest servant, probably Eliezer, of Damascus, to go to Haran and get a wife for Isaac from among the descendants of Nahor, Abraham's brother. Both Abraham and the servant showed implicit faith that God would direct. Marriage makes or ruins men. The daughters of Canaan would have done to Isaac what the daughters of Heth did to Esau, and what the daughters of fleshly minded men can do to your son today.

There is just as much danger of the blessing passing away from your son's house because of improper marriage, as there would have been to Isaac. Abraham cared enough for his son to make the securing of a life companion for him a matter where human judgment had to be superseded by divine guidance.

Verse 10. Young man, you can find a girl on almost any street corner, who is willing to be married to you until she has spent all your money and ruined your life, then to leave you and to seek other prey; but it pays to wait long and travel far to find the one that God meant for you. She will do you good and not evil all the days of her life.

Verses 15-20. The servant's test was a wise one. A girl who will go out of her way, and work hard to serve strangers without expectation of reward, will do much more for her own household. The "serving-and-giving type" make good wives; others do not.

Verses 34-36.—In mutual confidence, both man and girl should tell each other what each can do for the other to help make marriage a success before the day that the vows are taken.

Verses 61-67.—The first sight that Rebekah had of her future husband was when she saw him in the field, whither he had gone for prayer and meditation. That means more than wealth for happiness.

A SUNDAY SCHOOL THAT ATTRACTS

BY BETTY WEBER

This paper was read before a Sunday School Conference sponsored by the Scottdale and Masontown Churches and held at Masontown, Pa., May 26, 27, 1945.

It was 9:30 Sunday morning—time for Sunday school to begin. All was quiet and still in the church house—no one shuffling books, no one whispering, no one making any unnecessary noise, not even a sound from the primary department. It was quiet, very quiet, but it was quiet because there was no one there. The superintendent was not there, the secretary was not there, the teachers were not there. But it was 9:30—time for Sunday school to begin. At last the people started to come, and finally at 10:15 the superintendent and most of the teachers were there, and a spiritless song leader announced the first song. Then all the people visiting in the cloakrooms and outside the church began to enter, for the first song was the signal for Sunday school to begin. Then followed a long prayer and the usual responsive reading of the lesson text, the same as it had been done year after year,—first a verse by the superintendent and then a verse by the congregation. The classes were asked to pass to their classrooms. In the primary class the teacher was threatening the children: "Now, you behave today. I have a bad cold, and I'm cranky. So you behave!" In a junior class the teacher was giving a lengthy exposition on each verse of the lesson in words that could not be grasped by the juniors. In an adult class the teacher was asking the usual round of questions: "What is the golden text? The time? The place? The characters? The practical truths?" and so on. Then Sunday school was dismissed, and that was over for another week.

All of these unattractive things do not happen in every Sunday school, but some of them are found in some Sunday schools. The attractiveness of a Sunday school is not only dependent upon the appearance of the classrooms, the building, and the equipment, although all these enter in, but it is also dependent upon each person's attending the Sunday school, from the pupils to the officers. Anyone can help to make the Sunday school more attractive, and anyone can make it less attractive.

Who is not attracted to a Sunday school where the superintendent greets everyone with a friendly word and each teacher shows a friendly interest in all her pupils? Who does not appreciate a Sunday school that is well organized, starting promptly and dismissing on time, a Sunday school where not everything is the same, a Sunday school that sponsors extra activities outside of class?

The Sunday school was organized to teach the Word, and Christ is its central figure. These things should be uppermost, and if they are uppermost, surely we will want to make the Sunday school an attractive place and put forth the effort and use the time necessary to make it a place that appeals.

From the time one enters the Sunday school until the time he leaves, he should have a feeling of warmth and welcome, a feeling that he is part of the Sunday school. Even the smallest tot appreciates a handshake and a hearty "Good morning," and the older folks, too, are happy to be greeted by their friends. A good superintendent recognizes a visitor and knows the members of his Sunday school. A teacher, too, will not limit his acquaintance to only the ones in his own class. In fact, all the regular attendants should know each other by name, and should become acquainted with any stranger. The rest of us should not stand back and think that it is the superintendent's job or someone else's duty to make visitors feel at home, but each person ought to feel it his personal responsibility and privilege. There should be a spirit of sympathy, love, good will, cheerfulness, and helpfulness shown in the Sunday school so that people will want to come and come again.

The opening exercises of the Sunday school can be made attractive so that no one will want to come late. They can be planned so that something snappy and interesting is going on every minute. If this service drags and is uninteresting, very likely the rest of the service will suffer because the pupils from the very beginning have become restless and bored. The way pupils drag into many schools

late or visit outside during the opening session may indicate that the service is not interesting. Unexpected features in the opening, such as a short spicy talk to stir up interest in the lesson, or an opening especially for the children, will be appreciated by everyone. The way one prays and the way the Scripture is read will keep the pupils interested, or will make them restless. The service should create mental activity, and a program like that should be planned in advance. It cannot be planned on the way to Sunday school. Many schools have gone on in the same routine for years and years. Someone has described a school like that in this way, "Uncle Joshua was superintendent for a long time and now his son Thomas is tapping the same old bell in the same old way and reading the lesson responsively in much the same old tone of voice, and some young girl reads a similarly worded secretary's report as used to be read, and the Sunday school is almost, but not quite, holding its own, and all seem satisfied. Such schools are just routine or merry-go-round schools. They go around and around, but do not go forward, and there is nothing attractive about such a school."

The song leader has a lot to do with adding interest to the opening service, with the songs he sings and the way he directs them. In a certain mission Sunday school the chorister has twelve-and thirteen-year-old children lead the singing occasionally. This adds interest, and the children feel more like part of the Sunday school. The music that is provided should be a part of the program. It should contribute something to the lesson aim. Occasionally a song service is turned into a singing school, where every blunder is called attention to. This detracts from the spirit of worship that is intended in the opening program.

The time for opening and closing should be rather rigidly adhered to. In some schools one is not considered late until class study begins. With such a conception of the opening exercises one should not expect this part of the program to be taken seriously.

The teachers themselves have the greatest opportunity to make the Sunday school attractive, because they are the ones who are with the pupils the greatest length of time. Above all, the teacher should have a real spiritual experience himself in order to make spiritual things real to the pupil. He should have an interest in each individual pupil, and show an interest in him, not only in the class but outside as well. Planning class meetings and other activities for the pupils will make the classwork more appealing, too.

And who does not like to be in a class where the teacher knows how to secure and hold attention? Christ Himself the Master Teacher, in His teaching knew how to secure the attention of multitudes. He spoke in pictorial, concrete, and imaginative language, and He made practical applications that His listeners understood. It is well for us to profit by His example.

The child will be attracted to a Sunday school where he feels he has a place to fill, and even in the primary class there are things that the child can do. He can pass out the cards or pass the basket for the offering. Some teachers of juniors have one of the juniors teach the class occasionally, or give one person the task of arranging the furniture in the classroom.

As I think over my experiences as a child in Sunday school, I recall how much the teacher had to do with the enjoyment I received in class. I well remember the morning when

the teacher I loved did not come to the primary class and a substitute teacher took her place. We sang the same songs, and we took up the offering and we prayed just as usual, but the teacher didn't smile, she didn't know our names, and she didn't seem glad to see us. We were strangers to her, and she was a stranger to us. I wondered if our other teacher, wasn't coming back.

One time a little boy quit attending his class in a large church to go to a mission Sunday school "Because," he said, "they love a fellow down there!" Another little girl said, when the suggestion was made that they attend a different Sunday school one Sunday, "Oh no, Mother, I have to go to the other Sunday school. That teacher **wants** me to come." Another three-year-old said, "I like for Miss Helen to tell me Good morning!" The person who told this said, "Probably the radiance of Miss Helen's smile, her friendliness and her joy have made many children like to go to Sunday school. A teacher's joy should be so genuine that little children will catch it."

When I was promoted to the junior department my teacher there, just as my primary teacher, showed an interest in each one of us, not only in the Sunday school, but if one of her pupils was sick, she would take the rest of us to see her, or we would plan some other surprise for the sick friend. She would take us to visit other Sunday schools; she would have us visit her in her home. She would write to us when she was away. We always felt that we were more important to her than anything else. We knew that she loved us, and we wanted to follow the things she taught us. We thoroughly enjoyed Sunday school, and to miss it would have been like missing the dessert at a meal.

It is quite distressing for a child to have a different teacher almost every Sunday. Classes without regular teachers detract from the interest and the order of a Sunday school. The pupils learn habits of irregularity and feel that no one is responsible for them or even cares to be responsible.

The equipment and the general appearance of the Sunday school attract too. When I was a child, I went to a different Sunday school every two weeks. One Sunday I was accustomed to going to a classroom with little chairs just my size. There were pictures on the wall, and other interesting things in the room. The next Sunday I would go to a Sunday school where they put the little children on high benches without backrests, except little narrow boards across the top, up too high for our backs to rest against. It was only something against which to bump our heads. Some of us leaned away back with our feet sticking straight out in front and others sat on the very edge, just ready to slip off. There was nothing attractive on the wall—only a few overcoats and some hats. I always looked forward to the Sunday when we would attend the school where they had little chairs.

A teacher with a separate room for her class has a fine opportunity to make the room attractive. Pictures on the wall at the level of the child's eye will help to brighten the room. In the primary department such pictures as "Christ Blessing the Children" will help the child to see Christ as a friend of children; a picture of Jesus in the temple as a child may be an inspiration to the junior child. A good religious picture in every room would be fine—a picture upon which one cannot look without a feeling of reverence and gratitude. A rug on the floor will make the room seem more quiet and attractive, a vase

of flowers on the table and curtains at the window will give the room a note of cheer. All these will help create an atmosphere in which it will be easy to think about God and His wonders.

Files of pictures that can be used in telling stories in the classroom are good to have—pictures mounted on bright colored paper that can be handed to the children to hold and look at and touch.

And surely a blackboard for every class would be an asset to any teacher in making the lesson more meaningful. The primary teacher will be able to illustrate the story as it is being told, the junior teacher will be able to use it for notebook work and to draw charts and maps, and the adult teacher can use it for presenting outlines and in helping to organize the studies.

Even if we cannot have separate rooms for our classes, we can make the place where the class is held attractive. We may have only a screen or a curtain dividing us from all the other classes, but we can make this little corner attractive to the child. The screen or curtain can be decorated with birds and flowers and things that will appeal to the child's eye. If we do not have a table for our class, we can provide lapboards for the children to use in writing or coloring. If there is no blackboard, the teacher can write with crayons on a large sheet of paper tacked to the wall. The teacher with any ingenuity and concern will be able to make the best of what he has in order to make the lesson and the classroom attractive.

The teacher and the superintendent, as well as all the other officers, will **want** to make the Sunday school an attractive place, if they realize the importance of its mission and consider Christ as the central figure in this work. Surely our best efforts should be put forth in making Christ and the Christian life attractive to souls.

Scottdale, Pa.

WHAT TO DO WITH SORROW

Somehow sorrow rightly borne greatly enriches mankind. Some of the most beautiful and enriching things have been born of sorrow. Tennyson's "In Memoriam" was the result of the death of Hallam. Sorrow has its purpose, but sorrow overmuch is hurtful to one's spiritual life, as well as to the physical. It is said that an eagle's nest has thorns with the points placed downward at the bottom. The purpose of this is when it is time for the baby eagles to learn to fly the mother bird stirs up the nest so that the baby birds may feel the thorns and so become willing to leave it and learn to fly. As the frightened little bird tries to fly the mother bird swoops underneath and so saves it from falling until it has learned to fly. Just think of what it would miss if it did not learn to fly! Better far to endure the prick of the thorns than not to know how to soar through the air and reach lofty heights.

I came across a quaint saying recently. It was this, "Don't nurse your sorrows, for sorrows, like babies, grow bigger by nursing."

If we believe that God loves us and that He has all power, why should we sorrow?

"The storm may roar about me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?"

One of the best remedies for sorrow is found in I Peter 5:7: "Casting all your care upon him; for he careth for you." Cast on Him your every care. Why should you the

burden bear? We are bidden to "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Haydn said that he wrote according to the thoughts he felt, and when he thought of God his heart was so full of joy that notes danced and leaped from his pen.—Esther D. Hooey.

A RAGGED RUG

I was once entertained in the home of a teacher in a business college and his wife. They had two boys, in their middle teens. Immediately on entering I felt the home atmosphere. They were evidently a fine Christian family. The housekeeping, however, left something to be desired. I noticed that the rug in the living room was ragged, and that holes were worn in it. The family nevertheless was evidently well-to-do, self-respecting and to be respected. Before I left the wife and mother told me of one of her experiences.

One day she was to sweep and dust. There were half a dozen boys in the house. "Now," she said, "you boys have got to go out. I cannot have you in the house this morning."

"Where shall we go?" they asked.

"Go over to your aunt's," she suggested. "Do you think she would have us in the house?" queried the boy addressed. "Not much."

Then she said to another boy, "Go to your house."

Said the boy, "Mother would not allow us in her house."

And then this woman found that her house was the only one in which those boys were allowed. She told me that she had to buy a new rug every year. That tattered rug was transformed! It became to me the most beautiful rug I had ever seen, worn out in keeping and making boys. Glorified service! How much above good housekeeping is good homemaking!—Watchman-Examiner.

How God's heart is yearning for a real, humble, holy, meek, and lowly people for His name! I can hear His blessed voice within me and through the providences saying unto His people, "Come down! Come down! Come and fall at My feet! Seek humility and not authority, seek meekness and not power. Seek service and not mastery. Seek the cross and not glory. Seek My face, and thou shalt have My blessing."—Mrs. Nuzum.

EDITORIAL

(Continued from page 167)

year, will have noticed that there has been a wider than ordinary coverage of Scripture in many of the lessons, and particularly in the second quarter a wide difference in the scriptures used in the Primary and Junior departments from the texts printed in the Intermediate and Advanced Quarterlies. The lessons for the third quarter follow much more closely the pattern which we have been accustomed to in the past. The divergencies referred to may become greater as time goes on, and the matter of the continued use of these revised uniform lessons will need careful study. In the meantime, however, let us get the most possible pleasure and help from our coming "Studies in Genesis."

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

During the month of July we are to study the book of Ephesians. This is a letter written by the Apostle Paul while he was a prisoner at Rome. We can find the background for the letter by a study of the history of Paul's work in Ephesus in the book of Acts (Acts 19; 20:17-38). Paul had labored there for a period of three years (Acts 20:31). He had various kinds of opposition from the Jews and from the Gentiles as well. It was a very large and populous city, one of large business interests, and a center of a religious worship of the goddess Diana.

In contrast to the false pretenses of their false gods, Paul sets forth the great truths of the religion of Jesus Christ as manifested in the church of which Jesus Christ is the Head and Saviour. The high calling of the Christian is set forth to strengthen the hopes of the believer. He also makes plain how the true believer lives a life of purity and piety in the midst of surroundings of error and wickedness in the world. He closes this latter phase of the Christian's experience by directing His readers to their means of strength in meeting the opposition of the forces of darkness.

His address is first to Ephesus, but he seems to include other believers also in the words, "and to the faithful in Christ Jesus." His message is a great source of blessing to all believers who have the privilege of reading and meditating on it. It is hoped that our young people throughout the church today may derive rich blessings from this study and thereby increase in the depth of spiritual experience.

The topic for the first Sunday in August is on the subject of giving. There is much giving and solicitation to giving for various causes and because of various motives. There is always a question as to what share each individual should have in giving or receiving gifts. Much is made of neighborhoods or churches making up their "quotas," or shares. In the double effort to call for a voluntary gift while a drive is made to stir up a motive for the gift, there is danger that we lose sight of the true motive in giving as well as the joy of its voluntary service of love to God and men. Perhaps it is well at times to have some wise and fair-minded brethren to make out a "quota" so that we may know just what we should do in order to assume an equal share in what the whole church is trying to do. However the principle as always set forth by Christ and the apostle was a delight in the gift from a purpose of heart in which it was cheerfully done as unto the Lord and in a service of love. May no Christian man or woman lose the blessing of this higher principle of Christian giving, whatever reasoning and planning we may have in finding our share or quota.

BOOK STUDY—EPHESIANS— (II)—Eph. 2:11-3:21

Topic for July 8

MOTTO

"Filled with all the fullness of God."

MEDITATIONS ON THE TOPIC

Thoughts on Study II.—The grace of God has brought both Jew and Gentile together into one body. The Gentiles were strangers from the covenants of promise and without any hope and without God. But the blood of Christ brought reconciliation both to the Jew and to the Gentile and put them on the same plane, uniting them into the same body. The cross slew the enmity that stood between, and made possible the preaching of peace to both. The gift of the Spirit united them in fellowship with the Father and made them all children of the same family of saints. As a building built upon the foundation, which apostles and prophets had laid in the Word of inspiration with Jesus Christ as its chief cornerstone, so the Gentile and the Jew are framed into one spiritual house for the indwelling of God through the Spirit.

Paul again repeats how that he has been appointed as the messenger for the Gentiles by a special revelation from God. The mystery of the Church, which had not been made known to men of other ages as it was now revealed to the apostles and prophets by the Spirit, was made known to Paul. The Gentiles were to be fellow heirs, and of the same body, and partakers of the promise in Christ by the gospel. He does not take the honor of this special revelation, but he magnifies the unsearchable riches of Christ which he has been called to preach to the Gentiles. The

church, in the plan of God, is to reveal to principalities and powers the manifold wisdom of God, in His work through Christ.

Paul reveals his prayers for them. His tribulations should not discourage them, rather be considered as for their glory. He prays that they might be strengthened with might by the Spirit of God in the inner man. He asks that Christ may dwell in their hearts by faith, that they might be rooted and grounded in love, able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which is past knowledge, that they might be filled with all the fullness of God. He magnifies the Father who is able to do much more than we can ask or think, and ascribes all glory to him in the church by Christ Jesus forever.

OUTLINE STUDY

II. The High Position of the Saints in Christ (concluded).—2:11-3:21.

7. Jew and Gentile brought together in Christ.—2:11-22.
8. God's grace to the Gentiles revealed.—3:1-6.
9. Paul made a minister to the Gentiles.—3:7-13.
10. Paul prays for the Ephesians' strengthening.—3:14-21.
 - a. To the Father of His whole family.—3:14, 15.
 - b. For the might of the Spirit inwardly.—3:16.
 - c. Results of the strengthening.—3:17-19.
11. A tribute to the Lord.—3:20, 21.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Fellowship."
2. Who the Church Includes.

- a. Jew and Gentile.
- b. One family.
- c. One holy temple.
- d. One Spirit.

For Seniors

1. Spiritual Realities in Christ Jesus.
2. The Holy Temple and Its Cornerstone.
3. The Unsearchable Riches of Christ.
4. The Source of Inner Strength.

PERSONAL THOUGHT

Praise God for the wondrous grace that brings salvation to all men and unites them in the church of Jesus Christ.

SEED THOUGHTS

The church is compared to a building. The apostles and prophets are the foundation of that building. They may be so called in a secondary sense, Christ Himself being the primary foundation. But we are rather to understand it of the doctrine by the prophets of the Old Testament and the apostles of the New. It follows, "Jesus Christ Himself being the chief cornerstone." In Him both Jews and Gentiles meet, constituting one church. Christ supports the building by His strength: "in whom all the building fitly framed together . . ." (v. 21). All believers, of whom the church consists, being united to Christ by faith, and among themselves by Christian charity, grow into a holy temple, become a sacred society, in which there is much communion between God and His people. In the temple, they worship and serve Him and He manifests Himself to them; they offer up spiritual sacrifices to God, and He dispenses His favors and blessing to them. Thus the building, because of the nature of it, is a temple, a holy temple; for the church is the place where God has chosen to place His name. It becomes such a temple by grace and strength derived from Himself—"in the Lord."—Fausset.

The dimensions of redeeming love are admirable: "the breadth, and length, and depth, and height." By enumerating these dimensions, the apostle designs to signify the exceeding greatness of the love of Christ, the unsearchable riches of His love, which is as high as heaven, deeper than hell, longer than the earth, and broader than the sea. Job 11:8, 9. Some describe the particulars thus: By the breadth of it we may understand the extent of it to all the ages, nations and ranks of men, by the length of it, its continuance from everlasting; the depth of it, its stooping to the lowest condition, with design to relieve and save those who have sunk to the depth of sin and misery; by its height, its entitling and raising us up to the heavenly happiness and glory.—Matthew Henry.

BOOK STUDY—EPHESIANS (III)—Eph. 4:1-5:21

Topic for July 15

MOTTO

"Walk worthy of the vocation wherewith ye are called."

MEDITATIONS ON THE TOPIC

Thoughts on Study III.—Paul touches a second time the fact that he is a prisoner, and that it is by the hand of the Lord (3:1; 4:1; see also 3:13). And this the Spirit of God is using for the good of the churches and for the intensifying of his message by the Spirit

to them. He pleads for a Christian walk, worthy of their high vocation in Christ. The Spirit which has been given to them is to find expression in lowliness and meekness with long-suffering and forbearance in love toward one another. They are to endeavor to keep the unity of the Spirit in the bond of peace. The unity is due to the facts that there is "one body, and one Spirit," "one hope," "one Lord, one faith, one baptism, one God and Father of all." These seven facts kept in right relation to the Christian will bring union with every other Christian who keeps the same facts rightly related in his life, and exercises his full privileges in the Spirit.

There are different gifts of grace which the ascended Lord has given from His place of redeeming power. These gifts are manifest in the different offices that men fill in the church for the purpose of serving it and building it up until it reaches the full-grown perfection designed of the Lord.

The walk of the Christian is different from that of the outsider who walks in the vanity of his mind, and is given over to work all uncleanness with greediness. On the other hand the Christian puts off the works of the "old man" and puts on the works of the "new man." This results in a life of righteousness and true holiness; holiness of the tongue in truthfulness, in temper by putting away anger, in business dealings by honesty, in general conduct by edification. Whatever would grieve the Spirit by which we are sealed unto the day of redemption is put away, and, in its place, kindness, tenderheartedness, and forgiveness after the pattern of Christ, is given the right of way in our relations with others. A walk of love and purity in which all fornication, and all uncleanness, and covetousness, and filthiness, and foolish talking or jesting are not indulged in; but in their place are those virtues which belong to those who are in the light of the Lord, classified under the head of "goodness and righteousness and truth." The Christian is to be awake and alive that Christ may give Him light as he is exercised in the fullness of the Spirit by singing spiritual songs and engaging in thanksgiving through Jesus Christ.

OUTLINE STUDY

III. The Christian's Walk.—4:1-6:20.

1. In the church body, in the unity of the Spirit.—4:1-6.
 2. In the provisions of grace to build up the church.—4:7-16.
 3. The holy life.—4:17-5:21.
 - a. Not as the unregenerate Gentiles.—4:17-19.
 - b. But in the virtues of the new man.—4:20-24.
 - c. Putting off vices and exercising virtues.—4:25-5:2.
 - d. The way of the children of light. Not partakers with works of darkness.—5:3-7.
- But as children of light.—5:8-21.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Light."
2. Walking in the Light.
 - a. By the help of the Spirit.
 - b. Through the help of God's ministers.
 - c. By the help of Christian fellowship.
 - d. By putting off the works of darkness.
 - e. By doing the truth we know.
 - f. By help of spiritual songs and speech.

For Seniors

1. The Unity of the Faith.
2. Gifts for Service in the Church.
3. Putting off the Old Man.
4. Putting on the New Life in Christ.

PERSONAL THOUGHT

Do we realize the grace and power at our disposal for a walk of worthiness before God and man through the work of the Holy Spirit in our lives?

SEED THOUGHTS

These—lowliness, meekness, long-suffering, loving forbearance—quiet, unpretending, unshowy virtues, are amongst the best means of promoting unity in the Church of God. Who is the most useful Christian? Not as a rule he who has the most transcendent genius, the brilliant talents, and commanding eloquence, but he who has the most of this quiet, loving, forbearing spirit. The world may do without its Niagara, whose thundering roar and majestic rush excite the highest amazement of mankind, but it cannot spare the thousand rivulets that glide unseen and unheard every moment through the earth, imparting life, and verdure, and beauty wherever they go. And so the church may do without its men of splendid abilities, but it cannot do without its men of tender, loving, forbearing souls.—David Thomas.

Say, is your lamp burning, my brother?
I pray you, look quickly and see;
For if it were burning, then surely
Some beams would fall brightly on me.
—Sel.

It is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?—Sel.

The Holy Spirit will not put a seal on a partial surrender.—Sel.

We must be responsive both to the restraint and the urge of the Holy Spirit.—Sel.

We must not be content to be cleansed from sin; we must be filled with the Spirit.—Fletcher.

If, in all meekness and lowliness of heart, we allow the Holy Spirit to dwell in us, and are obedient to His voice, He will keep our hearts in a holy calm in the midst of ten thousand cares, and weaknesses and troubles.—Sel.

BOOK STUDY—EPHESIANS

(IV)—Eph. 5:22-6:9

Topic for July 22

MOTTO

"Submitting yourselves one to another in the fear of God."

MEDITATIONS ON THE TOPIC

Thoughts on Study IV.—The Christian's walk, which was begun in Study III, is continued in our present lesson (IV). The Christian family is exhorted. The work of the Spirit, which brings about a holy walk, works in a practical way in all the relationships of life. Here we note that there should be a harmonious expression of this in the Christian family. Wives are to be in subjection to their husbands in harmony with God's plan. Husbands are to occupy the position of head of the wife even as Christ occupies the headship of the church—the Saviour of the body. Recognizing the husband as the protector and supporter, the wife is to be submissive to his leadership in everything, while the husband shows a love for his wife in the same manner as Christ showed His toward the church. The sacrifice of Christ is a pattern of the sacrificial love of the husband toward the wife, as though she were his own body. In this manner he cherishes her as He does his own body. The

figure of the marriage relation is a picture of the relation of Christ to the church. It gives a fitting reason for the husband to love his wife and for the wife to reverence her husband.

Children are under their parents and are duty-bound to obey them in the Lord because it is the right course to pursue according to God's plan. It is the fundamental law of God that children should honor their fathers and mothers. The promise of God follows upon obedience to this command. The father, as the head of the home, is responsible for the training of the children that they may grow up in the nurture and admonition of the Lord.

Servants as Christians are to be obedient to their masters in a manner that becomes them in their obedience to Christ. Their Christian integrity leads them to serve as honestly out of the masters' sight as in it, for they serve as doing the will of God from the heart. The Lord is the one to whom they look for their reward for faithfulness under bonds. A Christian master deals with his servants as he would have his Master in heaven deal with him, without threatening and harshness. There is no respect of persons with God.

OUTLINE STUDY

III. The Christian's Walk (continued).

4. The Christian home life.—5:22-6:9.
 - a. Subjection of wives.—5:22-24.
 - b. Love of husband.—5:25-33.
 - c. Obedience of children.—6:1-3.
 - d. Responsibility of parents.—6:4.
 - e. Christian servants.—6:5-8.
 - f. Christian masters.—6:9.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Submit."
2. The Christian in His Home.
 - a. The way of the wife to her husband.
 - b. The way of the husband to his wife.
 - c. The way of the child to its parents.
 - d. The way of a servant to his master.
 - e. The way of a master to his servant.

For Seniors

1. The Virtue of Submission in the Home.
2. Love in the Home.
3. Responsibilities in Christian Training.
4. Obligations to the Home.

PERSONAL THOUGHT

Does the family life of the Christian, in whatever position he or she occupies in the home, reflect the true Christian spirit and fulfill the plan of God?

SEED THOUGHTS

There is a resemblance of Christ's authority over the church in that superiority and headship which God has appointed to the husband. The apostle adds "and he is the saviour of the body." Christ's authority is exercised over the Church for the saving of her from evil, and the supplying of her with everything good for her. In like manner should the husband be employed for the protection and comfort of his spouse; and therefore she should the more cheerfully submit herself to him.—M. Henry.

Submissiveness is rendered by the wife to the husband under the eye of Christ, and so is rendered to Christ Himself. The husband stands in the relation that the Lord does to the church, and this is to be the ground of her submission: though that submission is inferior in kind and degree to that which she owes Christ (v. 24).—Fausset.

It is the great duty of parents to be careful in the education of their children: "Not only bring them up, as the brutes do, taking care to provide for them; but bring them up in nurture and admonition, in such a manner as is suitable to their reasonable natures. Nay, not only bring them up as men, in nurture and ad-

monition, but as Christians, in the admonition of the Lord. Let them have a religious education. Instruct them to fear sinning; and inform them of and excite them to, the whole of their duty to God.—M. Henry.

BOOK STUDY—EPHESIANS (V)—Eph. 6:10-24

Topic for July 29

MOTTO

"Be strong in the Lord."

MEDITATIONS ON THE TOPIC

Thoughts on Study V.—The final touch of the apostle on the **Christian's walk** is given in this study. Life is regarded as a conflict in which Satan is the chief enemy. We cannot stand in our own strength, but we need to be strong in the Lord, fully equipped with His weapons and power. Our conflict has nothing to do with a struggle against flesh and blood. It is a spiritual battle with organized forces of the darkness of this world. There are crises to be met in which we have a special need for the whole armor of God to enable us to stand.

The armor is a spiritual armor in the figure of the equipment which characterized the Roman soldier. The girdle is **truth** which binds our other equipment and girds us for the battle. There is a breastplate of **righteousness** which guards the vital forces of our spiritual life from the fatal thrusts of the enemy. Our shoes are the preparation of the **gospel of peace**. Who could stand without the message of reconciliation before God (Jno. 5:24; 3:18, 19)? **Faith** is our shield to quench the fiery darts of the wicked one (I Jno. 5:4). Even death to the body cannot overthrow those who use this shield (Rev. 12:11). The helmet protecting the head, is salvation, the Christian's hope (I Thess. 5:8). Keeping this hope constantly before us, we can press on in the face of every opposition, without being ashamed (Rom. 5:5). The sword of the Spirit is the **Word of God**. This is a weapon that pierces the guilty conscience and drives the forces of Satan back in terror. "Resist the devil, and he will flee from you" (Jas. 4:7; Matt. 4:1-11). **Prayer IS THE WAY OF POWER**. It makes every work effectual because it keeps us united with the source of power. It is also a weapon of the Spirit because "He maketh intercession for the saints according to the will of God" (Rom. 8:27). Nothing that the enemy of souls may do to us will prosper because "all things work together for good to them that love God" (Rom. 8:28).

Closing words of Paul give an introduction and commendation of Tychicus, and bestow a blessing of peace and love with faith from the Father and the Son upon the readers. He also desires that grace from the Lord Jesus may be with all those who are sincere in their love to Him.

OUTLINE STUDY

III. The Christian's Walk (continued)

5. The spiritual conflict.—6:10-20.
 - a. In the Lord's strength.—6:10.
 - b. The enemy to meet.—6:11, 12.
 - c. The armor and weapons of God for the conflict.—6:13-18.
 - d. Praying for the ministry of the Word.—6:19, 20.

IV Concluding Remarks and Benediction.—6:21-24.

1. The service of Tychicus.—6:21, 22.
2. A closing blessing.—6:23, 24.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Strong."
2. The Christian's Warfare.
 - a. What it is not, and what it is.
 - b. The strength for the warfare.
 - c. Weapons—

The Word of God, a sword.
Prayer, a source of power.
d. Armor—
Girdle—truth.
Breastplate—righteousness.
Shoes—the Gospel of peace.
Shield—faith.
Helmet—salvation.

For Seniors

1. Spiritual Foes and Their Instruments of Temptation.
2. Spiritual Weapons to Overcome Temptation.
3. The Place of Prayer in the Christian's Conflict.

PERSONAL THOUGHT

What marvelous resources are provided for us to meet the great battles of life! Do we avail ourselves of our opportunities to be victorious?

SEED THOUGHTS

In this lifelong fight, to be waged by every one of us singlehanded against a host of foes, the last requirement for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth—the most rare and difficult of all human qualities.—Sel.

Truth needs no flowers of speech.—Pope.

How easy it is for men to be swollen with admiration of their own strength and glory, and to be lifted up so high as to lose sight of both the ground from whence they rose, and the hand that advanced them.—Bishop Hall.

Violent temptations by which the soul is set on fire of hell, are the darts which Satan shoots at us. Faith is the shield with which we must quench these fiery darts, wherein we should receive them, and so render them ineffectual, that they may not hit us, or at least that they may not hurt us. Observe, Faith, acted upon the Word of God, and applying that, acted upon the grace of Christ, and improving that quenches the darts of temptation.—M. Henry.

MY SHARE IN GIVING

—II Cor. 8:1-15; 9:6-15

Topic for August 5

MOTTO

"Abound in this grace also."

MEDITATIONS ON THE TOPIC

The Topic is to be applied personally. There is a duty that applies to each individual in respect to giving. There was a duty which the law set forth and was required of every loyal servant of God under the Old Testament. Abraham observed the law of tithing when he met Melchizedek. Jacob vowed to observe the tithe as the share he would give to the service of God. Moses was directed to set apart a priestly tribe, and command the other tribes to give of their tithes in the support of that tribe. The Levite in turn gave a tithe of the tithe given to him in support of the priests (Num. 19:28). The poor were also to be remembered.

Under the New Testament there is also an obligation to give. Every believer receives something from the Lord. It is either material or spiritual in its character. That gift is to be acknowledged as coming from God. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). But God does not delight in gifts that are given grudgingly. His delight is in those who have given themselves as a living sacrifice (Rom. 12:1). From this point of view we give ourselves entirely, with all that we have, into His hands. That is each one's share in giving. In this respect we remember all the services in which a Christian is to be engaged. The work of the Lord is carried on by the Christian

worker who gives much or all of his time to it. We may share in the work of the Lord by helping the needy. The measure of time we contribute in various avenues of service is, to a certain extent, left to our personal decisions as to what is profitable to the Lord. Some should spend more time in secular duties, if they reckon it as unto the Lord, and give God the glory in what they gain thereby. Others are called of God to spend more of their time to direct service in behalf of teaching spiritual things to others, or giving their time for the welfare of others. The Lord has ways of leading and impressing upon us our duties in these respects, whether we are called into an official position in the church or not. This gives us opportunity to develop in grace and voluntary service by the exercise of our talents and judgments. By prayer and consecration we learn to do everything with the purpose of glorifying Him, whether by the service we give in our homes, or in the work of the church. And the Lord "loveth a cheerful giver" (II Cor. 9:7). May our giving be voluntary and bountiful, and not by the constraint of law. Yet let it be done with intelligence and understanding of all the needs for which it is the privilege of the Christian to open his heart in service.

OUTLINE STUDY

I. What the Ancients Did.

1. Abraham.—Gen. 14:20.
2. Jacob.—Gen. 28:22.
3. What was ordained under the law.—Lev. 27:30.
4. To the Levites.—Num. 18:21-24.
5. To worship before the Lord.—Deut. 14:22, 23.
6. For the poor.—Deut. 14:28, 29.
7. How God regarded them.—Prov. 3:9; Mal. 3:8.

II. New Testament Saints.

1. Contributions volunteered.—Rom. 15:26-28.
2. Remembered.—Gal. 2:10.
3. Not to despise the poor.—Jas. 2:1-9.
4. A test by Jesus.—Matt. 19:21.
5. No spiritual profit without love.—I Cor. 13:3.
6. To promote the Gospel.—III John 5-8.
7. To assist the teacher of the Word.—Gal. 6:6.
8. To do good to all.—Gal 6:10; Matt. 10:40-42.
9. Compassions not shut up.—I John 3:17, 18.
10. To discharge a stewardship.—I Pet. 4:9-11.
11. In a willing spirit.—II Cor. 8:24; 9:6, 7.
12. Willing sacrifice.—Mark 12:41-44.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Give."
2. How to Do My Share in Giving.
 - a. As God has given to me.
 - b. As opportunity comes.
 - c. With a heart purpose.
 - d. Not grudgingly.
 - e. In the name of Jesus.
 - f. Bountifully.
 - g. By not spending God's money foolishly.
 - h. By faithfulness in using my talents.

For Seniors

1. What God Expected of Old Testament Saints.
2. The Christian's Stewardship of Grace.
3. The True Spirit of the Giver.

PERSONAL THOUGHT

"She loved much." Thus Jesus explains the action of a forgiven woman who sought to honor Him and express her love. May we become more and more conscious of the excellencies of grace, and seek to show our love by every gift and service that is in our power to give.

SEED THOUGHTS

There is one thing that makes life mighty in its veriest trifles, worthy in its smallest deeds, that delivers it from monotony, that delivers it from insignificance. All will be great, nothing will be overpowering, when, living in communion with Jesus Christ, we say as He says, "My meat is to do the will of him that sent me."—A. Maclaren.

The ready earnest heart that asks, "May I

do this for Thee, Lord?" and not, "Must I do it?" has a blessed reward moment by moment.—Christian at Work.

If the world is ever to be conquered for the Lord, it is not by ministers, nor by officebearers, nor by the great, and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere; holding his own post; and saying to Jesus, "Lord what wilt thou have me to do?"—Thos. Guthrie.

WHY WE HAVE YOUNG PEOPLE'S BIBLE MEETING ON A WEEK-DAY EVENING

BY SALOME BAUMAN

The writer, while giving a picture somewhat different from the Young People's Bible Meetings held in most of our churches, nevertheless gives us a message that is full of things to stimulate our thinking in relation to this work.

The young people's Bible meeting of First Mennonite Church has been held on a week night for the past sixteen or seventeen years. The reason for this practice may be viewed from the standpoints of both the church and the young people's Bible meeting.

Our church is situated at the East end of the main street of Kitchener, a city of approximately forty thousand. On Sunday evenings numbers of strangers find their way into the church. These visitors are not interested in the training program of the church but come to hear a Gospel message. This presents an opportunity for evangelism which cannot be lightly spurned. The evangelistic messages given on Sunday evenings by our pastor help to enlarge the vision of the congregation in regard to their responsibility to others in the city. They also provide a continuous opportunity for our own young people to respond to the challenge of the Gospel. Since the evening service is definitely dedicated to the service of evangelism, the morning message can be devoted to the ministry of teaching and exhortation, which is essential to the spiritual growth of the membership. If our young people's meeting were held on Sunday evenings, either weekly or biweekly, or prior to the evening service, the ministry of the pulpit would be definitely curtailed.

From the standpoint of the young people's Bible meeting the week-night meeting is also more satisfactory. The purpose of this organization is to train the young people. The congregation on Sunday evenings is comprised of the membership of the church who desire to attend an evening service, yet they may not be entirely sympathetic toward the beginner who is making a first attempt on the platform. Even if the audience is prepared to be tolerant toward the feeble efforts that are being put forth, yet they are more apt to listen as observers, rather than as actively interested participants. It is more difficult to persuade young people to make their initial effort before a large congregation than before a group of young people with similar experiences and limited knowledge. On a week evening those who come, whether older or young, are definitely in sympathy with and interested in the training of our young people.

When the young people meet on a week night the group is not as large as the Sunday evening congregation; so they gather in the Bible school annex, which is a smaller auditorium that gives a greater feeling of unity to the group. There is opportunity to meet every week and therefore more young people can be used on the programs, giving more frequent opportunities for rendering service. The week-night meeting is charac-

terized by a greater feeling of fellowship, less formality, and a wider variety of program presentation than is possible on a Sunday evening with a large crowd of more varied ages and interests.

During the winter months the Ontario Mennonite Bible School meets in our church. The young people's meeting suspends their programs during this time, and night classes are held on the regular young people's meeting night. The young people are accustomed to coming on Thursday evenings and are therefore ready to take advantage of this splendid opportunity.

Another reason for having Y.P.B.M. on a week night is that it links the young people with their church during the week. In our city many good things are offered on week nights. These have a tendency to scatter the interests of the young folks, and it is difficult to maintain loyalty to one's own group if there is no opportunity to meet during the week. Working in offices and factories with other young people of other churches provides every opportunity for becoming interested in their activities, if one's own church does not provide such an opportunity. The week-night meeting challenges the loyalty of the young people to their own group, and it also provides a time and place for social contact with young people of their own faith.

Each church has its own local conditions which help to determine the policy which is followed by the young people's meeting. A careful study of the needs to be met should determine the time when such meetings are to be held, rather than the continuance of traditional practice.

Kitchener, Ont.

WHAT DOES TITHING DO?

1. It makes the conscience tender.
2. It is a safeguard against stinginess.
3. It is a wonderful stimulant to faith.
4. It strengthens obedience on all other lines.
5. It makes us appreciate the other nine-tenths more.
6. It brings light to the mind on all other subjects.
7. It is regular, dependable, and not spasmodic action.
8. It gives us sweet access to God in prayer devotions.
9. It makes benevolence a fixed affection in the soul.
10. It makes God's providence much more real to us.—Selected.

HOME DISCIPLINE

A home must be more than a provider of food, shelter, and clothing. It must be a place where absolute standards and definite authority are respected. Adolescents want guidance in the knowledge of right and wrong. I have so much confidence in young life that I believe down in their hearts youth would be willing to enjoy less freedom, if only they might have sure ground under their feet.

Young people have gotten far afield spiritually and morally, simply because their parents have all too often lost their sense of values and standards themselves and do not know how to cope with situations which confront young people to-day. Parents have been too much afraid of losing the affection and esteem of their children if they exercise too much parental authority.

As is always the case, God's commands are a part of His gracious program for our temporal and eternal welfare. We are to learn what is worth while and what is harmful through "nurture," through "chastening," and through "admonition." In Hebrews we are told that whom the Lord loveth, He chasteneth, and that if we be without chastisement, then we are not sons.

A young man, away at college, wrote his father a birthday letter, wherein he stated his desire to give expression to his love and gratitude for the parental program. "There was a time," said the son, "when I thought you were hard on me, and I resented it, and determined that when I was out from under the parental roof I would do as I wished. Since I have been at college, I have found that I have so many worth-while things that others do not have * *. I am writing to thank you, and to express my gratitude, and to say that if I ever have a home of my own, I want it to be like the one in which I grew up."—The Lutheran.

INFILTRATION

One of the most successful and destructive practices of the present war is called infiltration. Under cover of darkness or dense vegetation, the enemy slips through the lines; and the soldiers holding the lines find themselves attacked from both front and rear, with their source of supply cut off.

While this method may be comparatively new in earthly warfare, the host of hell have been practicing it ever since the great conflict between sin and righteousness began. Spiritual bodies of people do not suddenly fall from their position. The devil knows that any attempt on his part to accomplish that would be too glaringly obvious.

The world does not come in great array and demand an entrance to the church. No, it is brought about by the old process of infiltration. A little letting down here, a little compromise there, and finally the church has drifted into a state of formality and deadness. No wonder God sets watchmen on Zion's wall and cautions them to "never hold their peace * * till he make Jerusalem a praise in the earth."

As with a church, so it is with an individual. Usually the fall is not sudden. It is not at first noticed by the individual himself, and perhaps not by others for a time. But the zeal slackens, the love becomes lukewarm and finally cold. All this has been brought about, not by great sins, as the world would term them, but by "the little foxes, that spoil the vines."

God keep us on guard, as individuals and as a church, against this insidious method of our archenemy—infiltration.—The Burning Bush.

When I have doubts of the love of God I plunge deep into the Incarnation and find the answer only at the Cross.—Bishop Brent.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Compulsory Military Training for Peacetime Youth—Pro and Con

Follow after the things which make for peace.
—Romans 14:19.

The permanent peacetime conscription of American youth for military training, one of the greatest issues of our time, is now before the American Congress and the American people.

Permanent peacetime conscription, or military training, will profoundly influence our social, economic, physical, educational, and religious life. It may change the entire character of the American nation. It will put the nation in a different light before the other nations of the world.

It may appear to some of our readers that conscription is merely a military measure, but it cannot be pigeonholed as simply as that. It is a measure that will not only affect our children, but our children's children; the decision will have lasting significance.

War hysteria, that of the present and also the so-called "World War III of the future," should not be allowed to blind us. There may seem to be advantages from the standpoint of national safety and well-being, but there are equally as many disadvantages. There should be no hasty legislation. The issue is too profoundly far-reaching for "once-over-lightly" decision.

The present army and navy groups that are studying various aspects of the problem are too integrated to produce a well-rounded study. The fact-finding commission should include the nation's most capable men, to whom the present military groups should report their findings.

The Mennonite Church is not only deeply interested in this question because it involves her principles as a peace-loving people, and the future of her sons, but because she is deeply interested in the future well-being of America, and in the spiritual welfare of the rest of the people who constitute our great nation.

Wartime and Peacetime Conscription Acts

To clarify the issue, allow us to quote the celebrated writer, Hanson W. Baldwin:

The legislation now an issue before Congress must not be confused with the wartime conscription act.

The present wartime draft law, which terminates May 15, 1945, is applicable to all men between 18 and 45, and every inductee can be required to serve for the duration or until the services decide they no longer need him. The Japanese war may well last through 1946 or longer. With about 7,000,000 men overseas or aboard ship, it will be one or two years after the end of hostilities before our forces can be returned to this country and demobilized. And the interim unsettled period, following the cessation of hostilities, when extra-large garrisons and occupying forces will be required at many overseas points, may last anywhere from one to ten years. Obviously, therefore, the present wartime conscription act must be extended. The peacetime bills, which provide for one year of training for all youths reaching eighteen, cannot provide the military manpower necessary for fighting the rest of this war or for the immediate troubled postwar period. There is, in this observer's opinion, no alternative to the extension of the present wartime conscription act to a termination date of two to five years after the end of hostilities.

But to agree on the necessity for such an extension of the present act, though it clears the air, is merely to beg the question. It merely poses more forcibly the problem of the proposed acts.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The peacetime conscription acts—one or more of them were introduced before the present session of Congress was far advanced—differ only in detail. Most of them were patterned after two bills which died with the last session of Congress—the Wadsworth-Gurney bill and the May bill. These bills provided, and any future bills are likely to provide, for one year of military training (not service) in the Army or Navy. The age of induction suggested varies from graduation from high school or preparatory school (or the age of 18, "whichever first occurs") to 22. After completion of the year of training, each man may be enrolled as a reservist for a stated period, and may be subject to periodic refresher training.

It may well be asked why such peacetime legislation is being considered now in the midst of war.

The answer, about which the Army is frank, is that our past experience has shown, that, after the end of a war, public interest in national defense and military organization subsides. Many measures desirable for the national defense obviously can be passed in wartime, which would not even reach a vote in time of peace. If lasting benefit to the national defense is to come from this war, the necessary legislation will probably have to be passed now.

Arguments in Favor of Conscription

John M. Costello, member of the House Military Affairs Committee, U. S. Congress, writes thus:

We may as well face the facts now. Whether we like it or not, we may live to see a third world war. Chances of that war coming will be greater if we are as unprepared as we were the last time. Therefore, I believe we should continue to have universal military training after the war is won.

If every country in the world would disarm after this war, we could afford to go without an army ourselves. But Germany was disarmed, and how long did it stay that way? Behind closed doors, the Germans built an army. Behind open doors, we ought to build ours.

Establishment of universal military training will serve notice to the world that we, in the United States, do not intend the coming peace conference to be an idle gesture toward the development and maintenance of world order. On the contrary, it will show that we intend to back up the terms of the peace settlement, and that we have the power to do so.

Mere signing of a treaty will not insure permanent peace. Twice within a generation, we have been engaged in world conflict. Twice we have been inadequately prepared for the struggle. Following this war, we must and will maintain a large part of the land, sea and air forces which we have developed for winning the conflict. This can be done most economically through universal military training.

By calling up every young man as he reaches the age of 18, we can maintain a force in training of more than 1,000,000 at all times, and present it to the world as our "big stick" to preserve law and order.

Within five years we will produce a force of 5,000,000 men prepared to defend the nation at a moment's call, and ready to take their places in battle within three months, rather than three years. No program can so effectively bring to the American people an awareness of their duties and obligations as citizens.

What better method is there of strengthening our country's unity than by having our young men trained under the guidance of our best soldiers—men who believe in patriotism and loyalty to America's democratic ideals and way of life?

Added benefit from this program will be the general health improvement of our young people. Enforced physical conditioning for all, organized athletic activities, and constant medical attention during a year's training, will enhance the physical well-being of these young men immeasurably. Moreover, we will greatly strengthen the bulwark of our Republic by promoting the democratic spirit among all classes of society. By our very strength, we will assure that the infants now in the cradle will not have to fight World War Three.

The Soldier's Slant

E. J. Kahn, Jr., a warrant officer with nearly five years military service, states his viewpoint thus:

There are many things that universal military training can teach our youth, and they are not all closely related to the field stripping of a Browning automatic rifle. Here are a few of them:

1. Each war in modern history has been more monstrous than its predecessor; each characterized by new devices as ingenious as they are destructive; each, also, more complicated and difficult to wage. Men prepared to fight in the future will have to be infinitely more proficient than our soldiers today—and today even a single infantry regiment is equipped with nearly twenty different weapons. Americans with technical and mechanical skills will not only be better soldiers; they will be better qualified as citizens to take a vigorous role in a society increasingly dominated by scientific advance.

2. It is high time we become more actively conscious of our responsibilities as citizens. Citizenship training too infrequently goes beyond the automatic recital of the pledge of allegiance and an occasional mumbled rendition of the first stanza of "The Star-Spangled Banner." A soldier is a citizen subordinating his own interests to those of his country. Not enough of us have wholly grasped the idea that it might ultimately be to our advantage to do something for our country. It would be a good thing if more people did that more often.

3. Like it or not, we are going to have to participate intensively in the affairs of the world. The United States as a nation has occasionally been accused of isolationist tendencies, but actually today we are in less danger of being isolationist in our relations with other countries than in our relations with ourselves. There are too few farm boys who understand city boys, and vice versa. There are too few Northerners who understand Southerners, and vice versa. There are too few Protestants who understand Jews, and vice versa. For many young men, Army life is an astonishing and enlightening revelation of how little people outside of their immediate circle comprehend that circle. Any soldier who has been through a barracks bull session on geographical origins—and no one has missed it—knows how loyally proud every soldier is of his own community, and how uninformed and disdainful he is likely to be of all others. The Army can do a great deal toward breaking down this lamentable provincialism. Military service affords many men their first and only chance to travel to and see other parts of their country, an opportunity that cannot help raising our national standards of tolerance. It is astounding how well you can come to know and understand other men when you are all rubbing your feet together after a hike.

4. Men serving in the Army will come to learn what the Army is. This is important. Whether or not you are fond of the Regular Army, the fact remains that many of our best regimental and battalion commanders today—

the officers in command of the doughboys who are building the future that others are discussing—are Regulars. They got kicked around plenty in peacetime, and people like me were responsible. I never knew a Regular in my life until I was inducted, and all my life I had ignorantly and prejudicially been ill disposed toward the standing Army. Well, the standing Army stood, and it pulled the rest of us together when we had to be yanked to our feet in a hurry. There are a lot of incompetents in the Army, to be sure, but there are a lot in other fields, too, and in the other fields you don't have to establish a beachhead under fire.

Other Favorable Arguments Propounded

To be fair, we have set forth what military men say. They claim that "compulsory training" is a necessity for the defense of the country. What other arguments are advanced?

1. **Health.** They say that, by the end of 1945, nearly four million men in the age bracket of 18 to 37 were classified as 4-F, physically unfit for military service. This they want to correct by medical treatment.

2. **Political.** They say that the political effects of conscription would be advantageous; that is, the creation of a "soldier bloc" like the American Legion would be beneficial.

3. **Economic.** They hold that the country's economic problem cannot be solved, and that it would be better to put 800,000 young men into uniforms than into bread lines.

4. **Character.** They claim that a year in the service would provide a character-molding and stabilizing influence, and that the morals of youth would be influenced by the discipline of the army.

5. **Citizenship Education.** Their view is that a year in training would promote loyalty and better citizenship.

6. **International Safety.** It is held that a large, trained peacetime army will make for international safety—a form of insurance against war and a national insurance if and when war comes.

These and other equally appealing arguments are set forth in favor of peacetime compulsory military training.

The "Cons" Against Military Training

Because we quoted military men who favor conscription, allow us to quote the ex-Secretary of the Navy, Josephus Daniels, who says that compulsory training of youth in peacetime is neither wise or necessary. He declares that our nation should not resort to the "discredited, broken stick of universal compulsory military training." As a military man, he believes that there are better means of defense. The following are some of his statements.

The propaganda for compulsory military service for American youth is based upon three false premises:

1. **Fear,** and I hold with Franklin Roosevelt that "fear is the only thing to fear." As I read or listen to the pleas to Hitlerize America, and see how the advocates of compulsion tremble, I am reminded of the old nursery rhyme: "Run, Little Fear, or Big Fear will get you."

2. **Cynicism.** The disbelief in the belief of our civilization to rise out of savagery and so order the affairs of a civilized age as to make war an anachronism. This unbelief is based on the silly credo: "There have always been wars and there always will be wars."

3. **Imperialism.** The desire that Uncle Sam shall abandon democracy, the right of all men to govern themselves, and follow the example of the Israelites of old, who tired of God's guidance, wished a king so they would be like neighbor nations that lived by the sword.

It was this jealousy of John Bull's exploitation of weak peoples that caused us to go into the colonial business when we obtained rule of the Philippines by conquest and purchase, and held on to them under the pious profession of "benevolent assimilation." Happily we have come to ourselves and have given the solemn pledge to return sovereignty to the Filipinos as soon as this war is ended.

Mr. Daniels asserted that he held with George Washington "in time of peace prepare for war."

and that he was a Wilsonian who believed equally, "in time of war prepare for peace."

He argued that Germany's victories in this war were made possible more by early supremacy in the air, and the utilization of mechanized implements of war than by compulsory goosestepping.

Mr. Daniels asserted that advocates of universal training so far had not even guessed at how much money will be required to put that juggernaut in motion and keep it going, and in what sort of war these draftees will be trained to fight to get best results.

It would be the height of unwisdom to plunge into the expenditure of billions to set up a mighty system which would invade every home at the behest of militarist or cynic. I have heard no reason or excuse for compulsory military service except from those who doubt the effectiveness of any world peace agency, or those who wish Uncle Sam to become a colonial nation holding the weaker people in chains.

The apparent sentiment for departure from American preparedness does not exist in the hinterland of America. You do not find it among the men who reap and sow, or those who fashion implements and tools and machines in our factories, or in our schools and colleges. Most of it is pumped up. Outside of Washington and official and military circles there is little demand for this radical departure from a system of government that has been our sound foundation in all our history.

Why Oppose Peacetime Conscription?

For the sake of argument and the desire to find the best solution, let us suppose that peacetime conscription would, although we do not believe it, give us national safety; it would create more problems than it would solve.

"Those who now want peacetime conscription see only one problem. In solving that one they would create ten. Like the camper who, having made his coffee, ran out of fuel. He lit a fringe of dry grass and held his frying pan over the moving blaze; then when his eggs were cooked he found himself a mile and a half from his coffee."

May we summarize the supposed advantages: International safety, the defense of our nation, a bulwark protecting our Republic, more highly trained technicians, citizenship consciousness, training in social relations, better health, political advantages, economic benefits, and better character. This is what the "pro's" say about it in brief. Now let us turn to the "con's" side of the argument:

International safety can never be guaranteed permanently by force. It can be created only by principles, rather than by force. Good will in human relationships, and the spirit which was exemplified by the person of Jesus Christ, alone can solve the major problems of human relationships. If reliance on principles fades, as it is fading in the United States, then reliance on power will automatically take over.

Did the League of Nations give us peace and safety? Advocates of military training say that it lacked "force." All right, the "Big Three" represent the most powerful alignment of force in the history of the world. Inherently, already, there is marked weakness, in relation to guarantees of safety. England, rightly or wrongly, has imperialistic ambitions; she does not intend to dismantle her empire. Russia, now armed with the world's greatest army, is not to be trusted. She also mistrusts the rest of the world. She too has her ambitions. They are mostly under cover.

What does history have to say? Our Republic has weathered 170 years without peacetime conscription, or the co-called "essential" foundations.

It may be timely to quote the shamefully forgotten farewell address of George Washington, September 19, 1796, in which he warned his fellow citizens against "those overgrown military establishments, which under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to Republican liberty."

Another problem that conscription creates is the possibility of a military dictatorship.

This was wisely foreseen by the founders of the Republic.

Dr. Felix Morley writes:

Our loss of any comparable "focus of political intelligence" may be blamed for the general failure, as pronounced among opponents as among proponents of postwar conscription, to consider this issue in conjunction with Article I, Section 8, Paragraph 12 of the Constitution.

This is the section which says that "the Congress shall have power," among other defined prerogatives, "To raise and support Armies, but—bold face mine—no Appropriation of Money to that Use shall be for a longer Term than two Years."

Peacetime conscription would, in effect, go far to nullify this vital constitutional provision for legislative check on any possible military dictatorship. If selective service were made a part of our normal machinery of government, this specific stipulation for biennial appropriations would become largely meaningless.

Alexander Hamilton said (the italics are not his):

The legislature of the United States will be obliged, by this provision, once at least in every two years, to deliberate upon the propriety of keeping a military force on foot; to come to a new resolution on the point; and to declare their sense of the matter, by a formal vote in the face of their constituents. They are not at liberty to vest in the executive department permanent funds for the support of an army, if they were even incautious enough to be willing to repose in it so improper a confidence.

Before it is too late we might as well note the first fatal step which ended in Hitler's National Socialist dictatorship. It took place more than eighty years ago, when Bismarck, in defiance of parliamentary and popular opposition, perfected and secured a "democratic" conscripted army in Prussia. America, beware!

Military men make much of health results. This is indeed faulty reasoning. By the time men would be conscripted, disabilities which cause rejection—tuberculosis, heart trouble, mental deficiencies, nervous disorders, crippling injuries—would be so far advanced that a quick cure would be impossible. The army is not interested in the unfit. There are 101 better agencies to solve this national problem. There are the thousands of doctors, the schools, the health agencies, and kindred institutions scattered all over the nation. Millions invested locally will do more than a billion annually at some given camps. This health idea is merely coating a bitter pill. Armies do not want the infirm, the feeble, the mentally ill; they want the physical and mental elite. Let us be honest. Army life is rarely a good cure for the emotional and mentally unstable; it often accentuates the patient's illness. Conscription does not strike at the roots of ill health. The home, the school, the medical profession, health associations, and the state can better attend to this matter.

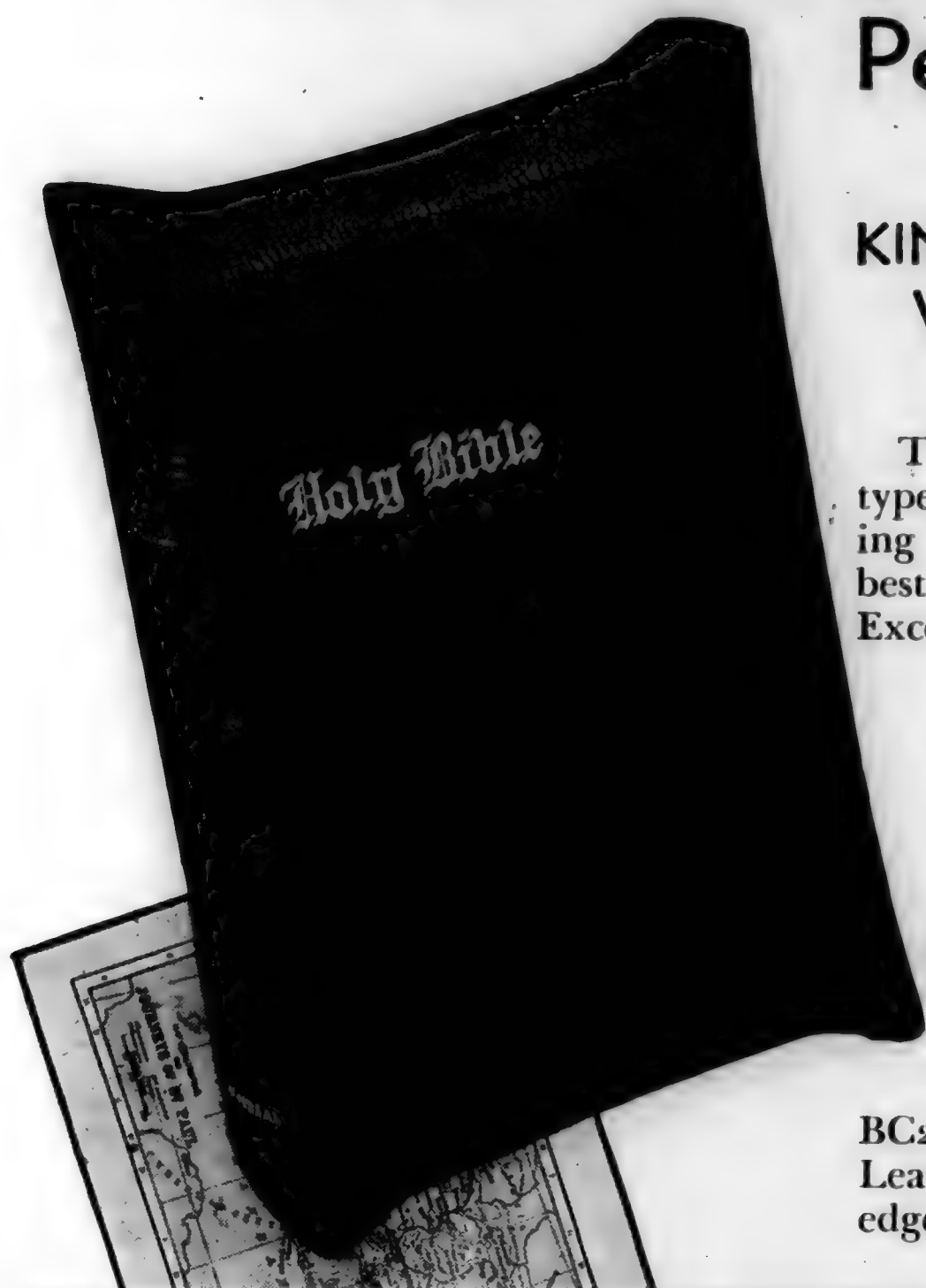
Citizenship consciousness, and the responsibility of citizens to the state, cannot be taught in one year. Besides, the age for conscription is too old to make the deepest impress or leave the most lasting results.

One year might stimulate the mental processes. However, the army is no trade school, and does not take the place of an educational institution. During this war, the army requested the universities and other schools to train the soldiers, sailors, and airmen. Someone has aptly said, "Vocational and educational training plus military training is neither fish nor fowl. The net results would be boondoggling." The army and navy are one kind of school, but not necessarily the best kind of school.

America has never had a "soldier bloc," the nearest approach being the American Legion. Sometimes they have been right on political questions, and sometimes they have been wrong. History clearly shows that military dynasties have often ruined nations. Germany and Japan are both modern illustrations.

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Confidence in God

THE LORD is my shepherd;
I shall not want.
2 He maketh me to lie down in
green pastures: he leadeth me
beside the still waters.
3 He restoreth my soul: he
leadeth me in the paths of right-
eousness for his name's sake.
4 Yea, though I walk through
the valley of the shadow of death,

a John 10. 11.
1 Pet. 2. 25.
1 pastures of
tender
grass.
b Ezek. 34.
14.
2 waters of
quietness.
c Ps. 46. 11.
Isa. 8. 10.
Zech. 8. 23.

PSALMS, 24, 25

PSALM 25 503

1 David's trust in prayer. 7 Prayer
for remission of sins.
A Psalm of David.

UNTO thee, O LORD, do I
lift up my soul.
2 O my God, I trust in thee:
let me not be ashamed, let not
mine enemies triumph over me.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

To haul out the "red herring" of unemployment, to put across compulsory military training is substituting a crutch for a real leg. Why continue the bread line? It won't be necessary to purchase the 800,000 uniforms annually to keep them out of the bread line, if we overhaul our political system, our methods of distribution, etc. What height of folly to take 800,000 boys each year from the labor market at the time they are making a start in the business of earning! Such a cure for our economic system is like pouring water on an open cancer to heal the patient.

Why did millions come to America? To

escape conscription! Certainly. These dreams must not be lost.

Conscription does not insure against war, or international complications. Nor is it insurance when war comes. Only recall France, Italy, Russia, China and other countries. Conscription in one nation calls for conscription in other nations. It is often the clarion call for war instead of peace.

Matthew wrote quoting Jesus Christ: "They that take the sword [depend on force] shall perish with the sword." Take modern illustrations: Germany is gone; Japan is going. Shall we follow? The dependence on force is con-

trary to the teachings of both the Old Testament and the New. The best security of nations is God. "When a man's ways [nations included] please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

Other measures of security are the nation's character, the nation's unselfishness in human relationships, the nation's generosity and its spirit of good will.

It will pay America to speed its ship with provisions as ambassadors of good will. Had business men and diplomats done as good a job as the missionaries in Japan, that nation might never have risen against us.

May the Lord restrain our political and economic ambitions. May the old slogan revive in our midst, "Live and Let Live."

It is not the objective of this magazine to tell the nation how to get ready for the future, but the issues involved in the matter of compulsory conscription reach afar into the sphere of the spiritual, as well as general, well-being.

Military camps will not create character and morals, nor are they the best institutions in which to train our future citizens. This is the testimony of many who are spending time in camps during this war. The government has tried to make the camps moral and decent. They have placed places of worship inside. They have arranged for chaplains. This all and more, but millions will not find the unnatural contacts, away from home, men with men, the best place for character.

May the Lord guide our leaders, as they plan for the world of tomorrow. They need our prayers. They need our intercession before the throne. May our prayers "for kings, and for all that are in authority," not fail them. Until He, the prince of the kings of the earth takes over, may the Lord direct the destiny of our beloved AMERICA.

THE POWER OF THE WORD

A patient in an American hospital in Turkey was given a copy of the Bible, and carried it home to an Armenian village. The priest snatched it from him, and flung it into the street. A grocer picked it up and used it in his shop to wrap up small purchases. Soon customers began to ask if he had any more leaves of that book. They had read the torn pages and wanted to know more. The leaves were treasured and read over and over again.

One day a missionary came to this village, and over a hundred persons hastened to him for Bibles. No Christian preacher had been at work, but the scattered leaves of the Word of God had proclaimed the message of light and life.—Selected.

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A Monthly Magazine for the Home

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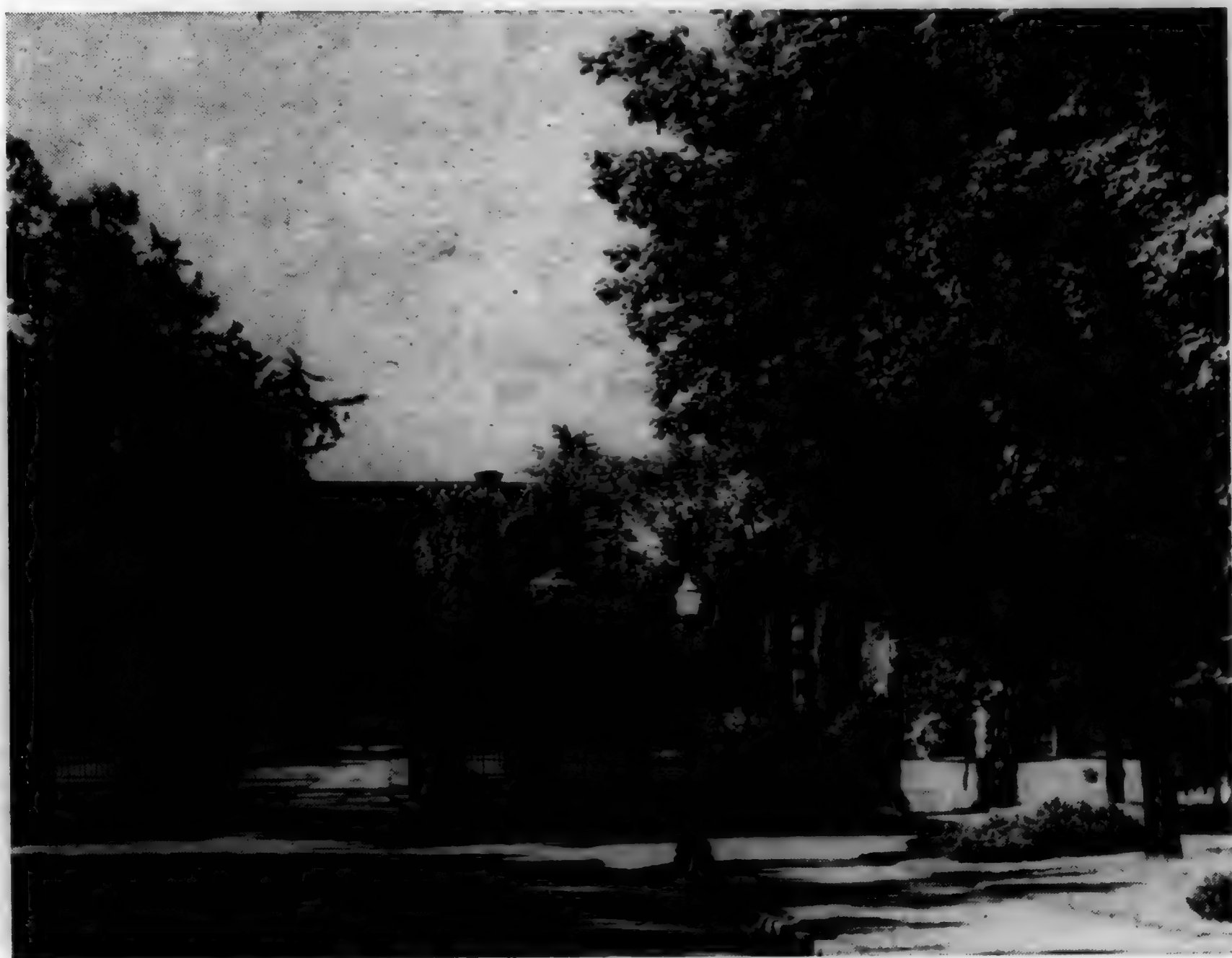
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Goshen College from the Main Entrance
(See Article on Page 212)

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"LABOURERS TOGETHER WITH GOD"

BY BETH MARTIN

It was the ——— wedding anniversary of Grandpa and Grandma Harnish. The entire family had come home, bringing with them the things for the evening meal. They had wanted to supply everything, but Grandma would not have it so. She had insisted that she would furnish the meat, and she did—tender, young chicken browned to perfection by Grandma's skilled hands.

The old-fashioned extension table had been carried out into the yard into the shade of the old trees, and then, by placing another table at one end of it, space was provided for all to be seated at one time.

As they were finding places around the well-spread tables, one of the girls inconspicuously had placed gifts by the plates of Grandma and Grandpa. After all had been seated, the gift packages opened, and due appreciation given, they all paused in praise to the Giver of all good gifts.

The evening had been spent in wholesome merriment and visiting, and now they were all gone, except those who were still living under the sheltering roof of Grandpa and Grandma.

Slowly the last rays of light were fading from the sunset which had glowed radiantly above the mountain, and the dews of night were gently reducing the heat of the August day. It had been a busy day of hustle, bustle, chatter and excitement, and Grandma and Grandpa settled themselves on the front porch of their cozy home in the evening breeze before retiring.

With his legs comfortably crossed, Grandpa was rocking rhythmically back and forth while Grandma now and then gave her chair a gentle rock and then paused as if in deep thought. Thus for a time they sat in silence.

Then Grandma started, "I'm so glad they could all be here,—the children, you know. There are a good many when we are all together with the grandchildren, but it wouldn't be complete without them all."

"Yes, it was nice, especially since Elsa is going away. Probable she won't be with us when we are together again, at least not for a while," Grandpa mused.

Again the two sat in silent meditation, but Grandpa's incessant rocking and the heavy breathing of faithful old Pal kept time with their wandering thoughts.

Pal was of little or no value, except to "muddy up" the porch for Grandma, but Grandpa would not hear of doing away with him. He had been faithful in bygone days, and now kindness and care were due to him.

"You know, Mirandy, I was just thinking of that hot afternoon—years ago. The horses had been brushed and curried, the buggies washed and shined until the sparkling, spinning spokes dazzled one's eyes. Your blue dress added to the depth of your blue eyes and contrasted the rosiness of your cheeks."

"Ach, Henry, you always like to talk about my blue eyes, but you want me to say brown ones are just as nice, and so they are, I think. Do you remember, Henry, how deep the dust was on those country roads? I believe it must have been three inches deep."

"Yes, and think how warm the horses got. It was in threshing time."

"That's right. Bishop Byler had just come from helping one of his neighbors to thresh. I had almost forgotten."

"Well, even though it was hot and dusty, and one of the year's busiest seasons, it was the most important drive we ever took—well—yes, I'll leave it at that—the most im-

portant drive we ever took, or don't you feel that way, Mirandy?"

"Why, of course I do. Now, Henry, you are just teasing. You know I would never have been happy anywhere else. I can still see your smile when we welcomed our little Mark. You were so pleased."

"Wasn't he a lively youngster, quick to pick things up and always into something? Remember, Mirandy, how he got into the lard dish and tracked up the kitchen while you were working in the garden?" Henry chuckled.

"Remember! How could I forget! He had gone to sleep messed up like that, and that was how Mr. Loman found him, fast asleep inside the screen door. I was quite embarrassed."

"Didn't we enjoy churning butter and raising a few vegetables for the grocer in town?"

"Yes, I was just thinking of the time I went to town with butter, and was supposed to bring home the groceries and buy a pair of shoes for little Mark with the returns I got for

MY QUEST

**We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.**

—John Greenleaf Whittier.

the butter. Then, while I took the horse to the livery stable, someone stole—"

"Don't say 'stole,' Henry. 'Took' doesn't sound as bad."

"Well, then, someone took the butter."

"Bossie and Bell were good cream producers, even though they were not pedigreed, and our two dozen hens were faithful layers. We had all the eggs we needed to use, and some to sell, besides."

"Just think, Mirandy, two dozen hens nowadays! Why that's not even a good beginning. Two thousand would be more like it."

"And folks aren't satisfied with forty acres and a good pair of horses. It takes tractors, combines, and many other complicated modern things. I wouldn't be able to operate so many."

"Yes, and they don't seem to have any more time to relax and enjoy the good things God has given than we had."

"Well, I don't think the Lord intends that we should run ourselves to nothing, slaving to make money. He hasn't asked us to lay aside a large sum. The apostle Paul tells us to labor with our hands that we may have to give to him that needeth; not that we may have a great amount to lay aside and live in luxury and trust in uncertain riches."

"That's right, Henry. We never had very much, but I don't think we ever turned anyone away. At one time a neighbor asked for two dollars so that he could buy food for his family, and he was not turned away. And when he went away he took more money with him than we had left for ourselves and our little ones. But I'm not sorry we had to face adversity. It taught us to wait on the Lord. The children also have learned to spend wisely and to realize that godliness with contentment is great gain."

Conversation flowed freely as Grandma and Grandpa rehearsed the lives of each of the children, of their advancements, their differences, and peculiarities.

There were eight of them, the children, and their interests lay in different fields. The parents had rejoiced to see their eldest son, Mark, follow the footsteps of his father and choose farming as his vocation. So many young men seemed to turn their backs to the farm and look for other things to do, but Grandpa felt that the closer one lives to the soil, the nearer one was drawn to his Creator.

Several of the older girls, Frances and Leona, had taken up homemaking and were sharing the responsibilities, joys, and cares of little ones, with their husbands who were occupied in various ways. Elsa had taken to books while Merna and Louise were also looking forward to homemaking. The two younger children, Marie and Henry Jr., were, as yet, satisfied with the opportunities provided by Grandma and Grandpa.

Thus they rambled on, calling to memory how they had moved from the home community and had gone off somewhat to themselves alone away from their friends and relatives. They had been led to do this and rejoiced to follow His leading. Here new fields of service had opened to them with many opportunities for the children to advance in their spiritual lives. Great had been their rejoicing when Henry Jr. had seen his need of salvation, for now their entire little flock was in the fold.

As they rambled on, one thing led to another, concerning the joys, cares, responsibilities, and discouragements the years had brought to them. Mirandy had started to say, "There were disappointments too. The time when—" But before she could finish, Henry said, "Yes, Mirandy, but let's not think of them. We made our mistakes and the children have too. But in thinking over them sometime ago, I decided that each error has been used in some way or another as a steppingstone to higher ground. You know we either profit or stumble by the mistakes we make."

Hearing a stir from inside the house, Mirandy, startled by the realization of how the time had flown and how they had been sitting, thus lost in the thoughts of yesterday, rose and said "O, Henry it must be getting late. Next thing you know, we will be interfering with the young folks."

"After all, Mirandy, we are just like the young folks, only our lives have expanded from two to the group that was here this evening. I well remember that when Mark went for his bride I said, 'Now there will be an empty place in your heart,' and you said, 'Oh, no, Henry. A mother's heart never shrinks. It expands. There is always room for another, and room for his bride, too.'"

"Yes, Henry, they are only beginning their voyage, but with Christ as their Captain they can be as confident as we were."

"You were a brave girl, Mirandy, to venture out into the unknown with me."

"Brave? Henry! Why, that's just the way of life. I loved you and believed God intended for us to be together."

"But, Mirandy, it has not always been smooth sailing. We couldn't start up as folks do nowadays. I didn't have much."

"But we had what it takes—perseverance, endurance, love, and waiting upon the Lord."

"And it has been good to labor with the Lord."

"That's right. We are laborers with Him. And we are still laboring, laboring until He calls us home."

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No. 8

THE SOUL OF THE SONG

BY ARLINE YODER



ATTIE CARTER groaned in pain. "Oh, I could gladly die, . . . but my son, what would become of Dicky? If Grant had only been spared! But God, in His infinite wisdom has deemed it best otherwise. But, oh, the horrible war! So many missionaries never came back. Grant would still be living if it weren't for these God-hating warmongers. Somewhere in China he lies, and he never saw the face of his son, and his son has never known a father. Fifteen years it has been since I bade him good-bye. Dick is almost fifteen—almost a man. He has to beg for charity—all over London I suppose he tramps. He is gone so long at a time. I don't want my boy to be a beggar all his life—he must find a job—yes, he must find a job," the words trailed away. She closed her eyes, exhausted.

Dick entered the room quietly. "Were you speaking to me, Mother? I thought I heard you talking."

"No, son, I was just thinking aloud," she opened her eyes wearily. "You are almost a man now—so tall, so handsome, so erect—the very image of your father. I should have liked very much to have you follow in his footsteps. He was a promising musician. He had gone to China with a missionary to investigate a possibility of opening up a new mission field. He was going to devote his time to music evangelism—to teach the Chinese Christian songs. We would have joined him there after necessary arrangements would be made. But the enemies of the Chinese killed both the missionary and your father. Of course, I've told you about it so much.

"I've been praying all these years for the Lord to open the way somehow that you might take up the blessed work where your father laid it down. When the cruel war is over the poor Chinese will need someone to teach them again to sing—to put a song in their souls.

"But, somehow the Lord's hasn't answered my prayer. I haven't the money to hire a tutor or to send you to a music school. I prayed though that His will might be done—that in any way He would deem best you would serve Him by bringing cheer and comfort to humanity. Maybe here in London you need to teach the people again to sing. These have been harrassing days. But, certainly, God has a place for you. You are almost a man now, Dicky; and while we are waiting on God, you must look for a job. You must quit begging, and work for a living. Don't worry about me; I'll soon be with Jesus. I'll be satisfied to go when I see that you are able to take care of yourself."

"If we could only afford a doctor. Perhaps we can when I get a job. I must go now and look for one. Good-by, Mother." And he plant-

ed a kiss on her pale forehead. "I'll be back as soon as I can."

"God bless you, son. I'll be praying for you."

"Thank you, Mother. I know God will hear and answer."

Dicky, pale and undernourished, walked out into the chilly air. It was spring, but the days were damp and cool. He wondered where he would go to look for a job. He was so ignorant of such things. He walked and walked, trying hard to think. At last before him stood the large church with its doors ever open, extending its welcome and warmth to weary humanity in a weary, sin-sick world. Dicky had daily found refuge there,—but Dicky did not know that any had ever known or ever seen.

Had he time to visit the church as was his daily custom? Or, was he duty bound to look for a job? As he looked at the church, a reverence came over him, an attitude of worship he could scarcely resist. There was a force that was almost compelling him to remove earthly things from his mind and seek the heavenly things. He was glad his mother had taught him to "seek first the kingdom of God." Surely, he would claim the promise. He remembered that his sick mother was praying; God seemed so near. His soul seemed to overflow with the feeling of God's nearness. He could not walk back into the chilly world; he must go into God's house with God.

As he ascended the steps and entered into the sanctuary, he stood with his head bowed. He could feel the very presence of God. No one else was in the church. He was earlier that day. Perhaps he could leave before someone came.

Slowly and reverently he walked up the carpeted aisle toward the choir loft. This was the only church he had ever known, but he knew that God was in his heart, and he could worship Him in any church—whether it be large or small.

The choir loft was situated in such a way that it could not be seen from the main auditorium. There he could practice with no one listening—no one seeing. He liked to hear his voice reverberate through the great building. He could not practice at home—it would disturb his mother, he felt. He wanted to

wait until he had really learned to sing and then surprise her. He wondered if, when that time came, his voice would resemble that of his father. His mother had taught him many songs as a small boy—he had helped the big throng in the church sing them.

Today, as every day, he vocalized, until his throat was tired, then he ended his little practice period by singing a favorite song. This time it was:

"My Jesus, I love Thee, I know Thou art mine;

For Thee all the follies of sin I resign. My gracious Redeemer, My Saviour art Thou, If ever I loved Thee, my Jesus, 'Tis now."

Loud and deep, now soft and light, with fullest expression of feeling he sang on, verse after verse. His mind was not in the Church—it was in far-off China. How he wanted those people to love his beautiful Saviour! How they would love Him too!

He continued:

"In mansions of glory and endless delight I'll ever adore Thee in heaven so bright. I'll sing. . . ."

Suddenly he stopped singing—the song unfinished. There was a hand on his shoulder. He looked around and saw standing behind him an old man, stooped, and with long gray hair nearly touching his shoulders.

At first Dicky was frightened.

"Ah! no, my lad, don't be frightened. Such music! Such depth, such soul, I have never heard from so young a lad. There are people below praying and weeping. Your song has touched them."

Dick was startled. "But I didn't know any one heard—I thought I was alone."

"You are never alone, my boy—not here. As the music director of this church I spend most of my time here. Every day I heard you practice and sing. I have been noticing your swift progress. I have been thrilled. Who is your teacher? Who taught you to sing so well?"

"My father was killed in China. He always wanted to serve God through music. I guess I am like my father. I love music too. I love Jesus too, and I'd like to use my musical talent for Him. He gave me the talent. I like to think of David learning to play the harp while herding sheep, and then he became a great musician in Israel. He loved to serve his God through music. I've never told anyone, not even my mother, but I ran errands for a man who owns a music store. For this service he let me listen in on some lessons he was giving to others. I paid close attention and put the ideas into practice myself. I read his books about music, and every day for two years I have come here to practice—determined to learn. I had no money for a tutor, so I asked Jesus to teach me. He has been my teacher. He has put life into the music; it must speak of Him, for it comes from Him. But I didn't know you were listening to me. But, I have to go now and look for a job. My mother is ill, and I want to earn money to get a doctor for her. I don't want her to die." His voice choked. "I've stayed longer



than I intended. Good-day, sir, are you sure it will be all right to come again tomorrow?"

"Surely. And I will find a job for you. You have won my confidence, and I want to do something for some worthy folks before I leave for the sanctuary above. In fact, I can give you work to do."

"But . . . but . . . I want to go to China," said the lad sadly.

"When the Lord has a place for you there, He'll send for you. Improve your time, in the meantime. I will help to take care of your family needs. Get a doctor for your mother at once. I'm sure she will be all right soon."

"Oh, thank you, sir; thank you. Mother will be the happiest person in all London. Her prayers have been answered beyond her dreams. Now we can get a doctor—now she can get well."

Dicky dropped to his knees. "Oh, thank You, God; thank You, Jesus; thank You, thank You! Continue to give me the music that speaks of You."

"I'll have to work very hard for Jesus now, Sir, I owe Him so much I can never repay Him."

"God bless you, Son."

Barberton, Ohio.

MENNONITISM IN PHILADELPHIA

VIII. Mennonite Mission for the Colored

BY CLARENCE Y. FRETZ

The American Negro was brought here against his will, enslaved, and abused. The first protest in America against slavery was made in Germantown as the result of Mennonite influence (see first article). Mennonites have ever maintained high standards in this matter. It seems that no Mennonite ever held slaves in America.

When interest in missions arose in the East, burdened hearts went out to the American Negro again, this time because of his slavery in sin. No longer did the white man enslave him, but it seems that all had joined in neglecting him. With the opening of the Welsh Mountain Mission (one of the earliest missions in the East), the Mennonites began to take an active interest in evangelizing the Negro.

Mennonite missions and churches in Philadelphia do not seem to have come into con-

The next step was taken on July 1, 1935, when a separate mission for the colored was opened at 191 West Dauphin Street, two blocks away from the Mennonite Home Mission. The work, at first, consisted chiefly of work among children. Most largely attended was the summer Bible school and the (winter) weekday Bible school. The only service on Sundays was an evening children's meeting followed by preaching, which was attended by a few adults as well as a small number of children.

The pastor-superintendent of the Mennonite Home Mission also directed the work among the colored (as a branch station). He was assisted in this work by his co-workers and members, as well as by Mennonite people from out of town. Among the latter were country ministers who came in to fill appointments at the Colored Mission or to relieve the



Open Air Bible Class Among the Colored, Philadelphia

tact with the colored people until recent years. The colored people did not live in those sections where Mennonite work was carried on.

By the time the Mennonite Home Mission inaugurated the work of the summer Bible school (1927), enough colored people seem to have moved into the neighborhood for a small number of colored children to represent their race in the body of the school (see picture with July article). A few colored children and adults also began to attend the Sunday school and other regular services. However, they turned out in greatest numbers for the summer Bible school, where they came in increasing numbers each year. Because of various problems which arose, it was finally decided in 1934 to have separate Bible schools for the colored and the white children.

pastor of the Mennonite Home Mission by preaching there. Prospective missionaries to Africa gave valuable help during the time they spent in Philadelphia in preparation for their foreign work.

However, when it was finally decided to supply the work with its first full-time workers, the church proceeded, as it had almost forty years before, by choosing women (instead of men, as Jesus and Paul used to do). Emma Rudy was appointed in 1937, and Alma Ruth in 1939. These "Deborahs" did their part faithfully and, with the assistance of other men and women (part-time) workers, the work gradually grew. A few adults were reached for Christ, but the greatest success was in gathering children for Bible teaching. Attendance at Bible school finally grew so



Diamond Street Mennonite Mission for the Colored, Philadelphia

large that it was felt necessary to find a larger building.

After investigation for a larger building was begun, sentiment grew in favor of locating in another neighborhood, where colored people lived in greater numbers. In 1941, a building was bought at Diamond and Gratz Streets, and was occupied in 1942, after alterations had been made. About the same time, the first full-time pastor-superintendent was appointed—C. M. Ferster, missionary on furlough from Africa. Dedication of the new building, called Diamond Street Mennonite Church, was held on May 9 and 10, 1942. Evangelistic meetings were held the following week, during which time the community was canvassed. Invitations were given in various ways to the colored people of the neighborhood to come to Sunday school and preaching on Sunday mornings, children's meeting and preaching on Sunday evenings, prayer meeting on Wednesday evening, Bible school on Friday evenings during winter months, and summer Bible school during the summer vacation. Again, it was the children who responded in largest numbers, coming in capacity crowds for Bible school. The sister workers also found great opportunities in teaching children in Bible classes in homes, after the manner of the child evangelism classes, as well as reaching colored adults in hospital visitation.

In 1944, the way opened for Bro. and Sister Ferster to return to their field in Africa, and the work among the colored was again left without a full-time pastor-superintendent. Since then, Ezra Nafziger, a medical student has served as acting superintendent, and preachers from a distance have supplied preaching.

Mennonitism has not yet done much for the colored race in Philadelphia. Valuable and needed work has been done in teaching the Bible to children of this race, but the thousands of colored adults who are in the depths of degradation, spiritual ignorance, and sin, have been practically untouched. This cannot help presenting a challenge to spiritually minded Mennonite people. If Mennonitism has no spiritual power to convince, convict, and convert those in the greatest need, then it

is not good, strong, New Testament Christianity, but just another decadent religious sect. Jesus told Peter, "Thou shalt catch **men**," but we Mennonites have been able only to reach a few women and children of the colored race in Philadelphia, only one of whom is at present a member with us. It may be that the reason for our failure is that we have been too weak when it comes to providing strong, full-time ordained male personnel, and sending them into this field two by two. Certainly, we would not expect to succeed in reaching the

Negro in Africa, if we did not provide a stronger force than we have in our mission to the Negro right here in Philadelphia. If this is not the reason for our apparent failure, then what is wrong, and how do we expect to succeed in Africa if we cannot succeed here at home? The church that sent forth the Gospel all over the Roman Empire first succeeded in planting it firmly in the leading city of its homeland, and this is still the challenge for us today.

Philadelphia, Pa.

THE REFORMATION AND THE FOUNDING OF SWISS ANABAPTISM

I

BY JOHN C. WENGER

This article, in two installments, tells the story of the founding, in Switzerland, of what we now know as the Mennonite Church.

The serious study of Mennonite history has been undertaken only in comparatively recent years. Mennonites themselves have generally been more concerned with practical Christian living than with writing histories about themselves. Much of the writing of Mennonite history has actually been done by writers who knew little about the life and faith of Mennonites. When Mennonites finally did begin to write about the history of their church they tended to follow in the trails which poorly informed guides had blazed. Before taking up the story of the Reformation and the rise of the Mennonite Church it will be necessary to inspect some of the false theories of its origin.

1. False Theories

Some of the older historians imagined a connection between the radical Zwickau prophets of Saxony, Germany, led by Nicholas Storch in the early 1520's, and the Swiss Anabaptists. But for this supposed connection there is no evidence. Indeed, Storch, who died in 1525, seems never to have practiced believers' baptism.

Another ill-founded notion, which goes back ultimately to Heinrich Bullinger, 1504-78, Zwingli's successor in Zurich, is that the radical Thomas Muenzer of Saxony, another Zwickau "prophet," had established contact with the Swiss Brethren. It is true that Conrad Grebel wrote a lengthy letter to Muenzer, but the letter never reached its goal, and Muenzer, who was captured and executed, 1525, probably never heard of Grebel. Muenzer's program of violence was entirely unacceptable to the nonresistant Swiss Brethren. Grebel wrote to Muenzer as follows, "[Christians] use neither the worldly sword nor engage in war, since among them taking human life has ceased entirely. . . ." Swiss Anabaptism had no connections with Muenzer's peasant revolt of 1524-25.

The theory that Anabaptism was a social-economic movement has been supported by such Socialist writers as Karl Kautsky, 1854-1938, and by sociologists like H. Richard Niebuhr, 1894—, yet this theory breaks down under the load of the evidence to the contrary. The chief founder of the Swiss Brethren was the university-trained son of a rich patrician family. The founders of Swiss Anabaptism preached not social revolt, but repentance, faith, and holiness.

Albrecht Ritschl, 1822-99, a liberal German writer, advanced the theory of a monastic

origin for the Anabaptist vision. It is indeed true that such Catholic orders as the Franciscans sought to recapture the spirit of apostolic Christianity. It is also true that the reproduction of the apostolic church was the vision which the Anabaptists earnestly sought to realize. But as a matter of fact the Swiss Brethren set up their church because Zwingli did not go far enough in his deviation from Catholicism. Anabaptism was vigorously opposed to Catholicism and the Catholic orders. It drew its inspiration from the Scriptures, not from anything Catholic.

Some Baptist writers used to try to hold to the theory of apostolic succession. According to this theory one could trace a line of Biblical faith and practice through various groups outside the Catholic Church all the way back to the apostles of Christ. Montanists, Novatians, Catharists, Donatists, Paulicians, Albigenses, Waldenses, and many other groups, were thought to have wholly, or in part, preserved the true faith through the long centuries of spiritual darkness when Catholicism was the reigning ecclesiastical organization. As early as 1897 Albert Henry Newman, 1852-1933, a Baptist historian, demonstrated the unreliable character of the theory of apostolic succession. Yet a Mennonite Church history of 1905 taught the older apostolic succession theory. As a matter of fact, all the founders of the Anabaptist movement were originally members of the Roman Catholic Church, many being even priests.

A German writer, Ludwig Keller, 1849-1915, attempted to connect the Anabaptists with the Waldenses and similar groups whom he labeled "the old evangelical brotherhoods." But an investigation of the actual founding of the Swiss Brethren, as well as the Dutch Obbenites, reveals the false character of Keller's hypothesis. The Waldenses disappeared in Switzerland a hundred years before the Swiss Brethren arose. When the Obbenites arose in the Netherlands, that area was otherwise almost wholly Roman Catholic.

Rufus M. Jones, the well-known Quaker mystic, is inclined to interpret Anabaptism in terms of mysticism. But the Anabaptists objected vigorously to the mysticism of their day; they were Biblicists, not mystics. Pilgram Marpeck, Anabaptist elder (bishop) of south Germany, opposed the mystical Schwenckfeld, insisting upon the Christian's obligation to obey the written Word of God, and the Dutch Mennonite elder, Dirck Philips, opposed Sebastian Franck who had attempted to deprecate the external observance of the ordin-

ances. The Anabaptists were not mystics, but Bible literalists.

2. The Founder of Anabaptism

The founder of Anabaptism was a young patrician and scholar named Conrad Grebel. His parents were Jacob and Dorothea Fries Grebel. The Grebel family had originally settled in Zurich in 1386 and was always prominent in the affairs of the city. Jacob was one of the most outstanding of the Grebels, being a wealthy iron merchant and leading citizen. He was elected to the Zurich city council in 1494, and was made magistrate or ruler (**Vogt**) of the township of Grueningen, just east of the city, in 1499. Conrad was born in the city of Zurich about 1498. His boyhood was undoubtedly spent in the castle at Grueningen. He probably spent six or seven years in the Latin school at the Great Minster in Zurich. This school was called Carolina in honor of the man who was supposed to have founded it, Carl the Great or Charlemagne. In the Carolina his courses would have been Latin grammar, Latin literature, Latin church hymns or liturgies, and dialectic or debating. Jacob and Dorothea Fries Grebel were the parents of at least six children: Barbara, Euphrosine, Conrad, Andrew, Martha, and Dorothea.

In October 1514 Conrad Grebel enrolled in the University of Basle, Switzerland, for a winter's study. The custom of the day required groups of students to live in houses, each of which was called a **Bursa**. They studied under the supervision of a teacher who held the master's degree. The typical Bursa had a group of about fifteen youths. Grebel's teacher was the best in Basle, a scholar named Henry Loriti, but usually called Glarean after his Swiss home in Glarus. Glarean probably taught Latin, Greek, Hebrew, and mathematics. The rules of the Bursa were strict; for example, the young men had to be in their rooms by eight o'clock in the evening. Grebel's stay at the University of Basle was from October, 1514, to May, 1515.

In the fall of 1515 Grebel did not return to Basle. For one thing, his beloved Glarean had gone to Italy for further study. Also, Jacob Grebel had secured from Emperor Maximilian a stipend for Conrad to study at the University of Vienna. Young Grebel studied at Vienna from September, 1515, until June, 1518. He was a pupil there of the famous Joachim von Watt, of St. Gall, Switzerland, popularly known as Vadian. By 1516 Vadian had doctor's degrees in both philosophy and medicine. A warm friendship developed between Vadian and Grebel. Each spoke of the other in the highest terms. Fourteen years after Grebel's death Vadian referred to him as "endowed with great gifts." Vadian married Conrad's younger sister, Martha, in 1519.

During his years in Vienna Grebel grew intellectually. When he left in 1518, as a young man of about twenty, he was richly talented, a youth with great ambitions and with the marks of a coming leader of men. But in personal piety he was deficient. As a Catholic university student he was not particularly concerned to lead a good life. Perhaps, as a result of his loose living, he suffered with ill health during the remainder of his short life.

Grebel reached his Swiss home in the middle of July, 1518. That summer, in the company of Vadian and a friend, named Myconius, Grebel went to Lucerne where the party got permission to climb Peak Pilatus. This interesting expedition has been called the first

scientific ascent of Pilatus. The leader was a Lucerne canon named John Zimmerman.

After returning from Lucerne, Grebel went to Baden to try to regain his health. While there he also visited his older sister Barbara, wife of Leonard Karli.

On September 30, 1518, Conrad Grebel left Zurich for Paris, where he arrived, October 20. There he entered the Bursa of his former teacher, Glarean. He also attended lectures at the University of Paris. His study in Paris was made possible by a royal grant which Jacob Grebel had secured from the king of France. Grebel's life as a student in Paris was not very fruitful. He quarreled with Glarean and left his house. He fled Paris for six months because of an epidemic of the plague. Further, his moral life was lacking in self-control and holiness. For him, God and Christianity were not closely related with life. Perhaps the most hopeful thing about him was his growing sense of discontent and personal unhappiness. He was gradually to find out that nothing but God, through Christ, can satisfy the soul. When he returned to Zurich early in July, 1520, without securing a doctor's degree, he was ripe for the Gospel. He was sick and unhappy, longing for peace and real joy.

The first year or so of Grebel's life back in Zurich was a period of continued unhappiness. Perhaps his chief pleasure was obtained in the meetings of a learned circle which were held in 1521 for the study of Greek literature. In November of that year he reported to a friend that he was reading the writings of Plato with Zwingli and two other scholars. He also planned to continue his studies at the University of Pisa in Italy, and with this end in view his father secured another stipend for him, this time a papal grant. But the plan was never carried out. Grebel remained in Switzerland.

In the year 1521 Grebel fell madly in love with a girl named Barbara; his "Holokosme" ("Whole World") he called her. She was apparently not of high social standing like the Grebels, and Conrad's family firmly opposed the match. But he was determined to have his "Barbarity," as he once jokingly referred to her. He went to the city of Basle and worked as a proofreader in the shop of the famous printer, Cratander, from August until October, 1521. He then returned to Zurich where, in spite of parental opposition, he and Barbara were married on February 6, 1522. Conrad and Barbara were the parents of three children. Theophilus was born in 1522 and died in 1541 at the age of nineteen. Joshua was born about August 11, 1523. On June 21, 1549, Joshua was married to Catherine Steiner. Their son, Conrad, became the Zurich city treasurer in 1624. This grandson of Conrad and Barbara, Conrad Grebel, 1615-74, became burgomaster of Zurich in 1669. In 1936 Dr. Hans von Grebel, a direct descendant of the founder of Swiss Anabaptism, was president of the supreme court of Zurich. The third and last child of Conrad and Barbara Grebel was Rachel, born January 6, 1525. She apparently died in infancy. Grebel himself died in 1526, and on December 5, 1527, his widow, Barbara, married a man named Jacob Ziegler, undoubtedly a member of the Reformed Church, for Barbara did not stand by her first husband during his trying months as leader of the Swiss Brethren. Relatives of the Reformed faith reared Theophilus and Joshua. Therefore, none of the descendants of the founder of Anabaptism are found in the Mennonite Church today.

In order to understand the background of

the Swiss Brethren movement it will be necessary to survey briefly both the Lutheran and Zwinglian reform movements. Martin Luther and his work came first in point of time and influence.

3. The Lutheran Reformation

The founder of the Sixteenth Century Reformation was a German theologian named Martin Luther, 1483-1546. Luther entered a Catholic monastery in 1505. He was painfully conscious of his sins and struggled for a long time, trying to achieve peace with God. He fasted, prayed, and did all kinds of good works, but in vain. "How," he cried, "can I obtain a gracious God?" In the year 1512 Luther received the degree, Doctor of Theology. About the same time, he finally was delivered from his agony of soul by seeing that man did not have to achieve for himself his peace with God. It is Christ that has reconciled man to God. This He did by His atoning death on Calvary. The verse which helped Luther in a special way was Romans 1:17. In this grand passage Paul indicates that the way to become righteous in God's sight, to have a perfect standing before Him, is simply to exercise personal faith in Christ. "The just man," Paul quotes from Habakkuk 2:4, "shall live by his faith." God reckons the righteousness of Christ to every Christian believer. This doctrine of justification by faith was the glorious truth which changed the fearful priest into a lionhearted reformer. His Catholic friend, John von Staupitz, helped Luther to this truth. At the very beginning the Reformation was therefore purely religious in origin.

At this time, 1512, Luther had not the slightest intention of leaving the Roman Catholic Church. Even five years later, when John Tetzel went through Germany selling indulgences, Luther still thought of himself as a loyal Catholic. But the sensitive soul of Luther was shocked at the practice of Tetzel. His sense of justice was outraged, and he resolved to protest. On October 31, 1517, a memorable day for all Protestants, Luther tacked his ninety-five theses on the church door at Wittenberg. In this town Luther was serving as priest and theology professor, and was preaching frequently, sometimes daily. The theses of Luther challenged the Catholic doctrine of indulgences. They were soon translated from Latin into German and broadcast over Germany. Luther was attempting an enormous task in challenging the Catholic

Church, but he had the support and protection of Frederick the Wise, the Elector of Saxony.

In 1520 Luther went still further; he published three reform booklets. On June 15 of that year the pope at Rome finally acted. He issued a formal threat of excommunication, and excommunication was regarded by Catholics as excluding one from salvation until restoration to fellowship in the Catholic Church was made. But Luther did not base his salvation on the sacramental doctrine of the Catholics. He stood on the Pauline doctrine of justifying faith. He therefore defied the pope by publicly throwing the papal document into a bonfire at nine o'clock in the morning on December 10, 1520. Into the fire also went the papal decretals, the canon law, and some other Catholic books—this in reply to the papal order for Luther's books to be burned. The struggle between the Wittenberg doctor, still a Catholic in intention, and the Roman pope, was on in dead earnest.

The next year Luther was summoned to the diet (or parliament) which convened in the Germany city of Worms. And there, on April 18, 1521, he refused to make the recantation which the Catholic Church demanded of him. On his return journey his friends, at the instance of Elector Frederick, "kidnaped" him and hid him in a castle in Wartburg. There he let his beard grow and lived under the named of Knight George. "George" spent one of the most profitable years of his life (almost eleven months, to be exact) in this castle, for in that period he translated the Greek New Testament into German. His translation was in good, living German; it made Jesus and the apostles "talk German"; it was a great achievement.

In March, 1522, Luther returned to Wittenberg and undid some of the work of the earnest reformer, Andrew Bodenstein, called after his home town, Carlstadt, by restoring certain Catholic practices which Carlstadt had abolished. Luther himself returned to his monastery and observed the Catholic fasts. But he did not restore the most objectionable passage from the Latin mass which had been omitted by Carlstadt.

During the next few years Luther worked hard for Catholic reform. He also took some drastic steps for a priest. On June 13, 1525, he renounced Catholic asceticism by taking to wife, Catharine von Bora, a former nun. In October, 1525, he introduced (at Wittenberg only, apparently) his evangelical worship service which he published the next year in the book, *Deutsche Messe (German Mass)*. The Diet of Spire, in the summer of 1526, conferred upon the evangelically minded princes and city rulers the right, they thought, to reorganize the worship service and the organization of the church. Evangelical worship was finally established in all of Saxony in 1526; there was then for the first time actually a Lutheran state church. Other provinces did likewise, with the princes serving as the heads of the church. Ultimately, with some regional differences, Lutheranism covered a huge portion of the German Empire, an area roughly in the shape of a triangle, with its base running along the Baltic Sea from the Netherlands to East Prussia, and with its apex reaching to Switzerland. The Lutheran churches of Northern Germany, also those of Scandinavia, adopted the order of Wittenberg, while those of southern Germany had a simpler service. Luther attempted to remove the more grievous abuses of Catholic worship, but permitted the use of vestments, altars, candles, crucifixes, pictures, organs, and church bells. It should

THE PARSON'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message,
They may see the Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message,
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinction any part;
I only ask when I have voiced the message,
My Saviour's heart!

—Ralph S. Cushman.

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Editorials

The Jericho Road Today

Jesus immortalized the road running from Jerusalem to Jericho when He told the matchless parable of the Good Samaritan. But He did more. He gave new content to the word "neighbour" and showed that religion must have more than creed and form, that it must have a loving heart which manifests itself in good deeds. The parable was a scathing rebuke of the impotency of the formal religion of the priest and the Levite, but it also portrayed the loving heart of the Christ, who is the highest fulfillment of all that the Good Samaritan stands for.

We can learn some valuable lessons from the incident which occurred on the Jericho road centuries ago, but it is well for us to remember "that the Jerusalem-Jericho road runs down through the middle of modern life." Not only do we have as great an opportunity to serve our needy fellow men as did the Good Samaritan, but in many respects our opportunities are greater to an amazing degree. Never before in the history of the world has there been such great physical need on the part of our neighbors throughout the world, for Jesus showed conclusively that we are neighbor to every one who is in need, and that conversely all such persons are neighbors to us.

When we read the accounts of the great numbers of people who are in need of the bare necessities of life, in China, India, the Middle East, Italy, France, Holland, Belgium, Germany, and other European countries, that knowledge constitutes a great call to minister to these, our neighbors and brethren, in the name of Christ who said that if we feed the hungry and minister to the needy we are doing it as unto Him. The Jerusalem-Jericho road today is not merely eighteen miles in length, but reaches throughout many countries in Europe, Asia, South America, Puerto Rico, and many other islands of the seven seas. Into a number of these areas the Mennonite Central Committee has gone with numerous workers and with kindly ministrations in this time of need, giving food, clothing, medicine, or other needed help.

The Mennonite Relief Committee, the relief organization under the Mennonite Board of Missions and Charities, is also planning work to be conducted under its auspices in areas of need. Three workers have already been sent forth to go to China, although they are laboring in the needy fields of India until the way opens for them to enter the Celestial Empire. A fourth worker is under appointment for the China field. A second field which the Mennonite Relief Committee plans to enter soon, if the way opens, is that of Ethiopia. Two brethren now in the Middle East are planning to go on a tour of investigation into the land of Haile Selassie in August, if present plans carry. A corps of workers for this field has been tentatively appointed. A unit to work in some area in Europe is also in the planning stage, and we hope that it will soon reach the realm of actuality. Such are some of the ways in which our church is either going, or planning to go, down the Jerusalem road to relieve those who are hungry or cold or otherwise in physical need.

But the Jericho road speaks of more than physical need or relief of that need. It speaks of the need of love. All physical relief, when administered by Christians, should be impelled by and given because of the love of Christ. And one of the great needs of the world today is love. Millions have been inspired to hate—on the one hand, the Italians, the Germans, the Japs, and their sympathizers; and on the other hand, the Americans, the British, the Russians, and those who aid and abet their cause. Rufus Jones, outstanding Quaker leader, says that the hatred that has gripped millions of people today is a form of "endemic insanity," a mental disorder that has

swept over certain nations and areas. It is probably a combined mental and moral and spiritual disorder, but one of its telltale symptoms is a lack of love for others who are not of the same nation, race, or creed. It is a sad commentary upon the state of heart of the American people when they can read with exultation the accounts of destruction of cities of enemy people by bombing and burning, in which multitudes of men, women, and children are killed or maimed. People need to be shown that there is a better way of life than that of hate and cruelty, and that is the way of love as demonstrated by the Good Samaritan on the Jericho road.

The Jericho road also speaks of helping to minister to spiritual need. The Good Samaritan demonstrated in a figure the work of Christ in His stooping to meet the spiritual needs of people who are maimed and bruised by sin. There are many such today. We can find them in our home communities. We can find them in the returning service men who find it difficult to fit into civilian life again. Their greatest rehabilitation need is no doubt spiritual. We can find them in foreign lands as the Jerusalem-Jericho road stretches across the seas and reaches Europe, Africa, Asia, and the islands of the sea.

The number of human neighbors who are in physical, moral, and spiritual need is beyond our calculation or comprehension. But they call us just the same. And the Master is still saying to us as He did to the lawyer of old: "Go, and do thou likewise."

"As He Thinketh in His Heart"

The writer of the Proverbs touched upon a great truth when he made the now famous statement: "As he thinketh in his heart, so is he." Modern psychologists confirm what the Bible has long taught that our thinking determines the kind of people we are. It is true that to a large extent our thinking determines the state of our physical well-being. People who are living under some mental strain or are doing some type of abnormal thinking are seldom in good health. It is evidently even more true that our thinking determines our moral and spiritual state. Jesus stated the effect evil thinking has upon people's moral life when He said: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things that defile a man" (Matt. 15:18-20a). The writer of the Proverbs also states this general thought in Prov. 4:23: "Keep thy heart with all diligence: for out of it are the issues of life."

The Apostle Paul stated the matter positively when he counseled us to think upon good things: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). It is when our thought life is thus controlled and directed that "the peace of God" will keep our "hearts and minds through Christ Jesus," for peace and joy can not reign in a heart and mind that is given to evil thinking. If the love of God is shed abroad in our hearts by the Holy Ghost we will guard our thoughts diligently, for "Love . . . thinketh no evil."

It is said that Marcus Aurelius, an old Roman philosopher, made this striking statement: "The soul is dyed in the color of its thoughts." Commenting on this Frank B. Faberburg says; "So if you care nothing about how your soul is dyed then go ahead telling and listening to dirty stories, continue carrying around or pinning on the wall nasty pictures, attend sloppy shows, read pornographic literature, nurture evil thoughts. But do not try to deceive yourself by saying it does not matter." We might go a little farther on some of these points. It is for the sake of their thought life that young people, as well as older ones, should be careful of the type of literature which they read, should avoid the picture shows, should stay away from bathing pools where the sexes intermingle, should avoid undue familiarity in courtship, should dress modestly. It will

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CHRISTIAN LIFE

"THE TRYING OF YOUR FAITH WORKETH PATIENCE"

James 1:3

BY M. C. VOGT

Patience does not mean an apathy to one's surroundings, nor does it mean that a person should discern that he is being tested, but patience does mean: first, calm endurance or self-possession under suffering or provocation; second, quiet waiting for what is expected, and persistence in what has been begun.

The definition of endurance—"to continue in the same state without perishing"—is very significant when a person thinks of his spiritual life. Does he continue in the state of love when his body and nerves are rubbed the wrong way by many interruptions? Does he continue in the state of love when everybody seems to be late? Does he continue in the state of faith when his tired mind sees no fruit from his service to the Lord?

We notice that James gives the idea of endurance or persistence much prominence. In James 1:6 he informs us that the person who has his prayers answered is the man who does not waver. "There must be no wavering, no staggering at the promise of God through unbelief, or through a sense of any disadvantages that lie on our own part. Here, therefore, we see that oneness and sincerity of intention, and steadiness of mind, constitute another duty required under affliction. 'He that wavereth is like a wave of the sea driven with the wind and tossed.'"

In James 1:12 it is "the man that endureth temptation" who is to be blessed. It is not the man who only suffers that is blessed, but he who endures in suffering, he who with patience and constancy goes through all difficulties in the way of his duty. The tried Christian is to be the crowned one. The crown he shall wear is the crown of life.

In James 1:17 God is referred to as the One "with whom is no variableness, neither shadow of turning." With eternal endurance God goes straight ahead toward His goal, regardless of all the obstructions Satan heaps into His path, regardless of how often man disappoints Him.

Again, in 1:22, James talks of the doers of the Word; not about those who have had their emotions stirred; not about those who have wept about their sins, but still cling to them; not about those who have made great promises to God and man, but do not keep them; not about those who can give wonderful talks about the "way" but do not walk in it; not about those who are doers as long as everything goes smoothly; not about those who are popular leaders with questionable practices; but he speaks about the doer of the Word, the obedient one. He "shall be blessed in his deed." He may be just an ordinary man, walking obediently with his Lord. He need not be a deacon, a Sunday-school superintendent, a Sunday-school teacher, or an outstanding lay leader, but he must be a doer of the Word at all times, under all conditions, anywhere and everywhere; in this he will be blessed.

Temptations are to try our faith (1:2): "Count it all joy when ye fall into divers temptations." The word "temptation" here is misleading. "The word which we translate 'temptation,' signifies affliction, persecution, or trial of any kind, and in this sense it is used here, not intending diabolical suggestions or what is generally understood by the word 'temptation'" (Clarke).

"Nevertheless, the troubles are not to be of our own making or seeking. It is not when we inflict suffering on ourselves, but when we fall into it, and, therefore, may regard it as placed in our way by God that we are to look upon it as a source of joy rather than of sorrow" (M. Henry). Here in India many people have the idea that suffering of any kind works some kind of purification or merit for the one afflicting himself. So we see people, in their frenzy, beating themselves with burrs until blood runs down their backs, sitting on long thorns or on beds of sharp spikes, and in many other ways

HE LEADETH ME

In pastures green? Not always; sometimes He

**Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be—**

Out of the sunshine warm and soft and bright,

**Out of the sunshine into darkest night;
I oft would faint with sorrow and affright—**

**Only for this—I know He holds my hand,
So whether in the green or desert land,
I trust, although I may not understand.**

**And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,**

And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry

**Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."**

**Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,**

In every path of thine I lead the way."

**So, whether on the hilltops high and fair,
I dwell, or in the sunless valleys where
The shadow lie—what matter? He is there.**

And more than this; where'er the pathway lead

**He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.**

**So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.**

—H. H. Barry.

giving themselves pain. At times I have also noticed a tendency in some of my American brethren to count those clashes with their neighbors, caused by their own nagging habits, as afflictions of the righteous. Let us not let the devil fool us, for the Word says, "When ye fall into."

Often when people have some special trial they feel that it has come to them to punish them for their unfaithfulness, but the best of Christians may have it fall to their lot to have trouble and grievous affliction. These outward afflictions are temptations or trials to them. The devil tries to draw the one under trial into sin, even as he did the perfect Job. Rather, in these days, we Christians should be surprised that we have few trials, afflictions, and persecutions. The Bible teaches that those "that live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12. See II Tim. 2:12; I Pet. 2:20, 21).

There seem to be times in the life of nearly every Christian when the project on which he is working seems to fail. He has prayed about it and feels that the Lord is leading him. He has worked honestly; he has worked carefully; he has worked hard. But now it seems that all was of no use. He had great hopes for the project and thought it would be a definite help to the church and a glory to Christ. Now defeat stares him in the face. He thinks about his unsuccessful plans. He thinks of his wasted effort. He thinks of all the time spent without any reward. Then he gets to the place where he ceases to try. He sits down and is sad. He has no strength for his task. When he feels like that, is that letting "patience have her perfect work?"

Again there are times when a person becomes physically and mentally very tired. Perhaps a child has been sick for days or weeks, and the father has had to stay up a great part of the night, while during the daytime there were other duties which kept him from sleeping. He is tired. He uses an unkind tone of voice when he speaks. When someone interrupts he becomes angry. Or he insists on having his way in everything. Again I ask, is that letting "patience have her perfect work?" No! It is letting the devil lead him on into sin in his trial.

Perhaps he has been burning a lot of midnight oil for such a long time that he is worn out and his nerves are frazzled. When interruptions come, the opposite of patience is manifested. Much of his impatience is caused by his lack of faith in God. He is worried about the work he is doing, and is carrying the whole load himself. The last thing he thinks of at night before he goes to sleep is his work. That is just the place where he makes one of his mistakes. For it is not his work, but God's work, and he should be content to do it well and then let Him "care" for it as He has promised to do for those who cast all their care upon Him (I Pet. 5:7). Instead of thinking about the work, he should think of his wonderful God and rejoice in Him and in that he knows Him and has been called into His wonderful service. How often in the daytime he thinks or worries about his work until he is discouraged and not able to go on to do something for the Lord! "Spurgeon says that worry is like taking a telescope, breathing on it with the hot breath of our anxiety and then looking through it and seeing nothing but cloud" (Rockey).

"There is a distinction between concern and worry. A good father and mother will be concerned about their boy. A good minister will be concerned about the people under his care. A good Christian will be concerned about his own spiritual welfare and about the

spiritual welfare of those about him. It is when concern steps over the margin and becomes worry that the harm is done. It takes a good man to know just where the margin is, and it takes a better man not to step over. Worry is looking into the future with apprehension instead of faith. Worry is crossing bridges before we come to them" (Rockey).

Sometimes God tries a person's faith by giving him a task in which he will have to wait a long time on Him to complete His part. How often, when he has a problem or a difficulty which God wants him to solve by waiting on Him, he waits by taking up something else! How easy it is to pray once or twice about his difficulty and then to go and find something else to do! Then, instead of waiting in expectation on God in prayer, he spends his time in some task that is more pleasing to the flesh and expects God to grant him his request sometime. Usually his requests are not granted, for God has taught us to ask shamelessly, again and again, until we receive the thing we have been asking for.

A person may feel that God is calling him to a certain task and has led him into it, but, somehow or other, he is given so much other work that he begins to feel that he is not in the center of God's will. Then something comes along and he is given something else to do which does not please him very well. He complains about his work and often is tempted to harbor unkind feelings toward his fellow workers. Sometimes he even gives these feelings a lodging in his heart. He criticizes his fellow workers for being too lenient or too harsh; for keeping the best work for themselves and giving him some of the hardest work. Sometimes he even quarrels about it. At these times it is good to remember Moses. He was called of God to lead the children of Israel out of Egypt. He was trained for it in the court of the Pharaohs. He had reached the age when he was ready to do something, so he decided to cast his lot

with the children of Israel. Whenever an opportunity, at least he thought it was an opportunity, came his way to carry out his God-given task, he took it. He must have felt that he was getting on with his work. Then, the next place we find him is out in the desert, herding sheep. For forty long, humdrum years he buried his training and ability out in the lonely desert, following the sheep around all day. By evening he must have been tired and weary. The monotonous days would have dampened or broken most spirits. No doubt they helped much to make Moses the "meekest man." How his faith must have been tried, but he was victorious in the end!

Perhaps it is pain that is trying a man's faith. In a moment an accident has taken him out of the physically fit and active group of humanity to lay him on a bed of pain. His work cannot be done. His family cannot be fed. As the hours slowly drag into days, and the days slowly drag into weeks, the sharp edge of pain tests his faith. Perhaps it is the pain of sickness; perhaps it is the pain of disappointment; perhaps it is the pain of failure. No matter what its source, it is pain that seems to be cutting out his very soul. "Pain is as common in life as salt in the sea, and has the same bitter tang and the same power to purify. There is nothing that so breaks the stubbornness of a man's spirit, and bends the obstinacy of his will, as pain. It comes eating its way so subtly, so cuttingly, so relentlessly and insistently that all the footing slips out from under a man, his jaws relax, and his fist loosens into a hand again. Frequently the stiffest set jaws will relax only under the peculiarly persuasive edge of the knife of pain" (Gordon).

When the trial of our faith comes, let us, like Job, meet it in the faith that we are in the will of God, that He is watching over us, and that we can trust Him to do the thing that will bring Him the most glory and will be for our best.

Kodarma, Bihar, India

GOLDEN OPPORTUNITY

BY GEORGE J. LAPP

"Who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2). "By faith Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God" (Heb. 11:24, 25). "Ye cannot serve God and mammon" (Matt. 6:24).

Most of us have read and reread the accounts of the life of our Lord and of Old and New Testament leaders whom God called into His service. The apostle Paul counted "all things but loss for the excellency of the knowledge of Christ Jesus, my Lord" (Phil. 3:8). Some of us have read the life sketches of those whom God called into His service through the centuries from the beginning of the Christian era to the present. We have been impressed by their consecration and sacrifices and their abandonment to the tasks which were theirs according to their calling. It meant taking up the cross daily and following their Lord into paths difficult to tread, but it led into a ministry which was wrought to the saving of precious souls. It meant the centering of their interests in activities that would contribute most to the upbuilding of the cause of Christ. Many of them not only spent, but also were spent to the extent of laying down their lives for the people to whom they were called. None of them counted their lives dear unto themselves, but sought to finish their course with joy,

carrying the ministry which they had received of the Lord Jesus to witness to the Gospel of the grace of God. See Acts 20:22.

There is another quality in their lives which is often overlooked. We are prone to shed tears of sympathy for those who make sacrifices and bear the cross. But we too often fail to rejoice with them that the Lord has counted them worthy of their high calling. All who are thus called and consecrated weigh the golden opportunity of Christian service with the earthly advantages which might be theirs were they to turn their backs upon the call of God.

We have just read a beautiful life sketch, written by his wife, of the late W. H. P. Anderson, world secretary of the Mission to Lepers. It was written as a deep appreciation of a life so nobly spent in behalf of the many thousands of sufferers from that dread disease, leprosy. In his younger years, well-qualified and trained for a business career, he might have entered a service which might also have brought him prosperity and influence. But he was arrested in the way. He became burdened for the work to which he was called from something he heard in an address by Mr. Baily, the founder of the Mission to Lepers, as he appealingly laid the claims of the lepers before a large audience in Ontario, Canada. Mr. Anderson made known his deep convictions to certain friends, who, in turn,

made them known to the official members of the Canadian auxiliary of the Mission to Lepers. In due time he was appointed for work in one of the largest leper institutions in India. He arrived in India in 1905. After seven years of institutional administration he was appointed to the secretaryship of India for the Mission to Lepers. Ultimately he was selected as the Mission's choice to become its world secretary, succeeding its founder, Mr. Baily.

At the time of his appointment to India, two paths lay before him. He answered the call of God and chose the one of humble service, that of "binding up the brokenhearted." His friends remonstrated with him because he was "throwing his life away." Although their hearts were stirred by his truly sincere spirit of self-denial, yet they could not understand why he would refuse such splendid opportunities for business advancement and gain. He personally disliked any reference to any sacrifices which he was called upon to make, and did not consider that any blessing could be his except as he heeded the call to what he considered a higher, richer, and nobler spiritual service.

It was the writer's good fortune to have known Mr. Anderson from the beginning of his lifework after his arrival in India in 1905. One was continually impressed by his spiritual interest, his poise, and his continual regard for the highest interests of the lepers in this and other countries. His seemingly untimely end came in 1942. During his lifetime he counted "the excellency of the knowledge of Christ" and the ministry to which he was called far richer than any earthly gain.

But Mr. Anderson's is not an isolated case. Read "The New Acts of the Apostles" and the "Miracles of Missions" and the many other well-written life stories of pioneers and heroes of the cause of Christ in our homelands, in other countries, and in the islands of the sea. One cannot help realizing that there are values higher and nobler than anything earthly. One also notes the attitude of such servants of God toward wealth and worldly advantage. Many, we believe, have been commissioned of God to exercise the stewardship of wealth for the furtherance of His kingdom, and He would use more with such ability if they would commit their all to Him. We thank God for those who have found the spiritual worth of consecrated service and who count not their lives dear unto themselves.

Dear young friend, do not hesitate to embrace opportunities when the Lord lays them upon your heart. Dear mothers and fathers, do not only shed a tear of sympathy at the sacrifices your sons and daughters may be called to make. Share with them the joy of becoming chosen vessels to embrace the golden opportunities of carrying out the Great Commission. God has called them to heal the sick, "to bind up the brokenhearted," to bring gladness and freedom to those who are bound by the fetters of sin, to preach the Gospel to the poor, to minister to the poor and destitute. They may live on crumbs instead of cake. They may have water instead of wine. Their couches may be of boards instead of spring mattresses. They may suffer the dangers of an unkind climate. They may suffer from the exposure to disease and from the ravages of famine and pestilence. They may be exposed to the dangers of vermin and venomous reptiles. They may be called upon to pass through stress and strain, and they may face seemingly insuperable difficulties and suffer grave disappointments.

(Continued on page 221)

OUR HOME CIRCLE

CHRISTIAN COURTSHIP

BY NAOMI SLONECKER

It is a strange experience in the lives of boys and girls when they begin to realize that instead of being averse to persons of the opposite sex, they find a peculiar enjoyment in their company.

All through the early teens young people are going through what is called the "gang age," when they like to run in "bunches." Parties, picnics, hikes, and hay rides are enjoyed by all and should be chaperoned by an older person, possibly an instructor, teacher, mother, older brother or sister, someone to be their guide and helper. Many a pitfall can be avoided a few years later if proper chaperoning is done at this early age. A doctor often traces a fatal sickness in older years to some forgotten accident of childhood days.

In these friendships that spring up between boys and girls, there should be nothing personal; they should be common to all. When boys and girls in their early and middle teens begin to speak of each other and to act toward each other as if they were sweethearts, then friendship has given place to something that is very foolish and dangerous. At that early age neither of them have been awakened in the affections long enough to understand what they are all about. True love does not start that way; the feelings they have for each other are immature. Fruit that is immature we call green, and the same expression can rightly be given to young people who give way to this early, immature love. It is never beautiful, but always offensive and silly.

If boys and girls can have a jolly, frank friendship with each other, and can keep themselves from forming any silly attachments, they will have a chance to know each other as they really are. They can see their faults and virtues in the true light. The girls can notice the difference between the boys who smoke, and those who do not; between those who are coarse and vulgar in their speech and manner, and those who are pure and clean; between those who respect women and girls and always treat them with deference, and those who do not. Seeing these differences girls can form ideals of manhood and nobility. The same is true of the boys. They do not care for the loud and boisterous girls who have rude and bold manners, but rather they seek after the quiet and modest type who are gracious and kind.

Men and boys expect women and girls to be different from themselves, and when they find one who is aping their ways and manners and acting as if she were trying to be one of them, she is cheapened in their eyes. Girls do not like "sissy" boys nor "womanish" men; neither do boys like girls who act "manish."

All these early friendships have a great influence on the lives of boys and girls and should be seriously thought over by themselves as well as their parents, who can be a great help in giving counsel and guidance.

The choosing of a life companion is what we call courtship, and the key to courtship

is real love. This choosing of a companion for a lifetime will require earnest, prayerful consideration of God's laws and His special leading of the individuals involved.

In some countries the decision of the parents is taken. In others, business arrangements are entered into, and family considerations count heavily. But in America the one ideal generally accepted as the basis for marriage is real love between two people. Married life involves constantly the most intimate relationship in life. There can be comparatively no secrecy between the individuals of the married couple. And without love this cannot be realized. The satisfactory home life must depend on love between husband and wife. "If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4:12).

Paul tells us, in I Corinthians 13:4-8, what real love is: "Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with the truth. She can overlook faults. She is full of trust, full of hope, full of endurance. Love never fails" (Weymouth's Translation).

Can anyone describe better than this the kind of love that is needed in home life? But only real love can accomplish this.

Let us consider some of the marks of real love. First, love has a physical basis. God has created us so that young people are attracted to each other. One of the early marks of love is the desire of two persons to be in the company of each other. There is a sense of enjoyment when they are together and a sense of loneliness when away from each other. An attraction for each other is a quality of real love.

There is also the mental side of love. Love is a matter of judgment and choice. Emotional attraction that attempts to link up two people who have opposite mental interests, who do not like the same books or friends, who have not the same tastes of culture, is offering a shaky foundation for permanent married life. If "he" wants to stay at home evenings, while "she" wants always to go out; if "he" is bored by music, while "she" loves it; if "he" loves to have friends come in, while "she" wants her home to herself; if "she" wants to be constantly traveling, while "he" never wants to leave his home community; then a situation is created that cannot help producing difficulties. Love must have a surer and a broader foundation than mere friendship and, certainly, friendship, to last long, must have a real basis in mutual interests of both persons.

There is the spiritual mark in love. One of the greatest undertakings in married life is the readjustment of two separate personalities into a relationship that will enable them to develop to their fullest so that they shall no longer be two, but one, as we are told in Mark 10:8: "And they twain shall be one flesh; so then they are no more twain, but one

flesh." One of the greatest contributions of Christian religion is the success in making individuals submerge their selfish and individual peculiarities in such a way that they can live peaceably and happily with each other. Christianity accomplishes this by bringing the individuals into a loving relationship with God, the Father, through Jesus Christ, His Son, in whose life, teachings, death, and resurrection, God's drawing power comes forth in all its spiritual attractiveness.

By being drawn toward a common center they are drawn toward each other. As the spokes of a wheel come closer together as they come nearer the hub, so the personalities and souls of two who are in love come into more perfect harmony with each other when they mutually draw nearer to God.

When young people are planning a home there is a sense of high adventure that naturally makes them seek the guidance and blessing of God. This adventure is touched with glory when the two have a sense of holy relationship with that marvelous personality of Christ.

A fourth mark of love is an unselfish attitude toward the one who is loved. Real love creates a protective, unselfish, and helpful attitude. If a man's general attitude toward the girl is selfish; if he demands his own way; demands that she must constantly give in, that she must yield her ideals to accept his standards, she may well question his love for her. Or if a man finds that the girl who professes to love him is interested primarily in the good times he can give her, or in the money he can spend, he may naturally raise the question whether she has the kind of love that will offer a worthy basis for a satisfactory home relationship.

To sum up real love we can safely say that there are four outstanding marks, the physical attraction, mental interests, spiritual development, and unselfish respect. Each young person, as he or she enters into courtship, should keep these four marks of love upmost in mind.

The hope of a happy married life depends upon the two people involved and the attitude they take toward each other. It is a twenty-four-hour-a-day affair and should be a fifty-fifty relationship, not a sixty-forty or seventy-thirty, but one on an equal basis. No other attitude is fair, nor in these days is it likely to bring real success. If the attitude is wrong it would be better for all concerned if the home were never started. The experience of courtship is one of the most important experiences in which human personalities are ever involved. If we believe in God and believe that He created us and endowed us with the instincts and interests that we find are generally evident, no one of us can doubt how deeply interested He must be in our courtship life in which He can give us happiness. Surely, if young people can expect guidance and help from God in any experience of life, they certainly need to seek that guidance and obtain that help in this matter of proper courtship, for all life is tremendously affected by the choice made at this time.

It is depressing to any thoughtful person when a light or frivolous attitude is taken by young people toward courtship. In the Bible we have two great contrasting courtships. One is the courtship of Samson, in which he looked upon a Philistine girl, was favorably impressed with her physical attractiveness, and said unto his father, "Get her for me; for she pleaseth me well" (Judges 14:3). The results, as we all know, of that ill-considered courtship were tragic. The contrasting courtship was that of Jacob and Rachel. The patient, high-minded purpose of Jacob's court-

ship rises to a high level for any age. And no courtship can be carried to a higher plane than the one of Jacob and Rachel. For in Gen. 29:20 we read, "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." And then we know the story of how he had to work seven more years. Yet, after all that, Rachel was Jacob's favorite and he loved her much.

If more courtships could be carried on in the spirit manifested in that of Jacob and Rachel we would have fewer wrecked homes and broken hearts today. It is the attitude of the "Samsons" that always brings its penalty.

Today we have many so-called "war marriages." Many times the contracting parties knew each other for a short time only. But the money motive is such a great temptation

that they cannot resist. When the boys come home, will they find their brides faithful to them? Will they be able to establish a real home, with true love dwelling within? Passing friendship linked with passion is a flimsy foundation upon which to start a home. Can we wonder that such marriages go to pieces sometimes before they get well started? Marriage should be built upon a foundation of rock, and not upon shifting sand. During courtship is the time to choose the companion who will share the building of the new home upon the rock of love.

(Credit is given to Mabel Hale and A. W. Beaven for the material gathered from their respective books, "Beautiful Girlhood" and "The Fine Art of Living Together.")

Bellefontaine, Ohio.

ACHIEVING HAPPINESS IN MARRIAGE

BY C. J. RAMER

We note by the title that happiness is achieved. The term, "achieve," means the act of performing, to accomplish, or to carry to a final close. It implies that there is a responsibility on our part to accomplish or perform a given task.

Happiness in marriage is not delivered in a parcel; it is something we achieve. Marriage is a test of character and a successful marriage is a growing, living experience. Each day brings new tests and new joys. Marriage is the oldest institution we have. It was given to man before the Fall and was fully intended for his happiness. If marriage is unhappy, it is because of man's failure to realize its true function.

God ordained marriage for the benefit of mankind. It is not a convenience, a custom, nor a temporary arrangement, but the plan of God from the beginning. In the creation, when God completed a day's work, He saw that His work was good. But after He created man and instituted the marriage relation, God saw everything that He had made, "and, behold it was VERY good."

There is no relationship on earth more close and sacred, nor more capable of bringing greater happiness, than marriage; therefore, it brings the deepest sorrow when misused. Someone has said, "There never was a marriage that could not have been a success, nor a marriage that could not have been a failure." The absolute veracity of this statement might be questioned, but it is certain, that, if we are to achieve happiness in marriage, it must be gained by devotion, courage, and self-sacrifice. Happiness is the inevitable outcome of a properly directed life. If it is sought for selfish pleasure, it will escape out of your hand. Marriage is a life which requires determination, and a willingness to sacrifice self and to pay the price to make it a success.

In the Beatitudes we learn that happiness is the result of being. For example: Blessed (or happy) are the poor in spirit, the meek, the merciful, etc. What we are when we enter marriage is fundamental, and sensible courtship is a very important foundation to married happiness. All the happiness, utility, efficacy, and prosperity is dependent upon the propriety and wisdom of the union. Courtship is the stairway by which lovers ascend to a joyful marriage crowned with happiness, or one by which they descend to disappointment and an unhappy life. Too often are these days spent with little thought of future consequences. The greatest of God's gifts, that of love between man and woman, is

often bartered for a mess of pottage. A young man is no less than profane, who will sell his birthright. Mark you, someday he will seek it "carefully with tears." When courtship is carried on by impulse and not by judgment, a process of wooing and not discovery, an effort to please and not to search for a companion, when done in excitement and not with calmness and deliberation, when it is a vision and not a reality, when marked by feeling and not by reason, and with no thought of divine guidance, it is very likely to result in unhappiness.

Every youth should consider marriage as a subject to be studied. It is the grand social institution of humanity. Because of its momentous importance upon the human race, its laws and relationships should be considered carefully. The appropriate words of Proverbs, "In all thy ways acknowledge HIM, and he shall direct thy paths," constitute an important promise on the way to a happy married life. We do not mean to suggest that marriage should be a cold, businesslike affair, but we should be coolheaded enough to realize that it takes character to bring happiness in married life.

What are some of the conditions for marital happiness? The first fundamental requirement for happiness is to be at peace with the Creator. Is he a Christian? Is she a Christian? These questions should be considered first in courtship. Sometimes a great mistake is made by marrying only a "church member." It is, of course a great factor to happiness

when both belong to the same church, but of still greater importance is whether they are really Christian, born again. If a true, lasting love is to be brought to the altar, it must be that which is shed abroad in the heart by the Holy Ghost. True Christian LOVE is the greatest assurance for happiness. From divine love there radiates the spectrum that beautifies all human relationships—patience, kindness, generosity, humility, courtesy, unselfishness, sincerity, etc. Happy is the couple in possession of these.

The second essential is a pure heart, one that enjoys walking after God's standards. Marriage is pure. That which has spoiled, and is spoiling, the happiness of many marriages in modern times is the base and corrupt plane into which sacred relationships are brought. The living of a filthy moral life previous to marriage will certainly blight the flower of happiness. To achieve happiness in marriage, above all things, "keep thyself pure." Happy is the man or woman who is pure.

Thirdly, be modest. This is a virtue of rare value. It contributes greatly to happiness in married life. Modesty includes speech, actions, and dress. Seek only such conduct, speech, and apparel that will be conducive to pure thinking. Modesty and meekness go together and make a great contribution to happiness.

A fourth requirement is to be honest. Truthfulness is a Christian principle, no matter where applied. To achieve happiness, apply it here.

In the fifth place, be faithful. A Christian courtship is not a multi-friend courtship. Seek to be worthy of confidence placed in you. Learn to be faithful and loyal, as well as truthful. Unfaithfulness and misunderstandings in courtship are often the cause for much unhappiness in marriage.

Sixth, be discreet. Use wisdom and judgment, which might be summed up in the following scripture quotations: "Abstain from all appearance of evil"; "Flee also youthful lusts"; "Flee fornication"; "Abstain from fleshly lusts." By practicing discretion in our conduct, we will be able to think wisely in the choice of a companion. "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." (Prov. 18:22) "Who can find a virtuous woman? for her price is far above rubies." It is a noble quest and worthy of effort. The young person, who has achieved the companionship of a noble Christian friend, has gone a long way toward happiness in marriage. The best place to find such a friend is among God's people. "Houses and riches are the inheritance of fathers: and a prudent wife is from the LORD" (Prov. 19:14).

No two lives, however, through courtship acquaintance, will find a perfect harmony on the wedding day. There will be peculiarities which were never seen to exist until they are made manifest within the veil of the matrimonial temple. When two lives become one, each begins to open every nook, corner, and part of his life to the other. And indeed, imperfection will be found lurking somewhere in the being. While single, each life, in relationship to the other, is lived in restraint, but, too often, this restraint is lifted as soon as the ceremony is over. If marriage is to be happy, virtue must be practiced. Many a young bride has cried herself into sickness a month after the wedding, because the robe of politeness had been thrown aside. The garment of thoughtfulness had been hung away. Selfishness and personal ease assert themselves, and often while unaware of it, the groom has thrust the dagger of discouragement and unhappiness into the heart of the bride. In such an experience, marriage should

SO LONG AS THERE ARE HOMES

So long as there are homes to which we turn

At the close of the day,

So long as there are homes where children are—

Where women stay,

If love and loyalty and faith be found

Across these sills,

A stricken nation can recover from

Its gravest ills.

So long as there are homes where fires burn

And there is bread,

So long as there are homes where lamps are lit

And prayers are said;

Although people falter through the dark

And nations grope,

With God Himself back of these little homes

We still can hope.

—Grace Noll Crowell.

not be cast aside as a failure, but each can seek to achieve a correction. It is not always one-sided.

An interesting chapter on "the other side of the question on why men change after marriage" is found in the book entitled, "Home Folks." It shows that men's good intentions, are often chilled by a wrong attitude on the part of the wife. The great achievement on the part of the newly married is to seek to adjust the instrument of wedlock until it will play without discord. It is here that the true work of achieving happiness in marriage must continue. Home life can be happy even in the smallest cottage. Those who have a happy home can say, "Be it ever so humble, there's no place like home."

"The following has been given on how to build an ideal home: "Love must be the ruling principle, truthfulness the slogan of every conversation; cheerfulness will illuminate it; virtue and chastity its code of morals; honesty and integrity its business standards; kindness, forbearance, and self-sacrifice to calm the storms, heal the troubles and bring peace; let faith, trust, and confidence be its sure anchorage; these forged together with Christian piety and devotion, and you will have a picture of heaven." Such a home could be none other but happy.

Three "D's" have been referred to as driving happiness from the home. They are Debt, Dirt, and the Devil.

Debt is a very real thing and something with which we often become too familiar. It opens the door for worry and mistrust. It brings misunderstandings and discouragement. A soul that has become a victim of despondency is robbed of happiness. The virtuous woman "looketh well to the ways of her household." The honorable man is "not slothful in business; fervent in spirit." Debt should be considered an enemy. It should be feared. Credit is not debt, for, to be able to make a loan on one's credit is often good business; but when credit is imperiled by debt it is dangerous. It will be sure to take happiness, and sometimes love, in its toll. It makes for happiness to learn to budget the income. Money problems and unwise spending have been at the bottom of many unhappy homes.

Dirt is so common. Should it be mentioned? "Cleanliness is next to godliness," is a proverb often repeated. A wife may think that her husband does not appreciate her cleaning and dusting, but watch what happens when it is too often neglected. It pays big dividends for a husband to learn habits of cleanliness about the house. It is easier to sweep dirt out through the back door than to bring happiness back once it has gone out through the front door. A life that promotes happiness will be clean. A clean heart and a clean body go together. Clean speech and clean habits fit nicely in a clean house.

The devil entered the first home in making his assault upon the human race. He is jealous of this institution of God. We are shocked when we hear of the thousands of homes that are being destroyed by bombs. But our hearts bleed to see the ten thousands of homes ruined by the devil. But for the grace of God there would be no happy homes. If the devil could have his way he would wreck every home. It is a great achievement to resist the devil. He seeks to find entrance for a host of "D's." He brought doubt, distrust, and disorder into the first home. He is eager to get discouragement, discontent, disgrace, disinterest, disloyalty, dishonesty, disregard, disrespect, and divorce into your home. These demons will certainly wreck

happiness. We praise God, that in the name of Christ, the devil can be overcome. May we, in the name of Jesus, seek to achieve greater happiness by resisting the devil. It is our heritage; it is God's promise.

In contrast, let us notice three Graces in "G's" that make for happiness. They are Gratitude, Gentleness, and Goodness.

Gratitude: "In everything give thanks." A feeling of appreciation makes life worth-while. The, "thank you," should continue in married life. The difference that made a busy farm-wife happy at the close of one day, and sad at the close of another, although she did the same things and worked the same length of time, was a word of appreciation from her husband. Gratitude will not only cheer the heart of man, but it pleases God. I think heaven will be happy because there will be thankful people there.

Gentleness is a mighty power toward happiness. It is revealed largely in the speech. Its power is revealed in the following excerpt: "Gentleness is a formidable power. Don't be afraid of the person who shouts and bangs. You can meet him in the open, see his weaknesses and combat them. But when you see a gentle, little woman with soft eyes and strong chin crossing your path, you might as well brace yourself, unless you agree with her." Gentleness will also win happiness. "A soft answer turneth away wrath." "In her tongue is the law of kindness."

Goodness is the sum total of all virtues. It is the state of being good. It is character that is devoid of false and hypocritical motives. It is a life full of compassion and mercy. Its value is expressed in the proverb, "A good name is rather to be chosen than great riches."

The "ABC" of achieving married happiness is expressed in the following alphabetical order: Adaptability, Belief, Children, Devotion, Entertainment, Faith, Generosity, Health, Interest, Joyfulness, Kindness, Love, Mutual Consideration, Need of Each Other, Observation, Politeness, Quietness, Respect,

OLD FRIENDS

**There are no friends like old friends,
And none so good and true;
We greet them when we meet them,
As roses greet the dew;
No other friends are dearer,
Though born of kindred mold;
And while we prize the new ones,
We treasure more the old.**

**There are no friends like old friends,
Where'er we dwell or roam,
In lands beyond the ocean,
Or near the bounds of home;
And when they smile to gladden,
Or sometimes frown to guide,
We fondly wish those old friends
Were always by our side.**

**There are no friends like old friends,
To help us with the load
That all must bear who journey
O'er life's uneven road;
And when unconquered sorrows,
The weary hours invest,
The kindly words of old friends
Are always found the best.**

**There are no friends like old friends,
To calm our frequent fears,
When shadows fall and deepen
Through life's declining years;
And when our faltering footsteps
Approach the Great Divide,
We'll long to meet the old friends
Who wait on the other side.**

—David Banks Sickles.

Sincerity, Tenderness, Understanding, Virtue, Willingness, Xenodochy, Yare, Zest.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

The godly are able to carry happiness to a final close. The most beautiful picture on earth is a happy couple reaching their fiftieth or sixtieth wedding anniversary, and passing quietly on to their reward of eternal HAPPINESS.

Happiness is achieved by yielding to a God-directed life, and by taking God into all home problems, and joys. True and lasting happiness comes by way of the Throne.

Duchess, Alta.

THE FAMILY ALTAR

It requires real effort and persistence to erect and maintain a family altar amid the many claims on time and the diversified interests of a modern family. But the returns are worth a far greater price. The influence of that united prayer period sweetens the whole home atmosphere day by day. For a few minutes the entire group steps aside from the day's pressure and relaxes. They see themselves—and each other—in the presence of God. Irritability gives place to appreciation, fault-finding to understanding, self-centeredness to humility. The reading of great truths refreshes the soul and stimulates the mind. Minutes of communion with God in prayer insure His touch and His companionship throughout the family's day—keeping its inevitable interplay of personalities sweet, harmonious, mutually helpful, Christlike or suggesting corrective measures which shall really build permanent character.

On the religious instruction given in the home depends its whole future happiness. Psychologists tell us that the first five years of a child's life determine his mature character. Those years are spent almost exclusively in the home. From the earliest month of infancy he is absorbing those impressions which shall sink deepest and last longest in his lifetime. No mother need worry about sending her children away to college, marriage, or distant labors who conducted family prayers within their hearing as babes, who has instructed them in the great truths of God from His book and her own example as she lays her personal and family joys and sorrows before Him in the family worship.

But how to begin? How shall one introduce family worship into the home? Of course the best way is to make it one of the cornerstones at that home's very foundation. For each young couple to start their married life together by the observance of family as well as private devotions. The problems of the first year are better settled before the Throne of Grace than in any other fashion.

If America is to be won for Christ, it must be through the influence of Christian homes and the labors of those who were raised at their family altar to know God, to "ask in faith believing," to practice their religion day by day.—The United Evangelical.

Do not run after happiness, but seek to do good, and you will find that happiness will run after you.—James Clarke.

MISSIONS

NEEDS AND CONDITIONS IN EUROPE

II. Uprooted People

BY M. C. LEHMAN

Bro. Lehman continues his articles on subjects that appeal to our hearts and arouse our compassion for the suffering people of Europe.

The International Labor Office, Montreal, and the Inter-Allied Committee on Postwar Requirements have, after much research, come to the conclusion that there were, at the beginning of 1944, about thirty million displaced people in Europe. This is about four and one half times the population of New York City, or about ten times the population of the state of Wisconsin.

Sir John Hope Simpson, the English expert on the problem of refugees, classifies refugees under the following heads: those dislocated by the impact of modern war; those who are the product of ideological policies; and those moved because of man-power requirements. This is a convenient classification, based on factors and causes producing various classes of refugees. We use this classification.

Dislocated by the Impact of Modern War

War fugitives are people who bolt before the sudden invasion of their country by a foreign power, as when the French populace of northern France fled southward before the oncoming German army, or like the stampede of the Poles before the fall of Warsaw. I recall being in Budapest and seeing thousands of Polish civilians arriving there by foot and on every conceivable kind of vehicle. All were cold, hungry, and bedraggled.

In modern warfare the sense of futility and desperation accompanying such a movement is all the greater, because artillery bombardment of a town by an invisible foe will likely begin at the same instant as mass bombing from the air, and this makes death almost certain for anyone remaining longer than necessary before following an instantaneous, mad stampede from the town. At such times the keeping together of family groups or the choosing of a destination becomes impossible. The one thought is "getting away from" and not "going to." Such sudden mass movements resemble the stampede of cattle before an advancing prairie fire. Note the following instance:

"That was a night of horror. The sad reckoning: 117 dead, among them fifty Protestants. The temple (local term for Protestant church), restored in 1940 after the damage sustained in 1939, was miraculously preserved between a residence, the post office, and the city hall, all of them completely destroyed. Nine bombs fell on the immediate neighborhood of the manse, and Pastor Roulet, hidden in his garden with five members and friends, was just slightly wounded in the legs and head, whereas three persons by his side were killed. Pastor Robert, his wife, and their children were saved. The surviving parishioners

of Sochaux and Montbéliard have been evacuated, as both towns are practically in ruins."

Such fugitives from Poland, before the fall of Warsaw in September, 1939, are now dispersed to twenty-nine different countries some as far apart from each other as India and the United States. Similar experiences could be cited from what occurred in France, Belgium, and Holland in 1940.

Evacuees are people moved by armies or governments from areas of probable military operations, or for political or economic reasons. This is usually an organized movement to a definite destination, but frequently means great hardship by loss of property and adaptation to new climatic and social or economic conditions. Cases in point are Germany's removal of French, Belgian, and Dutch populations from Atlantic coastal areas, and the evacuation of Jews from Berlin to western Poland. The latter were frequently awakened about two o'clock in the morning and told to be prepared to accompany police to a railway station in two hours. They were forced to relinquish all property except thirty marks and a suitcase full of clothing. Many of these died because of exposure and extremely hard labor.

Another group in this class are people who are sometimes voluntarily, but more frequently involuntarily, transferred by conquering armies, in order to bring together people of the same cultures. Such was the removal of Slovaks and Czechs from Czechoslovakia by the Germans, when they took over that country. These had to leave their homes and take up forced residence in another environment in order that a population of solid German culture would be left adjacent to Germany. The shuffling of German-Polish and Slavic-Polish populations between eastern

and western Poland is another case in point. Some governments conceive the transferring of population groups *en masse* somewhat in the same way that a gardener does the transplanting of cabbage or tomato plants. The tragedy in terms of human suffering is terrible.

Millions of prisoners of war languish in prisons under peculiarly hard circumstances. The Geneva Convention requires that food, shelter, and clothing arrangement for prisoners of war are to be as good as those of the soldiers of the capturing country. Limitations in food, fuel, and shelter, in countries confining war prisoners, however, frequently make the lot of prisoners of war extremely difficult. Warring nations naturally strive to produce economic conditions in enemy nations which make normal living conditions impossible. No nation will treat its captured soldiers better than its own civilian population, or better than its soldiers. If its civilian population starves or freezes, its captured soldiers do likewise.

The Product of Ideological Policies

Refugees are usually civilians who leave their country to escape the persecution which becomes inevitable in their own country, because they are a part of a political group on which a militarily successful opposing party will wreak vengeance. Such are the several thousand White Russians, who have been unable to return to Russia since the defeat of the Czarist regime. The thousands of Spaniards who are now in impoverished France for fear of the Franco government if they should return, are in a similar situation.

Some such people are forcibly deported by governments, when they are found to be politically incompatible with the remainder of the population. Such were the Estonians, Latvians, and Lithuanians, deported when the Germans took over the Baltic countries.

Moved Because of Man-Power Requirements

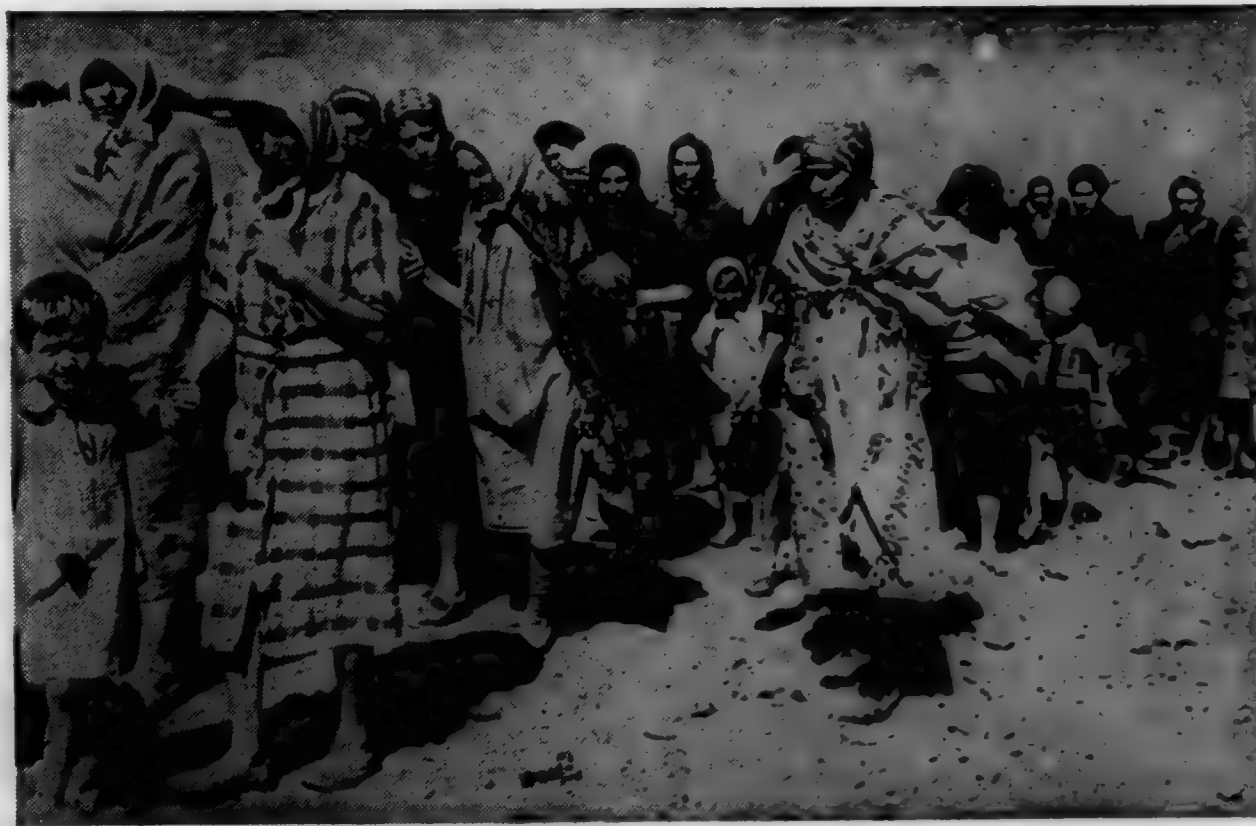
Prolonged warfare forces belligerents to all sorts of expedients to maintain agriculture and industry at a level of activity necessary for successful war. As more man power is drained from civilian life to the army, this problem becomes acute. This was the case in Germany.

In order to bolster production for civil and military activity, considerable numbers of civilians taken from German-occupied territory were being used for work in Germany. I saw hundreds of Danish girls, housed in hotels in Germany, who had been brought from Copenhagen to work in German factories. In 1941, Poles frequently told me, in Warsaw, that the wage earners of families had been taken to Germany to work.

The Plight of Displaced People

The plight of these thirty millions of displaced people is pitiable in the extreme. Many will never see their homes again, for they have been completely destroyed. The governments of which they were once citizens may, in some cases, never be reconstituted. They will be people without a country.

In many cases their home governments, even if re-established, will not want them to return. New economic and labor conditions would make them a glut on the market. They will be regarded as intruders where they live. They will be restricted in traveling, be-



Uprooted from Their Homes in Poland, These Refugees Are on Their Way to Iran

cause they cannot, as stateless people, receive passports or visas, except with considerable difficulty.

If a considerable number of people break under the tensions of keen commercial competition in our own highly industrialized centers, and become temporarily mentally and emotionally unbalanced, what must be the effect on a displaced person who has lost his family, home, position, property, and citizenship, and is regarded as an intruder in a strange environment? In America such people

receive the healing services of a mental institution, and, in a considerable number of cases, are restored to mental health. Institutions to help such frustrated people among displaced groups will be insufficient, or lacking altogether. Relief workers among these people, by some rudimentary knowledge of psychotherapy, a cheerful Christian disposition, and a willingness to help in the name of Christ, should be able to help such persons.

Via M.C.C. Headquarters, Akron, Pa.

THE LORD'S WORK IN THE ARKANSAS FIELD

I. Bethel Springs Mission School

BY FRANK HORST

This is the first of a series of articles on the work in a field that presents great opportunities and possibilities.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place . . . this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel." Since that day Bethel has been a favorite name for religious organizations and work. Sensing the spirit of the Ozark National Forest in which we live, and because of the springs near by, the church here was christened "Bethel Springs." The school here, being so closely associated with, and really growing out of, the church, and being very definitely a part of it, consequently took the same name.

The school is of humble, lowly birth. It was first conceived in the minds of those who were burdened with the need for building up moral and spiritual work. It first seemed impossible, but the Lord laid upon the hearts of parents, children, local church workers, and interested friends the burden to pray. One of the first to voice the ever-growing conviction was our bishop, Bro. J. R. Shank. Others visiting here sensed the need and expressed their convictions. Among these were Amos Gingerich, Williamsburg, Ia., and Richard Birky, Adair, Okla., who helped in summer Bible school here in early May, 1944; Bro. Edward Diener, Wellman, Ia., visited here in the interest of the Board of Education, and Bro. A. Lloyd Swartzendruber, of Kansas City, Kansas, represented the Missouri-Kansas District Mission Board, under which we work. The interest and conviction grew as different groups and individuals learned of the needs and opportunities. This was noticeably true following the talk given by Sister Maude B. Douglass at the meeting of the General Mission Board (1944), Kidron, Ohio, and the various talks she gave at Goshen. The attitude of the Board as expressed by the secretary, Bro. J. D. Graber, was, "I have consulted with Bro. S. C. Yoder, president of the Board, and he agrees with me that you should feel free to proceed with the project as you have outlined it for this year" (Aug. 10, 1944). Both Bro. S. C. Yoder and Bro. D. A. Yoder, of the Board of Education wrote kind letters encouraging the movement.

A paper, prepared July 9, 1944, by Bro. J. R. Shank, has been very helpful and is copied here verbatim.

"The Problems to Consider with Reference to a School under Mennonite Auspices.

1. Why not import Mennonite teachers to work under the state school system?

Ans. Directors of schools are sometimes prejudiced against such teachers and will not hire them.

2. Will the problem of getting adaptable Mennonite teachers be solved if a school is under a church board?

Ans. This needs careful consideration. On this point hinges the success or failure of the enterprise. Teachers who are not loyal, or teachers who are loyal but not adaptable, may mar the spiritual outlook of the missionary cause.

3. How should the work be organized for best success?

Ans. (A) There might be some plan to have qualified local men to look after local needs of the school equipment and current needs.

(B) The board to select teachers should consist of men of experience who are able to select teachers who will build up the spiritual as well as the educational needs of the field. They should of necessity be those, at least in part, who are not local men but have more church-wide responsibility.

4. What can be done for building and equipment?

Ans. Some finances will be needed. The beginning should not be too elaborate or expensive.

5. What support of pupils will there be locally? What need is there of providing a school?

Ans. It is well to consider this and to make a start slowly and simply so that not too great expense and preparation are involved without cause; perhaps to start with one or two teachers who have the cause at heart and who are not looking for wages rather than an opportunity to help the children."

Perhaps the greatest evidence to us that this is the work of the Lord is the way in which He has spoken to many different people in many places, impressing all with the similar

burden, and all in His time. Our teacher during the past year was Sister Dorothea Martin, Glen Flora, Wis., who was a complete stranger to the work and workers here. On March 8, 1944, she wrote in a personal letter, "I am considering a change of location for the coming year. . . . I have been praying for guidance in selecting other work. Somehow, the work at your location seems to force itself on my mind in a very pressing manner. I feel it is most unusual inasmuch as I don't know anything about your work and am a total stranger to you." She inquired concerning a position in the state school and had no knowledge whatever of the fact that the Lord was pressing the need for a parochial school upon our hearts. Yet, in a letter eleven days later, she wrote, "I think our church is going to have to establish her own parochial schools if we are to maintain our standards to any degree. I don't want to sound preachy, but I really do feel quite strongly about this." These letters showed us that the Lord was speaking to her at the same time in the same way that He was speaking to us. We then put the proposition of the school before her for her prayerful thought. Sister Martin was well-schooled and had taught six years at good wages in Wisconsin. She was urgently invited to return to the same school and at high wages. Our proposition offered her no wages—not even a monthly allowance. After some time she replied by letter that her greatest concern was not wages but the reward of knowing that her planning and preparation were in the will of God. At that time we knew of no one else anywhere available for the school. We, like Sister Martin, prayed much and were willing for her or someone else to take up the responsibility. The more we prayed and the longer time became, the greater was our conviction that the Lord wanted her here for the work.

The venture was entirely new for our community as well as for Sister Martin. There were many lessons to be learned, not only by pupils, but also by parents, patrons, and teacher. School opened on the first Monday of September with an enrollment of twenty-four. None were solicited, but all were welcomed. By the close of school, April 13, there was a total enrollment of thirty-three. Of these, three had discontinued, leaving it at thirty. The average attendance for the term was about ninety per cent, and this is exceptionally high for schools here. Though there were many problems to be solved and obstacles to be surmounted the spirit of co-operation was good. All recognized that the work was being carried on under difficulties.

The desks were simply the church benches with wide boards hinged to the top. At the beginning the children were assigned four to a bench. This, of course, was not a good schoolroom setup, but the best we could do under the circumstances. After a few weeks the benches were cut in two and arranged for two in a seat. This was better but far from ideal. The room was too small and there was not sufficient lighting. The ground was far too small for the children's best enjoyment.

In spite of difficulties and handicaps the local and outside interest in the school was very good. Parents and friends from near and far gave conscientious and kind help in financial donations and otherwise. In November the Mennonite Board of Missions and Charities, who had given counsel and encouragement to the movement from the very start, voted to grant



The Bethel Springs Church, Where the Mission School Was Held

\$50.00 per month to the school, since it was a mission project. This, with other gifts, was sufficient for operation. Since the state furnishes the children's texts, it became the responsibility of the school to do likewise. Besides these, library books were purchased, good school magazines subscribed to, and various maps and other schoolroom aids obtained.

Nor were the physical needs forgotten. Sister Martin, in co-operation with parents, furnished hot noon lunches through the winter months. This meant added expense and extra work, especially for the teacher, but, as the needs arose, the Lord in His infinite kindness saw that they were supplied.

There were classes in handwork for the girls, and in shopwork for the boys. There were primary lessons in the sharpening and care of tools, painting, soldering, and glass cutting. Among finished projects were: towel hanger, magazine rack, toys, ironing board, sewing rack, curtain hanger, and varied shapes and sizes of benches.

There were two school programs for the

public during the term, and both times the house was crowded to overflowing. The first, at Christmas, was a program given exclusively by the children. The second was the commencement program, April 13, with parts given by the graduates, and the commencement address given by President Milo Kauffman, of Hesston College and Bible School. Both these programs were well received and much appreciated.

The experiences of the year served to strengthen ever-growing convictions that the parochial school was in the mind of God as a very definite part of His work here. In numerous ways the evidence of circumstances and leading of the Lord seemed to point strongly to the more nearly satisfactory housing and accommodating of the school. Accordingly, after much prayer and discussion, plans for a building got under way, and, at the present time, the local community is in the midst of Bethel Springs Mission School building project.

Calico Rock, Ark.
(Next Month: The Bethel Springs Mission School Building.)

THE LAST FLIGHT FROM EL SHATT

BY SAMUEL A. YODER

Another heart-touching message from a relief worker in the Middle East.

Yesterday afternoon I helped to check the third flight of Yugoslavs out of their desert home onto the trucks which took them on the first lap of their journey homeward to the beautiful shores of Dalmatia. There was the usual hubbub: old women in black carrying enormous bundles on their heads; men with improvised and homemade suitcases; young girls with huge duffel bags made (I am afraid) from pieces of canvas cut out of tent walls. There were the youngsters, and the babies. Some of them could remember no other home than that of a tent in the Sinai Desert; some had been born here. For life and death, marriage and birth, go on in a refugee camp just like they do in all other places of the earth. There was the usual singing and shouting. There was also the usual parting from friends who had chosen to emigrate to other parts: the solemn handclasp, the restrained emotion and drawn faces of the men, the fond embraces and open weeping of women—brief perhaps, but heart-rending to the onlooker. People who have endured the untold miseries and ravages of war together, who have seen their homes destroyed together by contending armies, and have lost sons, brothers, husbands in tremendous numbers; people who have shared a common tent and the meager comfort it affords in the desert, who have poured out their weal and woe to one another in times of deep distress, who have cared for one another in sickness, and have learned to depend upon one another when the stings and buffets of outrageous fortune have overwhelmed them—people such as this do not part from one another easily. At least not when they part to meet no more!

But the trucks arrived and the baggage was loaded. Steps were moved up to the back of each, and then we checked the names on the white card of each person against the nominal roll which we held; we checked each one as the refugee tottered, walked, or skipped up the steps. Amidst the waving of hands, the shouting of many voices, the roar of the motors, the trucks pulled out. The trip from El Shatt to Dalmatia was under way.

This morning I walked down the familiar road through the middle of the camp. It was

formerly crowded with singing, chattering pedestrians; this morning it seemed desolate. I decided to take a stroll through the shops. In the art studio, where Messrs. Arunovich and Donkovic had always been busy plying their brushes in water color and oils, there were only some abandoned easels, old bottles, cans, a table and some broken frames. There was a glorified romantic interpretation of Tito (almost life size) meticulously garbed in Partisan uniform, a pair of binoculars in hand, with a background of beautiful Croatian mountains. There was a big wooden cross, apparently left by the church to be painted. But the flight had overtaken the work in hand, and it was left undone. There was a supplies box, scraps of paper, and rubbish.

I turned away, a slight tug at my throat. In the sewing room next door there was nothing but rags, an old cloth elephant, and rubbish. I recalled that just two weeks before, I had given Anka just twenty minutes to get ready to go to Suez to prepare to catch the boat to South Africa. She had been leader of the sewing room, and after her departure, perhaps no one did much work. It seemed strange indeed—by now she was nearing her husband in South Africa and her staff was already largely in Dalmatia.

It was the same everywhere. In the tin shop was one lone man filing a saw which he hoped to take back with him. In the carpenter shop were a few stragglers working on boxes and wooden suitcases for the homeward trek. The sculptors' shop still contained an abandoned bust or two; that was all. In the shoe shop were a few apprentices and the master trying to fix and make as many shoes as possible before the momentary departure. In the tent-repair shop, in the sign painter's shop was nothing but abandoned tools and junk. In the clothing distribution center two "Save the Children's Fund" welfare workers had gathered to compare notes and discuss plans. The Citaonica still contained the reading tables and the lemonade stand. There was the bulletin board with its Zidne Novina, the last communiques from Marshal Tito's Headquarters. Placards and slogans still decorated the walls; Smirt Fascmu; Slaboda Narodul! As I sat down to contemplate the desolation,

a stray refugee lady approached. "Drugi," she began in the usual familiar manner. Then she noticed that I was a stranger to her, and hurriedly embarrassed away.

The tents too were desolate. In some of them the bare refugee bedsteads still lined the walls; in others these had already been removed. As I passed by the tent of Maestro Martinis I thought of the medicine I had bought him for his asthma just a few days before. I thought of the American folk song books I had given him for his glee club and I thought of the way we had difficulty in communicating our thoughts because of language barriers until we got to singing. We both knew the same tunes. Music, at least, is international. Well, I hoped his asthma wouldn't bother him too much when he got home to Split. Farther on there was the tent of old Mrs. Somadich, the widow to whom I delivered the solemn message of a son seriously wounded in the war. He recovered later on, and I remembered her expression of joy when I sent her the good news: "God bless that American!" Empty boxes, abandoned utensils, the burned straw from the straw ticks littered the alleys between tents. In the school district were a few inhabitants who had chosen to remain: some in the hope of later joining friends in other lands, and some eventually to become stateless because they were afraid of returning to the graveyard of Europe and the slaughterhouse of the Balkans. In one of the kitchens there was left a shriveled pile of carrots with one or two of the notorious onions of Egypt mixed in. There was the empty ice box, and the row of stoves, black but cold. In the adjoining mess tent two boys were eagerly scanning the picture in an American funny paper which they had come into possession of.

In the church were two women tidying up a bit. But there were no worshipers, no women in black kneeling in prayer as I had so often seen on former occasions. It too was all but abandoned.

I turned back to my office with a feeling of nostalgia. These were the people I had come to serve. These were the people I had come to love. Now they were gone—all but the last flight. I thought of how they had on occasion poured out their hearts to me, had whispered with anxious hearts their hopes and fears for the future, had complained of blasted and burned homes. What a horrible thing is war! I did hope that upon their return they would not find all their homes wrecked and blasted. I did hope that it would not go too hard with them in the years ahead. God save them from the horrors of revolution!

As I approached the office I met my very good friend, dear old Captain Stavich. "Stravo, Captain. Kake ste?"

"I guess I go home on the next flight." He looked a bit solemn. Well, I couldn't blame him. I'd rather live in Dalmatia than on the Sinai Desert, especially when the sun beats down at about twelve o'clock in April.

"Good for you! Zivio Jugoslavia!" But I turned away—and I'm afraid that he understood!

Cairo, Egypt.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but, if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on these tablets something which will brighten all Eternity."—Webster.

EDUCATIONAL

ANOTHER YEAR WITH GOD AT LANCASTER MENNONITE SCHOOL

BY EDNA K. WENGER

A glimpse into the work of one of our most recently established church schools.

The campus is very quiet now. There remain only the low sound of the waters of our stream running over the rocks, and the occasional cry of the heron, or the call of some smaller bird from the woodland across the creek. The summer air is fragrant with the clean scent of sun-warmed pines and hemlocks, damp earth, and freshly cut grass.

Our school term closed on May 31, 1945, when twenty-six seniors were graduated in the third annual commencement exercises of Lancaster Mennonite School. In the afternoon they were welcomed into the alumni association. The addition of their names to the roster brought the number of graduates to seventy-five. At the present time a draft of the constitution of the alumni association is in the hands of a committee, whose task is to revise it so that it may be voted upon before the next meeting in the spring of 1946. This committee is working under the direction of Brother Noah G. Good.

The opening of school last autumn brought one hundred and forty-eight students to our campus. In this number there were twenty-seven seniors, thirty-two juniors, forty-seven sophomores, thirty-seven freshmen, and five Bible students. The nine faculty members of the previous year returned to resume their respective duties. During the summer, several of the teachers had furthered their education by taking additional work at the following places: University of Pennsylvania, Temple University, Elizabethtown College, and Juniata College. During the past year Bro. Noah G. Good completed requirements for the degree of Master of Science in Education, after which he began work leading toward the doctor's degree. During the year the appointment of Bro. Mahlon M. Hess, our hall manager and Bible teacher, to the African field was officially announced. Bro. J. Lester Brubaker, a student in the Bible department of Eastern Mennonite School, was appointed to the office of hall manager, and Bro. Amos W. Weaver was chosen as Bible teacher. Since the close of school, Bro. Clyde B. Stoner, business manager and teacher of commercial studies, has been called to C.P.S. work at the Powellsville, Maryland, Camp. Other teachers are being engaged to take Bro. Stoner's classes. With the exception of these changes, our faculty for the coming year remains the same as in the past year. Sister Mary Elizabeth Lutz will again assist in the office and in the work of the commercial department. Our caretaker will again be Brother Samuel Ressler, and cooks will be Sisters Hettie Musser and Bessie Good. Sister Alice Neff, who assisted in the kitchen, will not be with us next year.

One of the definite material improvements for which we are grateful is the remodeling of the former dining hall of the Yeates School into a commercial building of two large, well-lighted rooms. The transfer of the typing classes to this building has released the former typing room to the growing science department. This room is to become a science library and museum.

During this past year our library has grown by the addition of new books. Our records now show more than thirteen hundred volumes. We have appreciated the donation of a number of valuable historical books from the library of the father of Sister Ida Kauffman, of Millersville, as well as the many gifts of valuable books from other friends. The loan of a number of books to our library, by Bro. Mahlon Hess, for an indefinite period of time will also be a valuable addition. We have appreciated the services of the Lancaster Public Library in lending us books throughout the year. The teachers of English, science, and history have found these books valuable for reference and parallel reading.

Among the periodicals found on our shelves one may see our church papers, the publications of several of our C.P.S. camps, letters released by the Mennonite Central Committee, our church school journals and newspapers, and secular periodicals such as *Nature Magazine*, *Scholastic*, *Chemistry*, *Chemistry Leaflet*, *Saturday Review of Literature*, *Hygeia*, *Popular Mechanics*, *Popular Science*, *Reader's Digest*, *Congressional Record*, *American Observer*, and *Pennsylvania Game News*.

Our own student publication, *The Mill Stream*, has again served as the organ for

student expression under faculty guidance. In addition to individual contributions, valuable articles were written by the English and science classes, and by the Nature Club and Stylus Club. The circulation of this paper numbers well above four hundred at the present time. Under the leadership of the editor, Lois N. Kraybill, and her associate editors, Ellen R. Eby and Daniel M. Krady, the paper was published with very little faculty assistance.

To the extracurricular activities this year, a course in teacher training was added. Under the direction of Brother J. Paul Graybill, this group studied the teaching agencies of the church and made a study of practical and useful methods of teaching. This course should prove to be a real help to students who are teaching in Sunday schools and summer Bible schools. The Christian Service Group enjoyed an active year under the direction of Bro. Mahlon M. Hess, Sister Lois N. Garber, and Sister Myra E. Hess. This group engaged in Christian activities such as singing for the persons at the Lancaster County Hospital, the Lancaster County Prison, the Lancaster Mennonite Home, and the Welsh Mountain Samaritan Home. This group also assisted in the mailing of the African Missionary Letter. Other work done by this group was tract folding and the making of Christmas gifts and scrapbooks. The Local Church History Club worked on a study of the several congregations of members of the group and spent some time studying the life and teachings of Menno Simons. The members of the Stylus Club endeavored to improve their own taste for writing by studying several great poems, and also attempted to put their own feelings into writing. One enjoyable part of their work was the rendition of an original program at the Millersville Children's Home. A visit to the Ephrata Cloisters, the American home of *Martyr's Mirror*, was another activity.

The secular extracurricular activities also accomplished some worth-while work during the year. The Needle Craft Club not only made various gifts and articles for the home, but also received a glimpse of what our church is doing for world needs when they visited the clothing depot at Ephrata. They enjoyed helping to pack soap and label clothing. The Agriculture Group entered their corn-growing and testing experiment with energy and interest. This experiment was conducted in a field on our own campus. The Nature Study Club, by program and poster,

kept us conscious of wild life about us and fostered a spirit of appreciation and conservation. Star study was also one of the interests of this group. The Homemakers spent the year in a study of the duties and privileges of the homemaker. The First Aid Club spent a profitable year under Brother Good's direction.

A new and different activity added this year was in the form of class prayer meetings which were held each month. Students have expressed personal appreciation for the challenges in prayer presented in these meetings, for new visions of needs, and for the inspiration of the testimonies their classmates have given to answered prayer.

Again during this year, the boys and girls met in their dormitories for a half hour of fellowship with God in the evening prayer circles. These were times of vision, convic-



Administration Building, Lancaster Mennonite School

tion, and consecration, and we believe that their impact will be known and felt in the years to come here and in eternity. Each Thursday evening, the boys' and girls' prayer circles gathered in a conjoint meeting about the lighted fireplace of the first floor of the administration building. The fellowship at these meetings is more than social fellowship. Here one feels that he is beginning to know whereof Jesus spoke when he said, "That they all may be one"; "All mine are thine, and thine are mine." Of a similar meeting held outdoors on the little knoll across the stream, one who enjoyed the blessedness of those moments writes:

"And I remember
Still, across the days and years,
A rocky knoll,
And firelight,
And blue, sweet wood smoke in the night;
A few friends, well-loved,
And song;
Warm, tender fellowship,
And newborn consecration;
And brooding over all
The hush of the Eternal Presence."

Morning chapel services in this year of 1944-1945 were a call to us to lift our hearts to God and to offer our lives to Him to do His bidding. Students also appreciated the visits of friends from other parts of the church. Neither teachers nor students have forgotten the power of the chapel messages brought to us by the brethren, A. J. Metzler, Harold S. Bender, Moses Slabaugh, J. N. Kaufman, G. D. Troyer, J. J. Hostetler, John E. Lapp, and M. T. Brackbill. Students have gained new spiritual vision and have received fresh challenges to purposeful, God-directed living. The love and appreciation of the truth that can be transmitted only by personal contact with those who themselves know and love the truth have become part of the heritage of those of our students who sat as learners at the feet of those whose personalities God has touched. This has led to a new and growing sense of the beauty of the simple, nonresistant way of living and to the knowledge that it is beautiful because it is the way of Christ.

Three series of revival meetings were held during the year with the brethren Elmer G. Kolb, James H. Hess, and John W. Hess as evangelists. Memories of spiritual experiences are always sacred, and it is not easy to translate experiences written into the soul in the language of heaven into the words, phrases, and sentences of our own English language, rich and beautiful as that language is. We trust that each student who has heard Christ call his name and has answered may be given the grace to translate the experience of his heart into real and radiant Christian living in practical, everyday life.

During the year a small room in the basement of the girls' dormitory was adapted for use as a prayer room. It was painted with the help of the girls and furnished simply with furniture donated by students and teachers. Quite frequently the room was occupied by informal prayer groups of four or five girls and sometimes by an individual who was seeking a quiet place to meet with her Lord.

For six weeks, thirty-five special Bible Term students joined our school group for a period of study. This brought also the blessing of the presence of several Bible Term instructors, namely, the brethren Amos W. Weaver, Henry E. Lutz, Henry F. Garber, and Christian K. Lehman. Evening classes were held each Tuesday and Thursday evening. Those who were among the

group of more than two hundred and thirty who took advantage of this opportunity have said that it was for them a time of rich spiritual feasts. The week-end Bible studies held in January and February brought to our campus large numbers of friends from the various parts of, and even beyond, the conference district. The Saturday evening messages were real spiritual blessing for those whose hearts were eager for the Word. The faculty and students enjoy these times when our friends can join us in sharing the good things that God has given us at Lancaster Mennonite School.

Among the leading social events of the year was the Thanksgiving supper held in the school dining hall. This supper, preceded by open house, was arranged by a faculty social committee and a student committee. The Christmas taffy pull for dormitory students is becoming one of our traditions. The pulse of the life of the school and the warm spirit of social fellowship could be felt at the class outings, at the outing of the staff of

The Mill Stream, and at the several outdoor socials held at intervals during the year.

On the afternoon of graduation day, Bro. Graybill called the faculty to their final meeting of the year. In this meeting of testimony and prayer, the members of the faculty spoke of their sense of the guidance of God in the year that was past, of their enjoyment in mutual association, and of the assurance that our "God doth undertake to guide the future as He has the past." It is the concern of each of us that in future years the physical and academic growth of the Lancaster Mennonite School shall be accompanied by a corresponding spiritual growth. We pray that, under the blessing of God, our school may be built surely and firmly on the Rock of Ages. We pray too that the teaching given within its walls may always be the enduring Word. It is our deep desire that here our youth may find the "Good beyond the dreams of men," "the Light beyond man's highest thought," and the "Life in whom is Life indeed."

Bareville, Pa.

TENNYSON AND THE BIBLE

The poetic muse must have smiled on the month of August, for during that month several literary geniuses were born. Among them were Alfred Tennyson and our own genial Oliver Wendell Holmes. As far as the English-speaking race is concerned, the most honored of the poetic geniuses is Alfred Lord Tennyson, and because of his lofty standards of living, and particularly because of the deeply religious note in some of his work, it is peculiarly fitting that young people as well as older ones give attention to his work. After Shakespeare and Milton, he and Robert Browning are the outstanding poetic geniuses of England.

It is not to the melody of his verse or the exquisite finish of his style, or even to the fact that he was England's poet laureate for more than forty years, that I wish to call attention, but to the way the Bible permeates Tennyson's verse. In an essay on "The Bible in Tennyson," Dr. Henry van Dyke said, "I want to show how closely Tennyson has read the Bible, how well he understands it, how much he owes to it, and how clearly he stands out, in the best sense, a defender of the faith."

How thoroughly Dr. van Dyke went into his subject is shown by the fact that he found over four hundred references to the Bible in Tennyson's poems.

There are many passages other than religious that make an especial appeal to young readers. Take for instance:

"Queen rose in the rosebud garden of girls."

"Sweet girl graduates."

"'Tis better to have loved and lost
Than never to have loved at all."

"In the spring a young man's fancy lightly
turns to thoughts of love."

"Knowledge comes, but wisdom lingers."

"Come into the garden, Maud,
For the black bat, Night, has flown."

"Sweet is true love, though given in vain,
in vain," and the lovely lyrics in "The Princess."

One of the poems most likely to appeal to the young is "The May Queen." From the joyous note of the opening stanza, where the gay and carefree girl exults that she is to be "queen o' the May," we pass to the close where, after a wasting illness, she is ready

to go to the "blessed home" where "the wicked cease from troubling, and the weary are at rest." Here the poet has given us almost an exact quotation from Job.

However, it is not so much in direct quotation as in the fact that the spirit of the Book has entered into the life of the poet and so has permeated his writings. Note what he says of repentance in the "Idylls of the King":

"What is true repentance but in thought,
Not even in the inmost thought to think again
The sins that made the past so pleasant to us?"

Again and again he speaks of the power and the comfort of prayer.

"Make Thou my spirit pure and clear
As are the frosty skies," he pleads in "Saint Agnes' Eve."

The noble lines from "Morte D' Arthur":

"... More things are wrought by prayer
Than this world dreams of."

And again in "The Higher Pantheism":

"Speak to Him, thou, for He hears, and spirit
with Spirit can meet,
Closer is He than breathing, and nearer than
hands and feet."

The blessedness of a life of prayer is portrayed in the picture of Mary, sister of Lazarus, in "In Memoriam."

"Her eyes are homes of silent prayer.
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there."

"Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?"

If it is true, as has been said, that many people will read poetry that will not read the Bible, it is good to know that one of the master minds of English verse has, without preaching, set forth in his delightful poems highest moral quality and deepest spirituality.

Every lover of beautiful literature and of high standards of Christian living should begin or renew an acquaintance with the poetry of Tennyson.—Etta W. Schlichter.

I. B. GOOD, TEACHER, PREACHER, AND CONSERVATOR OF THE FAITH

BY IRA D. LANDIS

Bro. Landis gives us an insight into the life and labors of a faithful servant now gone to be with the Lord.

It was in the year 1861 that Garibaldi made possible a united Italy, giving her political liberty. In the same year, our own United States was in the grip of divided opinion, for Lincoln and those who agreed with him were interested in human liberty for the despised African, as first enunciated in America by the Mennonites of Plockhoy in 1663, affirmed by the so-called Quaker-Mennonite group of 1668, and so maintained over the years. In the 1864 Virginia Conference, Bishop Geil emphatically endorsed and reaffirmed it. In this same year, on the brown sandstone soils of Brecknock Township, Lancaster County, Pa., on October 2, one was born who should bring spiritual liberty to many people, through the proclamation of the Gospel of Christ, build them up in Him, and guide them through another war.

Israel Bowman Good was born southwest of Bowmansville (where Aaron Wise now lives) in the home of John H. and Lavina Bowman Good. He was a descendant of Pre. Christian Bowman, Jacob Good, and other Bowmansville pioneer lineage. His parents were concerned with stamping an appreciation of rural life and the Mennonite way of living upon their children. Another of the five children was Mrs. Joseph Horning, wife of a Bowmansville deacon, mother of a minister and other church leaders.

As a boy Israel attended the nearby Good School, near Center Church. Two events during his youth were used of God to guide him into his choice of avenues of service. While helping his father to build a new house, he developed at fourteen a hernia. For three years in school he enjoyed the tutorship of one who was both an expert psychologist and an exacting pedagogue, namely, John S. Weaver, of Bridgeville, East Earl Township. During these three years young Israel had the constant companionship of his teacher, night and day, for the teacher boarded at the Good home and slept in his student's room.

At seventeen he took a qualifying examination given by County Superintendent B. F. Shabu, and immediately began teaching at Conestoga. Here John M. Sauder, later minister and bishop of the Weaverland-Groffdale District, and M. G. Weaver, who was to become a noted Conference historian, were his pupils. He taught various schools in the Earl townships before coming to Terre Hill. Here the young schoolteacher first had a two-room building until he persuaded the Board to build a six-room structure in 1898 and a high school in 1901. He held the office of principal during the school's first years, until commencement of 1905.

Bro. Good's teaching ability guided him to the opening of a spring term to help teachers who wanted extra work in taking the county examinations, or to equip themselves better for their work. This school was at different times conducted at Terre Hill, in both the two-room and six-room buildings, during the years of 1893 to 1905. Here many teachers who have since taught in eastern Lancaster County received both inspiration and training for their work.

On September 8, 1885, Bro. Good married Hettie, the daughter of Michael and Elizabeth Brendle Witmer, who was reared on a neigh-

boring farm. She became a very amiable, patient, and valuable helpmate in the years ahead. From 1887-97 there were born four children, who brightened this home. They were Walter, Paul, Mabel, and Marian.

The family first lived near Blue Ball, but by 1889 were residing on a three-acre tract, east of Union Grove. By 1906, after twenty-six years of teaching, Bro. Good realizing that two nervous strains were too many, turned to farming. On April 1, 1906, Bro. Good bought the 60-acre farm of Christian Weaver, all but four acres of which he sold in 1913 to Samuel R. Weaver. In 1912, on those retained acres, he built, along the Bowmansville-Blue Ball Road, his home where he since resided.

In 1889 the Goods accepted Christ as their personal Saviour, and, as regenerated souls, were received into church membership by Bishop Martin Rutt at Weaverland. Bro. Good at once became active in Sunday-school work, which in that district was still in its infancy. Weaverland was just recovering from the Martinite division, and Benjamin Weaver had just been ordained the first home bishop, eight years after the division. The following year, on December 17, 1903, the high school principal was placed in the ministerial class of seven. The lot fell to his portion, and he was ordained for the Weaverland circuit.

Bro. Good, active in church and Sunday-school endeavor, was deliberative, precise, and thought-provoking. He was on the program



Israel Bowman Good

of the first Sunday-school meeting in Lancaster County, at Red Well, Nov. 22, 1904. An important decision of his life was his turn to farming. Here the family grew up sharing their parents' love for the soil and farm, the healthiest and best environment for our children, as Bro. Good always advised. This also released him for more church duties.

A few years after the action, through the intercession of Bishop Martin Rutt, permitting revival meetings in Lancaster Conference (fall of 1905), Bro. Good was called into this field, with some of the first Mennonite evangelists—Noah Mack, John B. Senger, S. G. Shetler, Sanford B. Landis, and the Mosemann brothers. In 1911, for example, at the Brick revivals, there were thirty-one confessions; at Bowmansville, five; Millersville, twenty-three; and Hershey, sixteen. It is possible that he brought one thousand souls to Christ in fifteen years of quite active endeavor, covering the entire Lancaster Con-

ference and including two tours of the Central West.

Whenever the Weaverland Mission Committee called upon him, he was ready. He opened Loag's Corner in 1922, and helped to dedicate the Reading Mission in 1926. He was often found in various mission stations preaching the everlasting Gospel.

As a teacher, he was early interested in a teachers' meeting for Sunday-school teachers. This he started as an itinerant activity in private homes in 1900, and later, under his teaching, it became known as the Goodville Teachers' Meeting, and now continues at Martindale. (On Jan. 1, 1908, the Goodville Meeting was organized with M. G. Weaver, S. H. Musselman, and H. K. Martin as program committee.) This helped to unify the teaching of the church in the district. Bro. Good's teaching therein was a very vital factor in building up the Sunday schools and churches.

In 1912 he organized the Weaverland Young People's Meeting, "distinctly for young people." However, he encouraged older ones to assist when called upon, and often blessed the meetings by his presence and counsel. These meetings are, after thirty-two years, an important factor in the spiritual and social life of the young people of this valley. Bro. Good also made a special contribution in conserving our peace testimony. When World War I became a reality, Lancaster Conference happily appointed Bros. Good and J. C. Habecker as a Peace Problems and Camp Visitation Committee. They added ballast and deliberation to the committees from the rest of the church. Bro. Good had the conviction that (1) since the greatest blessing to the church had come from a rural people, we should remain a rural people; and (2) our boys in a crucial period of life need to be actively engaged in a productive way, and nothing is of more good to humanity than agriculture. Through the Conference the Committee was empowered to petition the President to permit the boys to be employed in agriculture "raising crops and producing foodstuffs such as the Government may deem necessary for the maintenance of national interests [and] that the above-named [Lancaster] Conference hereby expresses its willingness to secure a sufficient quantity of productive land for the employment of said brethren."

This proposal was blocked within and without, yet with the same conviction, and through personal contact with W. W. Griest, our Washington representative, Bro. Good plodded on, not discouraged. After a visit to Camp Meade in February, 1918, he met Griest for the purpose of helping draft a bill proposing the furloughing of our boys for agricultural purposes. On March 16, 1918, Bro. Good, by national legislation, saw his dream of months realized. (This was possibly the only national law ever drafted by a Mennonite. Soon afterward, thirty-four Camp Meade boys were in Maryland on farms and ninety out of camp. This lesson was forgotten in this war.)

Two incidents occurred during the war, in which Bro. Good displayed the astuteness of a lawyer and the sagacity of a Christian. He long had desired an opportunity to interview Secretary Baker, (who had some nonresistant blood in his veins), but had always been sidetracked. Eventually, however, a half-hour interview was granted, and Bro. Good made use of every moment, cautiously weighing every statement. When the half hour was ended, without promising anything, Secretary Baker arose to leave. With mutual greetings and a new appreciation of our

Scriptural position, they parted. Thereafter, our boys officially received far better treatment for the duration.

When William G. Lauver (now of the Argentine Mission) was drafted as an ordained young man, Bro. I. B., as he was sometimes called, had an interview with General Crowder. The latter contended that "the church has no right to ordain boys to the ministry." Bro. Good answered, "But here is the law, General Crowder [about ministers]; what are you going to do with it?" The General would sally forth on one argument after another, but Bro. I. B. humbly asked again and again: "All right, General Crowder, but here is the law; what will you do with it?" He had to leave disappointed, but in three days Bro. Lauver was back in Juniata County, Pennsylvania, a discharged man.

In theology, Bro. Good keenly recognized that out of the Reformation had come three distinct theological schools—Catholic, Protestant, and Anabaptist. Being instructed in the latter as a child, having adopted it at his baptism, and promised at his ordination to promulgate it until death, it is not surprising that he became an earnest contender for it. He did his own thinking, and he was not swayed by the shallow theology of his day. He was misunderstood and misquoted sometimes, as are most men who have taken up the Cross of Christ and have added to men's store of knowledge. He was a literalist when many so-called literalists spiritualized, yet he recognized that the Apostolic writers at times used figurative language. Most people in time appreciate those who have a clear-cut course through all the Scriptures, and can in the power of the Spirit intelligently and convincingly present it. Bro. Good was not a transient emotionalist in the pulpit. He entered not to amuse, but as a muser for the good and growth of those who needed food; nor was he an autobiographer who mused and perused when men needed Christ. To the last, he lamented the straddling and confusion in our teaching, which, with its concomitant blurring of the Anabaptist vision, results in a decided loss of power.

He loved to take small congregations and see them grow. He had special charge of Martindale and Churchtown. He entered the latter when there were only five members, and today, at his passing, there are sixty-six. Martindale also had only a very few members. He asked Sanford B. Landis to conduct meetings there toward the end of the first decade. Bro. Sanford was discouraged and wanted to leave. Bro. Good, however, would not permit this. A class of applicants for church membership resulted, and today there are 276 members.

Regardless of other duties, for Bro. Good the home congregation was first. His visitations were a mutual blessing. Not his efforts alone, but his influence had a decided bearing upon both congregations, as well as the entire district and conference.

He was not a writer, but from his sermons and letters I have selected the following:

"I find no noncombatant service within the military organization."

"The Governments are ordained of God, to whom we have vowed allegiance as to a Supreme Ruler, who requires us to love all men, even our enemies, to do good to them, pray for them, and then give an account to Him in whose hands are eternal life and death."

"Life is but a short time here, yet in it we can do inconceivable harm or priceless good."

"It makes no difference what my opinion is, or what the other person's opinion is, but

it makes a decided difference what the Word of God says about it."

"When a sinner looks out of the windows of his own heart, he imagines that the spots and the stains are upon another window."

"This is a truth that cannot be gainsaid: We become like those whom we love. If we look upon the Master we are changed into His image by His Spirit."

"We become just like our conception of Jesus Christ."

"The glory of the Lord is the saint's portion. His beautiful life may be copied."

"The powerful things are not the things which make the noise. They are the quietest and make the least display."

"You have been speaking well of the man whom we lay to rest today. He was great, not because he spent his time with the Prophets and the Epistles, but with the Master and the Four Evangelists, and has therefore become like unto the Master by his accompanying with Him" (a testimony at Bishop John M. Souder's funeral).

Many were the joys and sorrows of such a long, useful life. Twice he passed through the lot for bishop. In 1926, he was caught in an electric storm near Witmer, Pa., when his wife suggested that they stop with his good friend, Sanford B. Landis. He wanted

to go farther and he did. Sanford and a carpenter were killed by lightning during the same storm. Many were his contacts with the Mennonite boys, and the officials during the first World War. Frequent were his contacts with Griest and Kinzer (a pupil of his in his teaching years) by which he was an intermediary between his people and Washington. The latter was with him as late as a week before his passing. This phase of his ministry was almost unknown and unrealized.

But all good and great men have their day to serve their generation. After a strong doctrinal sermon at Weaverland, May 14, 1939, he came home to enjoy visitors. That afternoon he suffered a partial stroke. After that, his ministry was chiefly that of counsel and inspiration. On February 25, 1945, his wife was called home, and seven weeks thereafter, on April 17, Bro. Good laid his armor by, and passed away, beloved and lamented. After the funeral at Weaverland, held by the home ministry before a large concourse of pupils, disciples, and associates of many years and ages who came to mourn the passing of a great leader, his natural house was laid beside that of his wife, in the Goodville Cemetery. Gone, but not forgotten!

Lititz, Pa.

LOOKING AHEAD AT HESSTON COLLEGE AND BIBLE SCHOOL

BY MILO KAUFFMAN

The need for the proposed new dormitory at Hesston College has long been evident. We trust the plans for it will reach an early fulfillment.

One of the outstanding high lights of the year was the release of the plans for the proposed new dormitory for the girls. We look into the future with fond hopes of making these plans become a reality. We present a number of summarized facts which prove that we need the new dormitory.

1. The need of a new dormitory was felt twenty-five years ago. We now have fifty per cent more students to house and feed than at that time.

2. Over sixty of our students do not have dormitory privileges.

3. For two or three years the good people of Hesston have opened their homes to accommodate the school and these young people, even though it meant inconvenience to them.

4. It is impossible to have proper supervision where students are scattered about the town.

5. The dining hall is entirely too small and inadequate properly to take care of nearly two hundred boarding students.

6. The kitchen and storage rooms would hardly be adequate for half the number we are trying to serve.

7. Crowded quarters do not make for happy, satisfied students.

8. We could have had a few dozen more students at Hesston this year if we could have housed them.

9. You want your child to have the advantage of a dormitory room. You are interested in the other person's child, the sixty people outside of the dormitories, your grandchild, and your great-grandchild who will attend Hesston College.

10. When you are making a donation to this cause you are contributing to one of the greatest needs of the community, of the cause of Christian education, and of the Mennonite Church.

What will the new Dormitory mean on our campus? JUST LISTEN—

1. All regular students will be able to room in our dormitories.

2. It will not be necessary to turn young people away because of lack of rooming quarters.

3. Better supervision of our students will be possible.

4. Two hundred students can be seated in the dining hall without being crowded. Room for two hundred more will be available.

5. There will be sufficient room for proper preparation of meals.

6. There will be adequate room for house



Architect's Drawing of the Proposed Girls' Dormitory at Hesston College

meetings, prayer meetings, etc., for all girls.

7. An up-to-date infirmary will be available to care properly for students who are ill.

8. Our students will get more out of school and be happier if they are not crowded for room.

9. The basement of Green Gables will be available for other purposes and will supply us with much needed room.

10. The college will no longer have to pay out thousands of dollars each year for outside rooms.

What is the new dormitory going to be like? We will tell you—

1. It will probably look something like the accompanying picture.

2. It will be a fireproof, well-constructed building, approximately 150 feet long.

3. The basement will include a kitchen with modern equipment, a well-lighted, attractive dining hall, capable of seating two hundred students, a room adjoining the dining hall that can be opened to make possible serv-

ing about two hundred more on special occasions, a small laundry, considerable storage space, and a room for the cooks.

4. The first floor will have the matron's rooms, guest room, a large social room, an infirmary, a study room, and ten student rooms.

5. The second and third floors will be composed almost entirely of student rooms, each floor accommodating about forty girls. On each floor will be two good-sized bathrooms with lavatories, a tub, several showers, etc. There will be a linen closet and a pressing room on each floor. A prayer room will be located either on second or third floor.

6. The building will be so constructed as to make it possible to build additions later, providing accommodation for from twenty-five to fifty more girls if the room is needed.

Do you wish to have a part to make this dream become a reality?

—Hesston College Journal.

OUR EXPANDING PROGRAM OF EDUCATION AT GOSHEN COLLEGE

BY ERNEST E. MILLER

Goshen is the only four-year accredited college of our branch of the Mennonite Church. We have come to a time now when we are to develop here an enlarged program of graduate and specialized training. In fact, a part of the enlarged program is already underway.

Goshen is already doing graduate work in Bible. Four years ago, in a special report to the annual meeting of the Board of Education I said:

We are at the crossroads in the matter of planning for a trained ministry. It is becoming increasingly clear that there is a lag in this area of our church-wide program. We have greatly multiplied the general activities of the church in the past two decades, and these activities are now in the hands of a trained and a directly or indirectly financially supported church leadership. But this same careful and generous planning has not taken place in the ministerial care for our separate churches.

In my report to the Board a year later I said:

It seems that the demand for a better trained leadership is being crystallized by the trying demands of these times. We have come to see that a church is not likely to rise above the spiritual level of its pulpit. If a church is to be prayerful and gracious, and spiritually effective, the ministry must set the example.

And again at the next annual meeting of the Board I reported:

I gave expression last year to certain convictions and proposals looking toward the larger usefulness of the Bible School. The past year has not lessened those convictions. It is abundantly clear that the church requires a trained, consecrated leadership to fill her pulpits, to man her institutions, and to carry the Gospel everywhere. To help provide such a leadership is the first responsibility of a church school.

It is a matter of profound significance and should be the occasion of deep gratitude of generations to follow that the Board of Education made a decision at its annual meeting a year ago to launch out in this venture of faith. It is a matter of great moment that Executive Committee members who have not themselves had the opportunity of any formal organized study of theology and the Bible should undertake to make it available for a

new generation of ministers. It speaks a large confidence in the administration and faculty of the college and places upon us a great and grave responsibility.

A Collegiate School of Nursing

Another expansion of our program in the future will be in the field of nursing education. Our branch of Mennonites now has a hospital and nurses' training school at La Junta, Colorado. The La Junta Hospital has done a good service during the past thirty years both in training of our young women in a noble profession and convincing the church that the training of nurses is a proper function of Mennonite education. The results of a church-wide questionnaire made last year showed that out of all replies none were opposed to nursing education. All these persons believed that nursing is a means of witnessing for Christ and ninety percent of the replies stated that the church needs to expand this area of her service.

In response to this church-wide desire the Mission Board of the Mennonite Church has undertaken the establishment of another hospital. And, sensing that the present trend in nursing education is away from hospital schools toward a collegiate type of nursing school, the Board decided to build its hospital near enough to Goshen to make possible a collegiate school of nursing. This the Board of Education in its last session has agreed to undertake to do.

There seems little doubt that the time is here for us to move forward in this area of expansion. Last year La Junta Hospital had forty-one applicants for admission to its training school. They could admit only twenty. We have now enrolled here at the college in our freshmen and sophomore classes twenty-one girls who are eager to go ahead in a training program on the collegiate level. Here is a possibility for us to be pioneers in a worthy cause. No branch of Mennonites has yet undertaken a complete nurses' training program on the collegiate level. There are, at present, only two accredited nurses' training schools of the collegiate type in the state of Indiana. Is it too much to hope that we may establish the third?

It is an undertaking of major proportions and one that calls for the wholehearted and united support of the entire brotherhood. It will demand a co-operative effort as between the Mission Board and the Board of Education. This co-operation must be close and vital and cannot be merely passive but must be active and positive. The present plans call for a main hospital at Elkhart, with perhaps a smaller unit at some later date located at Goshen. These hospitals are to provide the clinical facilities of the school of nursing. The college will provide facilities for the first four semesters of every girl's training at the college and will also provide for instructional facilities and housing for student nurses during their clinical period at the hospital. Adequate faculty, nurses, and administrative staff will need to be provided. All of this totals to a very large undertaking and is not the work of a single year. It will require the united thought, sacrifice, and prayers of all of us for some years ahead to accomplish this task. But, it is a door of opportunity opening now, and we believe the Lord is directing us to enter into this larger service.

An Enlarged Program of Teacher Training

Another area in which we need to extend the scope of our Mennonite education is teacher training. This is a profession in which Mennonites have long engaged. Christopher Dock, the pioneer schoolmaster on the Skip-pack, has been an inspiration to succeeding generations of young people who wanted to use their talents in some way to earn a comfortable living and at the same time make a service contribution.

In the last ten years there have been approximately four hundred diploma and degree people who went out from Goshen College to teach in the public schools of our country. Some days ago Miss Royer, of our faculty, gave me letters to read which she had received from some of these teachers. I was much impressed by the sense of mission with which these persons are doing their work. They speak of teaching Bible stories in and out of class to children who have no other opportunity for Christian education. They are invited as guests to the homes of rich and poor and have opportunities to suggest to anxious parents the value not alone of sending their children to Sunday school but of themselves associating with some church.

As I read these letters I recalled that there are, in our United States, 27,000,000 unchurched children under twelve years of age and 19,000,000 unchurched young people. Some statisticians say that two out of three children are not contacted by any church. Thus the average schoolroom to which our graduates go to teach has in it some one-half to two-thirds of the children who need special spiritual teaching and will get it nowhere else unless the teacher gives it. In most of the schools in which our graduates will teach they have not only the permission but the approval of the patrons and school officials to teach Bible verses, to sing Christian hymns, and to pray Christian prayers and to live as disciples of our Lord. One of our graduates last year was offered two thousand dollars to return to her job in a high school the second year because of the good influence she had upon the students in her high social standards, her simplicity of dress, and her unaffected everyday Christian kindness. Through her influence some of her pupils enrolled in our teacher education program. They wanted to become a teacher such as she was.

The standards for the training of teachers are rapidly being raised. Many states now re-

quire a degree course for teaching on any level. A graduate degree will soon be required for high-school teachers and administrators. There are already a considerable number of our Mennonite people taking teacher training courses on the graduate level. Goshen College should in the years which lie ahead plan to give such courses for such people. Such persons should be able to prepare here for teaching positions not only in our public schools but in our junior church colleges and in the parochial schools now being set up in different parts of our church. I should like to see annually an increasing number of our graduates go out into the schools of our land, constrained by love for the Master Teacher, to teach in His name, and, most of all, to live His way of life.

Other Possible Areas of Expansion

Aside from these major fields of expansion in Mennonite education there are lesser areas which also demand our attention. We have been repeatedly told that Mennonites are a rural people and that rural life offers the best environment to build a fellowship of believers. There is ample evidence that the general trend toward the city is affecting Mennonite people. There is a feeling abroad that formal education must somehow aid in arresting the present trend of our people toward urbanization. All of this is not without point. The problem is not a new one. Concrete and worthy attempts toward its solution have been made in the past history of the college only to be later abandoned. Perhaps out of the experience of many of the young men now in Civilian Public Service camps will come some indication of how Goshen College may be more useful in this respect in the future than she has in the past.

Goshen College needs to take cognizance, too, in some positive fashion, of the trend toward the urbanization of our Mennonite people. Many young men and women come to Goshen not with any desire to be redirected to rural living but to seek help on how to live a Christian life under an economic situation which is making them a part of our urban population. Goshen College must be helpful in this respect, also. We have demands for city pastors as well as rural workers.

Aside from these major areas there are still other fields to arrest our attention. There is an increasing demand for courses in commerce, in music, and in journalism. To care for this expanding function of education we must at Goshen provide for a sound Christian core of instruction in the liberal arts and at the same time extend the scope of our effort so as to help our Mennonite young people live happy, useful lives for God and the church. This is our first duty.

Another contribution Goshen can make to the expanding function of Mennonite education is in the area of research. In this field certain beginnings have already been made. The Mennonite Historical Society was organized in 1925. It is a faculty-student organization prepared to promote interest in Anabaptist and Mennonite History. It does this by locating materials for and promoting the use of the Mennonite Historical Library at the College. Through the good offices of the Society some 3,000 volumes have been added to our college library. The Society also publishes material in the field of Mennonite history through its organ, *The Mennonite Quarterly Review*. And, it has encouraged the publication of certain books related to the problems and life of the church.

Excellent as are these efforts there is much

yet to be done. In a changing society there will be a constant stream of problems facing the church and requiring clarification. The nature of the research undertaken by the Historical Society has related primarily to a better understanding of our early beliefs. The scope of our research should now be extended to existing problems. The points of impact by a worldly society on our Mennonite culture are varied and numerous. There are problems in the field of missions, in the field of economics, in the realm of urbanization and recreation, which are waiting for objective study in the light of the teachings of the Church. Through the agency of our church colleges, the talents of our faculty should be increasingly available to help the church in a truer alignment of her faith and practice.

We are living today in the midst of a highly specialized order of society. In the laboratory of great business concerns is the chemist; in the great oil companies is the geologist; in the electrical organization is the physicist. The same is true of the law firm or the business office. The Christian leader who is to take his place in a setting like this will need to know whereof he speaks. Mennonites have made and can make more good use of Christian scholars. Today our distinctive practices need new and effective restatement. Our people need thorough instruction in the Bible, in doctrine, in the sacredness of church organization. If this instruction is to be illuminating it must be made by those who have paid the price of a discerning scholarship.

In my vision of the future Goshen College I find a third major item. It is not new. It has characterized the institution from the beginning, and it must be continually maintained. It is this, that Goshen will need to have a trained and consecrated faculty and a student

BEHOLD A SOWER WENT FORTH TO SOW

And he found as his field the heart of a
child,
Beautiful, clean and undefiled.

For—

The heart of a child is good, good ground,
All fertile the soil that there is found.
No stony or shallow soil is there,
No wayside path that is hard and bare;
No thorns infest that good clean field
To choke and hinder abundant yield
From that good ground, the heart of a
child,

Prepared and ready and undefiled.

And, lo, the sower goes forth to sow,
And the seed he sows will root and grow
A harvest, a hundredfold or more,
Of good, good grain, or of evil store;
For good or evil, the seed there sown
Will its own true harvest yield when
grown;

And whoever there shall sow good grain
Will reap a harvest of joy for gain.

But—

Alas, for whoever by word or deed,
In a child's pure heart sows an evil seed,
It were better for him that a great mill-
stone

Be slung to his neck and that he be thrown
To the depths, to the depths, of the deepest
sea,

Than offend one of these who believe in
Me;

Than corrupt the heart of one little child,
Still pure and holy and undefiled.

—Herbert E. House, in
The Presbyterian.

body available at all times for the wider service of the church in all its activities.

The founders of this institution had a vision of many Christian workers going into the various fields of the work of the church. This vision has had at least a partial fulfillment. The Lapps, the Lehmans, the Shanks, the Hersheys, and a score of others have been pioneers in the establishment of our mission work abroad. The Coffmans, the Steiners, the Yoders, and the Metzlers have been equally active at home. A survey a few years ago indicated that there were one hundred eighty-seven ordained bishops, ministers, and deacons; one hundred seventeen home and foreign mission workers, and one hundred seventeen other appointed workers who had at some time or other attended either Goshen or Heston colleges. It is a matter of gratification also that at this moment six members of our faculty and twenty-three of our recent graduates are engaged in relief work in England, in the Middle East, in India, in South America, and in Puerto Rico. It is inspiring to know that a group of one hundred others is standing ready to lend a hand as soon as the way opens up for them to go to China, to Germany, to Japan, to the Philippines, or wherever there is need.

Our men serve, too, in other ways. It is a matter of regret and at the same time one of encouragement that our Professor Erb is leaving the faculty to give his full time to editing the *Gospel Herald*. He is a ripe scholar and a popular instructor and his place will not be easy to fill. But, Goshen believes that in this larger opportunity he will serve others and us. Another of our instructors who has for some years been conducting a boys' camp for the boys of our local college church is now to direct a camp for Mennonite boys and girls for the entire middle west. These are examples of the hope of Goshen that its faculty should be increasingly of greater usefulness.

Goshen College, too, is happy to be host to an increasing number of the general meetings of the church. We rejoice in the meetings of General Conference on our campus. We welcome the annual meeting of the Mission Board and the Youth Missionary Conference and we are glad that an increasing number of local and church-wide committees find Goshen a convenient place to hold their meetings. The central geographical location of the college argues for this. We desire that our spirit and attitude may likewise help church-wide groups to feel at home here. Goshen College covets earnestly to be worthy to be a cultural and religious center for the brotherhood. Small segments of the church, where they exist in isolation, have a tendency to compromise quickly with the impact of secular forces. Goshen seeks to be one of the agencies giving to such a group a feeling that they are part of a larger brotherhood holding common ideals and practices. We seek humbly, yet earnestly, to serve as a cohesive force helping to maintain the fellowship and unity of the brotherhood.

What is Goshen College? Goshen College is a child of the Mennonite Church and a servant of Jesus Christ. She is the result of fifty years of consecration, of struggle and toil, of dreaming and praying. She is, experientially, frequent failure but a steady road toward success. She is abiding Christian faith that develops and lingers through adversity and prosperity. Goshen College is, representatively, missionaries to India, to South America, to Africa, and to the far corners of the earth. She is faithful ministers in many churches.

(Continued on page 221)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIX. Repentance

BY THE BIBLE STUDY EDITOR

It is not possible to enumerate the doctrines of the Gospel in any precise order according to Christian experience, since each individual has an experience of his own in coming into the fellowship of Christ and into the enjoyment of the Christian life. These doctrines may be classified somewhat in the light of Christian experience, or as they are related to man's relation to, or attitude toward, God. It is, with the latter idea, most conspicuous that the doctrine of repentance is made to follow the doctrine of faith in these discussions.

Faith is the first essential in one's approach to God. One must believe that there is a God and have a confidence in God before he can approach God for any purpose. The fact that there is a God is not the sole requirement of relationship to God. There are many people who have a belief in a god, whose life is not changed by that belief. The people of Israel were surrounded by nations whose gods demanded their devotions, but who never changed the character of the fleshly lusts and unholy devotions which accompanied the worship of their gods. Israel's God stood alone in the requirement of a changed life in those who approached His altars.

The same is true of the present world. Many people believe in the God of the Bible, but their belief is not the faith which makes that belief a power unto salvation, nor does their belief lead them to the renewal of their lives unto the virtues required by God of those who serve Him. Faith, as taught by the Word of God, and as required by our God, is that conviction and obsession of the truth of God which leads men to live as God would have them live and serve Him in truth and holiness. Faith becomes a living power in the life of any individual who believes in the reality of God, and who would honor Him as God by a life of love and devotion.

It might be said that faith should be followed by the doctrine of salvation, and, in the course of experience, this would be the case. For are not all men saved by faith? Men are also justified by faith, and peace with God results from faith. In fact, faith is associated with every experience of the Christian life and cannot be separated from any part of Christian experience and life. Faith continues to be an active factor in all of the life of the Christian. It is said by Paul that the time will come when charity alone will be exceeded in value by charity, but faith will abide, along with charity and with hope. As long as men are separated from the sight of the person of God and of Christ, that long will men require the faculty of faith to bring to mind the consciousness of God and of our life associated with Him.

It is natural that repentance, as a Christian experience and as a proper expression of relationship with God, should follow the act of faith in God. "Without faith it is impossible

to please him [God]" (Heb. 11:6). Godlessness is defined as a life which has no sense of God, or which disregards the fact of God, and, therefore, does not respect nor esteem the will and character of God. Those who are godless will live after their own desires and follow their own lusts. The result of following in the way of one's own desires, and after one's own heart, is evil, and will bring one under the judgment of God, whether he believes in God or not; see Eccles. 11:9. Knowing good and evil is the basis of the judgments of God. And he who walks in the way of his own lusts knows that it is evil continually.

The ways of men just before the great destruction of the world constituted the reason that God gave for his judgment of all flesh. Gen. 6:5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The marginal reading gives the following explanation: "The Hebrew word signifieth not only the imagination, but also the purposes and desires." This would imply that the ways of men were purposely evil rather than good. There was a total disregard of the will of God and also a discrediting of the authority of God, or of the Word of God, concerning the judgment of death pronounced upon all flesh as the result of their sins. The attitude of men had changed toward God, and the mingling together of the sons of God and the daughters of men had not mollified that attitude. The text of the authorized version tells of the "giants in the earth in those days"; and the context tells of the children that were born to the sons of God and the daughters of men: "The same became mighty men which were of old, men of renown." These renowned men were not the men whose names have been recorded as the ancestors of Noah, and, undoubtedly, did not include Enoch, Methuselah, Lamech and Noah. These were men of God. One can only conjecture, and that from the original texts, that the men of renown were the giants, or fierce men and destroyers; the mighty men were those who were strong, and who prevailed, and who were tyrannical, and warriors. For this is the implication of the text and of the original wording. It is not difficult to understand the righteousness of the act of God in His destruction of a race of destroyers, whose every purpose was evil and contrary to the purposes of God concerning mankind on the earth.

In view of conditions found on the earth in the days of Noah, one concludes that there was no regard for the will of God, except among the few whom God had chosen because of their respect for Him and for His Word. "But Noah found grace in the eyes of the Lord." There was no repentance found in Cain, who slew his brother, even when God invited him to repent. "If thou doest well, shalt thou not be

accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Gen. 5:7). That is, Cain was urged to do well in the offering of the proper sacrifice. If he had not offered the proper offering, there was available a **sin offering** at his door, by means of which his position as elder brother could be maintained with honor. But Cain refused to repent, and, instead of turning to the way of the Lord, he took his own way and slew his brother, Abel. There was no repentance found in Cain, even after the Lord had judged his act, and punished him with banishment, and cursed the earth for his sake. The race of Cain was filled with murder and destruction. The daughters of men were like their fathers, men of fierce conduct, and violent, and destroyers of each other. There was no repentance in their hearts. But there continued to be sons of God, whose relationship with God was marred by their attachments to the daughters of men. Estrangement from God was general, while repentance toward God was rare.

Faith in God was emphasized in the life of Enoch, and he "walked with God and he was not; for God took him." Faith in God on the part of Enoch is explained by Jude, who tells of the prophecy of Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Lot's faith in God was revealed in Peter's explanation of his attitude toward righteousness: "... delivered just Lot, vexed with the filthy conversation of the wicked..." (II Pet. 2:7-10). Noah's faith is frequently mentioned, for he was a "preacher of righteousness" (v. 5). In these evidences of faith there is contrasted in each instance the fact of the unbelief of men who knew God, but failed to turn to Him through repentance. They knew God, but "glorified him not as God" (Rom. 1:21). It is evident that men either continued to sin in the rejection of God, or repented from their sins in the faith which they had in the person and will of God.

Definitions

The definition of the word, "repentance," is found in its source, in the Latin. For it is derived from the word which means "punishment." It is not allied with the idea of recompense, from which one gathers the idea of restoration. But repentance and recompense, or restoration, are allied in this—that those who repent of their sins will desire to make amends for them to the fullest extent possible. Under the law, it was essential that those who had sinned should make amends for their sins before they could offer a sacrifice for the transgression against their fellow men. But the question arises, "What is implied in the matter of repentance, that requires the restoration, or the amendment, of life?" In the first place, there must be the knowledge of the fact that sin is punishable. "For the wages of sin is death." Death is the penalty of any, and of all, sins. There is no difference in sins as far as God's estimation of them is concerned. In the case of men's trespasses against men,

there are differences. But any transgression against man is also a transgression against the will of God. Hence, the punishment of all sins is that which is attached to sin by the Word of God. Repentance implies a sense of the judgment of God against sin.

There may be two views of repentance, corresponding with the appreciation of the wrong on the part of the individual. One view is that of the godly man who senses the wrong as having been done against God, and who recognizes the fact that his wrong is against God, and who suffers in his own conscience because of his guilt before God. The second view is that of the individual who has trespassed against either man or God, and who appreciates only the fact that he must suffer the penalty of judgment, either from man or from God. He is not concerned about his relation to God, but grieves only because he may have to suffer for his sin. The first case is that of the man who has godly sorrow for his sins, and who justly appropriates to himself the judgment which God has pronounced upon his sin. The second individual is sorrowful for the judgment only, and not for the offense which he has committed against God. The first is the godly sorrow which leads to repentance, and the second is the sorrow that "worketh death" (II Cor. 7:10).

In the Old Testament there are two words used to designate "repentance." The first word has the significance of sorrow, or remorse, or grief. The word is the most frequently used term in the Old Testament. The second word signifies a retracting of the things that were done. It suggests the reversal of an act. It would suggest the idea that we most frequently apply to the term, "repent," for we conceive the thought that those who repent turn from the evil unto the good. The first word of the Hebrew significance is "Nacham." The second term is "Shub," meaning, "to turn back." But of the latter there are only three references in the Old Testament: I Kings 8:47; Ezek. 14:6, 18:30.

It is evident that the emphasis to be placed upon the thought of repentance is that of sorrow, or grief, on account of the sin that has been committed. And when there are disappointments, there also may be expressed the idea of sorrow for the failure of one's plans or purposes. In the contexts of Scriptures where repentance is mentioned, there is always present the idea of grief and regret.

One cannot think of God as repenting with the purpose of undoing the things which He created, when at the time of creation He called them "very good." Nor did God destroy all flesh, and also the man whom He had created and to whom He gave charge of all other created things. It is not intended that we should conceive the idea that God had made a mistake in His creation. Such a mistake would have been equivalent to having committed a sin, for mistakes are sins. Nor can we believe that God had overlooked the possibility of human transgressions, when we know that Christ was "the Lamb slain from the foundation of the world." It is possible for us to understand the sorrow on the part of God when He saw the waywardness of men and the transgression of His law by those for whom He had created all things to be used and enjoyed as great gifts from the Creator. Instead of righteousness and love, God saw ungodliness and hatred. Instead of peace and happiness, He saw wars and griefs as the result of the fierceness of men's wrath. God saw no return of the love and devotion to Himself on the part of the ungodly sons and daughters. He saw a constant turning away

from Himself on the part of the sons of God. Here was the cause of His sorrow and of that which is termed "repentance."

One must think of the expression of the same character in the experience of our Lord on the Mount of Olives. He looked over the city to which He was going, and in which was His Father's House, and He knew of the character of those who lived in the city, and of those who directed the affairs of it. Jesus wept over Jerusalem. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). Jesus was repenting for Jerusalem, as God repented for the wicked world in the days of Noah. God could, and did, repent for the sins of the world. But God's repentance was seasoned with grace, as is every attitude of God toward sinful men. (To be continued)

FOUNDING OF SWISS ANABAPTISM

(Continued from page 198)

be noted that in 1526 and the following years an entire population, priests and laity alike, were forcibly changed from Catholics to Lutherans by the decision of the anti-Romish princes. The civil rulers were responsible for the "conversion" of the population from Catholicism to Protestantism. In fact, whole populations sometimes changed faiths more than once on orders from their ruler. It is little wonder that such a reformation was not highly successful in producing holiness of life. Luther decided not to abolish infant baptism, even if babes have not conscious faith. What Luther did was to emphasize justification by faith while retaining a state church, infant baptism, and a modified form of the mass. The Augsburg Confession of 1530 says expressly that the mass was still retained by the Lutherans, though certain abuses, such as withholding the cup from the laity, were removed (Article XXIV).

Luther was a great man, a powerful leader, a talented personality. He was reformer, theologian, preacher, writer, poet, and musician. He wrote hymns as widely different as the militant song, "A Mighty Fortress is Our God," and the tender Christmas hymn, "Away in a Manger." His family life was a model of Christian joy and piety. Yet, in controversy Luther was violently abusive. The title of his book against the Anabaptists was, "Of Sneaks and Hedge Preachers," 1532. In fact, he went so far as to defend the right of the state to execute Anabaptists (1531). Also in the Peasants' Revolt of 1524-25, Luther encouraged the magistrates to "stab, kill and strangle" the peasants like mad dogs. Luther's language was always direct and vigorous. For example, he said that he married to please his father, to tease the pope, and to vex the devil. Again, his three rules on preaching were: Walk up briskly; open your mouth; stop quickly. He said that Tetzl, the seller of indulgences, dealt with the Bible "like a pig with the meal bag." It is regrettable that a man so richly endowed of God as was Luther should have taken some of the attitudes he did. It is even more regrettable that the Lutheran Reformation lowered, rather than raised, the moral level of the people. And for this moral declension some of Luther's careless statements were surely partially responsible. He emphasized justification by faith so vigorously that many people thought a sinful way of life

was of no consequence. Menno Simons lamented this "Protestant" attitude and quoted the popular couplet, "The bond is broken, and we are free."

Martin Luther did a great work in inaugurating the Reformation, but he did not go all the way in simple obedience to the New Testament. Rather, he retained a state church, infant baptism, an elaborate ritual in worship, and an ineffective emphasis on holiness of life. He did not believe in religious toleration, freedom of conscience, Biblical non-resistance, nor separation of church and state. The Swiss Brethren must have been bitterly disappointed in Luther, in his execution of a program of reform by using civil princes as "emergency bishops," in the content of his teaching and religious practice, and in the fruits of his reformation.

Goshen, Ind.

(To be continued)

A RULE OF PRAYER

The stingy soul is sure to grow lean. It is wrong, according to Holy Scripture, to "muzzle the mouth of the ox that treadeth out the corn" (I Cor. 9:9). The man who uses the expression, "Charity begins at home," as a guide seldom is generous with his "charity."

It is a law of the Spirit that whatever you minister to others, you partake of yourself. No wonder that "the generous soul becomes fat!"

A youth lay very sick. The doctors held forth small hope for his recovery. The father and mother, a man and woman of prayer, had prayed day and night for the lad's recovery, if it were the will of the Lord. He did not improve, but rather grew worse. Then the father prayed, "Lord, we have commended F— to your care; we can do no more—" And forthwith that man of God had the grace to pray for missions, for the local church, for other sick boys and girls, for the lost—just as he had in bygone days when his boy was in good health. Late in the night there was a knock at his door. Opening, he found an aged man of God, who had arisen from his bed, walked through a blinding snowstorm, and announced that he had the assurance that F— would recover, and wanted to tell the grief-stricken parents. Again the three knelt in prayer. They, too, had the assurance of the boy's recovery. The doctor was surprised, next morning when he came, at the patient's improved condition. In due time the lad was entirely healed. "I am so thankful to Him," the father says, "that I was led to pray for others at a time when my inclination was to concentrate upon my loved one. I shall not soon forget this lesson."

Often the only way we shall get what we are wanting ourselves is by asking for that very thing for somebody else.

If you want—give.—Publisher Unknown.

We hear the woodman's axe as it steadily rings on the tree which is being cut down in its vigor and stateliness; we see the tree come crashing down when it falls beneath the repeated blows of the feller, and as we behold the majestic giant of the forest lying stripped of its branches till it is sawn up for the use and benefit of man, we hear the voice of the Spirit of God speaking of Christ's death: "He was cut off out of the land of the living: for the transgression of my people was he stricken" (Isa. 53:8). The reason of Christ's being cut off was transgression, and the result is that those who are Christ's are delivered from the consequences and the control of sin.—F. E. Marsh.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

ISAAC'S TESTIMONY TO GOD.—Genesis, chapters 25 and 26

Lesson for August 12, 1945

Golden Text.—Blessed be the Lord God, the God of Israel, who only doeth wondrous things.—Psalm 72:18.

Chapter 25. After the passing away of Sarah, and the marriage of Isaac and Rebekah, Abraham again married. To this second marriage six sons were born. After they had grown into manhood, Abraham gave them gifts and sent them toward the east, where each of them prospered and founded a tribe of his own. At the age of one hundred seventy-five years Abraham completed his life journey and passed to his reward. His two sons, Isaac and Ishmael, buried him beside the body of Sarah in the cave of Machpelah. Ishmael had been on his own for some years and had already gained a large measure of greatness, as the world reckons greatness. He was the father of twelve sons, each one a prince. Isaac became the sole heir of the vast belongings of his father.

It seems from the Bible record and from human experience that carnal man gains a good head start over the spiritual man in the race of life, but when the carnal man and his possessions are disintegrating and coming to nought the spiritual man is going on from strength to strength unto durable greatness. At sixty Isaac had not yet had an heir. In answer to special intercession twins were born to Isaac and Rebekah, and although Isaac lived until he reached the ripe age of one hundred eighty years these two children were his only children.

Chapter 26:1-18. Palestine's climate is such that it has been the land of frequent famines. There had been a severe famine in the days of Abraham. To escape it Abraham had gone down to Egypt. Isaac also had to experience a famine, but God warned him that he should not go down into Egypt. With the warning came the promise that God would be with him in a special way, multiplying his family into a multitude and giving him the land of Canaan for Abraham's sake.

Isaac's prosperity was so phenomenal that the Philistines envied him, although they recognized that this prosperity was a gift from God. Envy is utter folly. When for envy's sake the Philistines closed up the wells that Abraham had dug they destroyed for themselves a supply of water of which they stood in great need. When another man is more handsome than I am it would not detract from his good looks if I would cut off my own nose. But envy is as foolish as that. If Isaac felt bad about the injustice he suffered, no mention is made of it. For the honor of his father, as well as for his own need, he patiently redug the wells that his father had dug. He is a wise son who honors the achievements of a godly father, preserves them for future generations, and then starts forward from the place where his father ended. After Isaac had reopened his father's wells he kept on digging.

Verses 19-33. One of the greatest treasures to be found in a semiarid country like southern Palestine is a well or spring of running water. Old settlers in such a Palestinian community become enervated in spirit and seldom make an effort toward improvement. The only

thing that makes them move is envy or hate, and then their efforts are destructive rather than constructive. But when some newcomer makes improvements they are ready to fight to get the benefits.

It takes the well-digging spirit of Isaac in the church to keep the church from becoming a land of "nothing-doing." Every generation must seek new sources as a means to bring refreshing to a "desert" earth. The body seldom makes an effort at progress, but when some one, in spite of inertia and opposition, brings blessings to the church, the body will claim the benefits without thanking the member. If the Man who "went about doing good" had expected to live off the "thank you's" of those He blessed He would have been lean indeed. Let us do good so that we can face God without being ashamed of how we have used our time. A thankless world will enjoy the benefits, and that is also some satisfaction.

Isaac's third well was uncontested, but he left that to the Philistines also and removed to Beer-sheba. He learned nineteen hundred years before the Sermon on the Mount was preached what few of us have learned since, namely, that it is good, if a man sues you at law and takes away your coat, to let him have your cloak also.

At Beer-sheba the Lord appeared again unto Isaac with words of encouragement, and there he built an altar unto the Lord. There, too, followed Abimelech and his friends, now to plead for a covenant of friendship and good will. Earlier he might have made war with them over the wells, and he might have won; but that is not the way to make friends. Far better than to get rid of your enemies by killing them is to convert them into lasting friends.

JACOB REALIZES THE PRESENCE OF GOD.—Genesis, chapters 27 and 28

Lesson for August 19, 1945

Golden Text.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psalm 145:18.

Chapter 27. You cannot circumvent the purposes of God. He "maketh the wrath of man to praise" Him. Had Rebekah and Jacob not outsmarted Isaac, God would have provided some other way to insure the blessing to Jacob. And had Esau not become so angry as to threaten to kill Jacob, it is unlikely that Isaac would have sent his son to Padan-aram to obtain a wife of God's choosing. It is easy to find fault with Isaac and Rebekah for their partiality to their children. But where is the home with more than one child where this is not the case? You cannot help liking some people more than others; but you do not need to show favoritism. Isaac knew that in God's plan Esau was to serve Jacob, yet in the blessing that he thought he was bestowing upon Esau he declared the recipient to be lord over his brethren. It is to be noted, however, that he does not mention the blessing of Abraham. But, unless I am speaking by the Spirit, neither my blessing nor my curse will bring benefit or damages to you. I cannot bless him whom God hath not blessed, nor curse him whom God hath not cursed. And I doubt whether having the

stomach filled with delectables will give me the spirit of prophecy.

Diplomacy is the art of saying one thing and meaning another. Rebekah was fearful of Jacob's safety, but when she spoke to Isaac about sending him to Padan-aram she did not mention Esau's rage, but expressed the fear that Jacob might be unwise in choosing a life companion, as Esau had been, unless they would take a hand in it, as Abraham had done in the case of Isaac. I do not know where Jacob's greatest danger lay, whether in the wrath of Esau, or in the love of one of the daughters of Heth. But if I had to make a choice of the two dangers I think that I would decide that the daughter of Heth was the greater danger.

Chapter 28:1-9. In these verses we have Isaac taking upon himself his obligation as a father and as a servant of God. As a father his duty was to see that his sons found the proper life companions, and as a servant of God his duty was to pass on the blessing of Abraham to the man of God's choosing. This he now did in the presence of Esau. Jacob's example of obedience and effort to please his parents had an effect on Esau. He decided to try to please his parents also, but whether the daughter of Ishmael, added to his other wives, accomplished this end we do not know. He had been accustomed to following the whim of the moment for so long a time that he apparently did the same in this matter without consulting anybody. Personal characteristics are as difficult to change after seventy-seven years of formation and setting, as concrete. But God changed Jacob at ninety-seven.

Verses 10-22. The distance from Beer-sheba to Bethel is about forty miles. It is not an impossible feat to travel that distance in one day, either on foot or by camel. But whether he spent one or two days in getting to Bethel is not very important. It was at this place that Abraham had erected an altar to the Lord when he first came to Canaan, and, in the providence of God, it was at this place that God planned to meet with Jacob as he was leaving Canaan to find a wife from among his own people. It was no particular hardship for Jacob to sleep on the ground with a stone for a pillow. But, according to the custom in that land, his turban, placed on top of the stone, was the cushion upon which his head rested. To you folks who have never slept on anything harder than a custom-built inner-spring mattress it would seem terrible, but we may be pampered entirely too much for our own good.

Jacob had pleasant dreams. The vision that came to him was in entire accord with the deepest longings and aspirations of his soul. From childhood he longed that the blessing of Abraham might rest upon him. He felt greatly blessed when his aged father placed his hands upon his head and blessed him as he was sent away; how much greater was his joy when the same blessing, greatly amplified, was vouchsafed to him from the lips of Jehovah!

But first, let us consider the scene of the angels ascending and descending the ladder that connected earth and heaven. That ladder was the second person of the Godhead. And He provided Jacob with a host from the heavens to accompany him through all the years of his pilgrimage. When God makes a promise He provides the means for its fulfillment. Let this consciousness of the continual presence of God fill us all with a holy reverence; and may we also vow that the Lord's care and blessing shall not be bestowed upon us in vain.

JACOB ADJUSTS PERSONAL RELATIONSHIPS. Genesis, chapters 32 to 35

Lesson for August 26, 1945

Golden Text.—Let us therefore follow after the things which make for peace.—Romans 14:19.

Chapter 32. They who are under God's loving care are never alone. During the twenty years that Jacob was away from Canaan the angels of God were invisibly present; but when he came to the borders of Canaan they appeared to him visibly. Two hosts were entering Palestine ("Mahanaim"—two hosts). One was Jacob and his company; the other was the army of angels who accompanied him as protectors. He who is under the protecting care of God is invincible to all the forces of earth and hell.

Jacob made double provision to effect reconciliation with his brother. He took all the means that good judgment would dictate; and he spent an entire night in wrestling with God. The first without the second would have been useless. But the second accomplished much more than Jacob expected. Not only did God change the heart and mind of Esau to forgiveness and brotherly affection, but he changed Jacob into a prince. From this time Jacob was a different man. Prevailing prayer does more for me than opening the storehouse of heaven that I may be the beneficiary of its abundance; it transforms me into a man of God, worthy of the fellowship and blessing of God. The enthronement of the spiritual follows the crippling and crucifixion of the carnal.

Chapter 33:1-11. God kept Jacob in suspense concerning the attitude of Esau. Jacob did not know what would happen when they met, but he feared the worst. But Jacob was a man. If the blow would fall, he would feel it first. Only those unworthy of life are afraid of death, and only such would shield themselves behind others. Twenty years is a long time to nurse a hate, and, unknown to Esau, his hate had been leaving his heart, and love for his brother had been returning. Instead of brandishing his sword Esau lovingly embraced Jacob. It were better for all of us never to let the sun go down upon our wrath, and it were good if none of us ever gave occasion to our brethren to be angry with us. But if we have done that which we should not, we should not rest until we are fully forgiven and reconciled. Although the offender may not seem to care, it is still better for me to forgive and forget. No spiritual growth is ever made by feeding on grudges and hate. But Jacob should have sought forgiveness and reconciliation long before he did. He could have asked Esau's forgiveness before he left home, and he could have sent messengers to Esau after he got to Padan-aram. To wait and wait to be reconciled is poor policy any time, anywhere. But better late than never!

It takes more grace to humble yourself and to ask another's pardon than it does to forgive another.

It costs something to effect a reconciliation. Had Jacob not offered the gifts he did, and had Esau refused to accept them, the feud would have continued. Tendering the present was evidence that Jacob sought forgiveness, and acceptance by Esau was proof that pardon was granted and a covenant of good will established.

Verses 12-16. It was kind of Esau to invite Jacob to go along with him to Seir, but Jacob was bound for Canaan, and acceptance of Esau's invitation would have delayed, if not frustrated, Jacob. It was very kind of Esau to offer Jacob a guard, but Jacob did not need any; he had a better. But after all, while we want to be on the best of terms with worldly minded men, to be too intimate, or to be dependent upon them, is not for our spiritual good.

Verses 17-20. Jacob at last returned to Canaan, but for some reason failed to go to Bethel where he had made his vow that

he would be faithful to God. And the fact that he bought land at Shechem showed that he had no immediate intention of going to Bethel to seal that vow by fulfilling its pledges. It is good to rear an altar to God wherever you may be, but it is better to be in the place of God's choosing.

Chapter 34. Jacob's stay at Shechem was good for neither Jacob nor for the Shechemites.

Chapter 35. At last Jacob was ready to go to Bethel; but before one is in position to meet with God there needs to be a special season of cleansing. Jacob and his family had to get rid of the idols which they had brought from Syria. Perhaps that was the reason that he was so slow to go to Bethel. With the best of intentions it is hard to surrender all that links us to our sinful past. But may God speed the day. After that the blessings will come.

JOSEPH'S PLACE IN GOD'S PLAN.—Genesis, chapters 37, 39, 41

Lesson for September 2, 1945

Golden Text.—Seest thou a man diligent in his business? He shall stand before kings.—Proverbs 22:29.

Chapter 37. It is generally not good to be "papa's pet," but I can see no evidence of that turning Joseph into an egotistical son. Only wrongdoers hate espionage, and yet they are the ones that need it. The father needed to know how his sons were doing. You would not expect the evildoers to come to their father and tell him of their own misdeeds, but Joseph knew that for him to report to his father of their misdeeds was to call their wrath upon his head. Why then did he do it? Because the father needed to know. And is it a crime to tell your dreams? Joseph did not make them up. They were God-given. But always the evil hate the good, and to incur the ire of the crowd all you have to do is to rise to a higher plane of life and conduct. Shall I then be satisfied with the standards of the crowd? God forbid! Let me rise to the level that God desires, even though I have to pass through life alone and friendless. I can always be sure of the Father's good pleasure. God needed Joseph in Egypt, and He used the enmity and avarice of Joseph's brethren to accomplish this. He needed him there next to the king, and the only way to get him there was by having him sold to Potiphar, by having Potiphar cast him into prison, and by having the chief butler remember him to Pharaoh at the right time. "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Chapter 39:20-23. In the lives of most of us there is that much of evil that when we suffer it is as a punishment for evil-doing. If it brings us to repentance it will be for our good, though the necessity is to our shame. But once in a long while we find a man who suffers for "rightdoing." For

that no man needs to be ashamed, but it is his privilege to glorify God therewith. You can be sure that at such times God is with you. God was with Joseph in the prison no less than when he was a child at his mother's knee.

What you are cannot long be hidden. Joseph's noble manhood had soon placed him into the office of chief steward in Potiphar's house, and the fact that he was cast into prison rather than executed when Potiphar's wife falsely accused him is strong evidence that Potiphar knew the real situation in his home, and placed Joseph in prison only to save his own reputation. And the fact that in jail he was soon made the chief trusty shows that the keeper of the prison thought that the jail was blessed rather than cursed by Joseph's internment.

Chapter 40. Rewards for well-doing may long be delayed, but they never fail. In His own time you shall reap the fruits of your faithfulness.

Chapter 41:1-13. Why did the chief butler forget to speak a good word for Joseph for two full years? It was because God wrought that way upon his mind. He was not ungrateful. But had God allowed him to speak to Pharaoh at once, Joseph would probably have been released and would not have been on hand at the time when God was ready to raise him to the premiership of Egypt.

Verses 14-16. When Pharaoh had his dreams he needed a man of God to interpret them for him. Then was the time for the butler to tell him about Joseph. Hastily he sent for Joseph. And Joseph, because of respect for the king, did not appear in prison garb, but made himself presentable. Honor is due the king. But honor is also due to God, and Joseph did not for a moment hesitate to honor God in the presence of a heathen monarch. God, he said, would give Pharaoh an answer of peace. God never honors those who are ashamed to confess Him.

Verses 17-40. In these verses we have Pharaoh telling his dreams, and Joseph, by divine help, giving the true interpretation. And then, in the simple honesty of a true man, without affectation of greatness and superiority, he tells Pharaoh what he should do as a result of this knowledge that God has given him. Was Joseph still the spoiled child that some say that he had been at home? He was the same he had always been, but Pharaoh took a true appraisal of his character, and honored him with the highest office in his power to give to anyone.

To fawn and kowtow is not necessarily a sign of humility. The Nipponese are the world's proudest race, and yet in no other language do you hear so many protestations of unworthiness. Joseph never thought of face-saving, but in straightforwardness he said the thing that needed to be said, with equal grace to the prisoner in the jail or the king upon the throne.

God has a definite plan for each one of us, but for the big jobs He has to search far to find a man big enough to do it. To feel big is no proof that one has grown up.

GOING TO CLASS HEART-FIRST

Heart-first into a class means a properly balanced devotional life.

"Give me a warm-hearted teacher every time. She will accomplish more by her spiritual interest in the class than by any cold-headed instruction she might give," said a superintendent at an open forum on Sunday-school problems. He had been asked what type of teacher influenced the class the more, the intellectual or the warm-hearted.

"Many teachers go to the class headfirst," returned a Junior department supervisor, "but I am discovering that teachers who come heart-first make the most of my Juniors."

The teacher's problem is balancing the head and the heart in his approach to the

class. The successful teacher must know the lesson, the psychology of child-handling, but at the same time he must have an interest in their spiritual welfare. We look upon the motivation for this as heart-work.

Have you made it a practice of going to your class head-first, or heart-first? Let's check through a few items that will put your character emphasis more on heart (and certainly not less on intellect).

1. **Put tears into your work.** Too many teachers cannot feel with their children. The pupils' problems never become theirs. When pupils are sick or when other disappointments strike them, the cold-hearted teacher knows

(Continued on page 221)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

We may be interested to know that, during the three months of July, August, and September, the Bible meeting topics compose a unit which contributes to the general thought of "My Place in the Church." We saw this in the high calling of the believer in the book study—Ephesians. We will see it in the special selections of topics for August and September in which the work and the worship of the church come to each member as having a part. Turning to the topics:

The first one of the month has already been touched in the topic for August 5, concerning "My Share in Giving," published in the July issue of the Monitor.

The next one, "Learning to Co-operate in the Church," brings to us our responsibility in our mutual work with a number of God's children. God intends Christian people to learn to live and to work together in a common cause. In the heavenly home we have its inhabitants pictured to us as working in perfect accord—"ten thousand times ten thousand, and thousands of thousands" of angels, and "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." If we do not learn to co-operate here with our brethren and sisters in the church, what will be our condition there with this vast throng?

The third topic is "Feet Washing, a Meaningful Practice." This is an ordinance in the church that helps us to grow into the likeness of our Lord and Master in lowly condescension and service in our relation with fellow saints. While the doing of this ordinance in itself cannot effect the grace in us, yet with the gift of the Spirit within, we have the opportunity to give Him a place in our hearts that will enable Him to bring us into the attitude we should maintain toward others.

The fourth one concerns the schools of the church. In this we may think in terms either of attending a school ourselves or of having the responsibility of making it possible for someone else to attend. Let us find our place with reference to the church and her schools, and enter into the service with all our hearts.

The topic for September 2 is published in the August number to make certain that you will have it in time to prepare for your meetings. It is entitled, "Participating in Congregational Singing." We trust that this discussion will bring a fuller consciousness of our opportunity and responsibility in the congregational singing of our church.

Our prayer is that the church may become more and more precious to us as we meditate on these topics during these months. May God bless each service.

LEARNING TO CO-OPERATE IN THE CHURCH.—I Cor. 12:4-31; Rom. 12:3-16

Topic for August 12

MOTTO

"Striving together for the faith of the gospel."

MEDITATIONS ON THE TOPIC

Learning to Work Together in the Church.—We appreciate anything that in various and differing parts works together into a common plan. We see it in inventions like the parts of a watch or clock. We see it in the heavenly bodies. We see it in the physical body. God has planned it in the human family. God has planned it in the Church of Christ.

There are discordant elements in the realm of spirits. Satan broke the harmony of heaven and was cast out. Satan's work with man broke the harmony of Eden and brought a wreckage of souls into the earth. Jesus Christ has brought redemption and made possible the church. This company of saved souls, filled with the Spirit of God, yielded to the Word of God, have a capacity to live and work together in the same fellowship. And, while there is a possibility that discordant elements will come in through the allowance of carnal-minded thoughts and actions, yet there is a way that we may learn to work together with other Christian souls in the work of the Lord in a common organization.

In order that the Christian may work together with others in the same body, he or she must make an earnest effort "to keep the unity of the Spirit in the bond of peace." Those qualities of spiritual fruit of "lowliness and meekness, with long-suffering, forbearing one another in love" will produce the power needed to co-operate with others who are possessed of the same Spirit and are working to the same end.

Self-assertion and selfish ambition, personal pride and self-will are sure to throw discord into the operations. Submission and meekness, and peaceful contact will do much to make co-operation possible.

OUTLINE STUDY

I. Self-disciplines Necessary to Co-operation.

1. Serve without murmurings and disputings.—Phil. 2:12-16.
2. Work according to the gift of the Spirit.—I Cor. 12:11; Rom. 12:6-8.
3. Exercise self-denial for the sake of others.—I Cor. 8:9-13.

II. Consideration for Others.

1. Respect for our leaders.—Heb. 13:7, 17.
2. Work in patience and peace.—I Thess. 5:11-15.
3. Inspire others to good works.—Heb. 10:24, 25.
4. Work together in love.—Acts 2:42-47; 4:32-37.

III. A Purpose to Be Co-operative.

1. Endeavor to keep the unity.—Eph. 4:3.
2. Recognize the distribution of gifts.—Eph. 4:11-16.
3. To be tolerant toward others.—Rom. 14:15-21.
4. Live peaceably with all.—Heb. 12:14-17.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Unity."
2. How to Work Together in the Church.
 - a. Think of the good of others.
 - b. Help one another.
 - c. Obey the rules.
 - d. Be of one accord in thought.—Phil. 2:1-4.
 - e. Bear your share of the burdens.—Gal. 6:2.
 - f. Be ready to learn.—Tit. 3:14.
 - g. Try again when you fail.—Gal. 6:9.

For Seniors

1. My Responsibility in Cooperation.
2. Unselfish Attitudes Toward Others.
3. Working Together with God.

PERSONAL THOUGHT

Does the Holy Spirit really live in me? Then He is my companion, enabling me to bear fruit in my relation to others. He gives me the elements of character that make my fellowship in the church a helpful and happy experience.

SEED THOUGHTS

Co-operative Christianity is undefeatable.—Sel.

The great leader must have the help of his brethren. It is only as we work together that we can win victories.—The Sunday School Builder.

There can be no Christian unity unless those united are able to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ." There is no such thing as unity between the church and the world, for as the prophet Amos said, "Can two walk together, except they be agreed" (Amos 3:3)? The idea of church federations is the opposite of real Christian unity, for it is based on the idea of forgetting or ignoring the differences, rather than that of becoming united on a platform of Christian faith.—Mennonite Cyclopedic Dictionary.

"Subjecting yourselves one to another in the fear of Christ." The primary point in spiritual ethics of the Gospel is humiliation; self is dethroned as against God, and consequently as against men. Here the special, but not exclusive reference, is to fellow Christians. It seems to have been suggested by the humble and loving spirit which is the moving principle of thanksgiving. Special applications of this great principle now fall in a study of the relative duties of the Christian home.—Sel.

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not thy brother share
The strength of "two or three" in prayer?
—Sel.

FEET-WASHING, A MEANINGFUL PRACTICE.—Jno. 13:1-17

Topic for August 19

MOTTO

"I have given you an example."

MEDITATIONS ON THE TOPIC

Meanings in Feet Washing.—The great condescension of Jesus is clearly suggested in the introductory verses of John 13. Paul also clearly sets forth this spirit of condescension in Philippians 2:5-8: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (6, 7). Jesus desired that His followers should possess this same spirit of humiliation. Jesus took time, after giving the example in the washing of His disciples' feet, to make the lesson plain to them. Although they recognized Him as their Lord and Master, which He also confessed, He washed the feet of those who were oc-

cupping the place of servants. He had during His earthly ministry sought to impress the way of humility and service as the noble path of true greatness, and had given His own coming into the world as an example to reinforce His teaching.

While Jesus had so definitely taught the lesson at other times, He now at a special time taught it again by a significant object lesson in which He is the active servant and the disciples are the recipients of His service. He goes a step farther that the lesson might be perpetuated in the church through coming days—"I have given you an example, that ye should do as I have done to you." He desires that a similar service be kept as an object lesson to believers in coming generations for He plainly says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

It is the washing of feet rather than some other service that bears the mark of special significance (v. 9, 10). Feet occupy the lowest position of the body. To wash them is to deal with the part of the body that expresses the lowliest service to be rendered. True humility will feel a readiness to do so. True obedience will actually do so. Having the mind of Christ is a condition of true joy. Doing makes us to be fully like Him. Receiving the service from our brother completes our fellowship with Christ and with one another. "Happy are ye if ye do them."

OUTLINE STUDY

I. Humiliation in the Example of Jesus.

1. From equality with God to the likeness of men.—Phil. 2:5-8.
2. From riches to chosen poverty.—I Cor. 8:9.
3. From honors to lowly service.—Matt. 20:25-28.
4. The lesson in feet washing.—John 13:13-17.

II. Humility, a Grace in Christian Brethren.

1. The great are to be servants.—Matt. 20:26, 27.
2. The great are as a child.—Matt. 18:1-4.
3. Others are esteemed greater than self.—Phil. 2:3; Rom. 12:10.

III. Feet Washing Expresses the Grace of Humility.

1. It is a lowly service.—John 13:3, 4, 6, 8.
2. A figure used by Abigail.—I Sam. 25:41.
3. The grateful sinner.—Luke 7:38.
4. Expressed by Christian brethren.—John 13:14-16; I Tim. 5:10.

IV. Feet Washing, a Service of Purification.

1. Expressed as a ceremony by priests.—Ex. 30:18-21; 40:30-32.
2. The cleanliness of those who wash.—John 13:8-11.

V. The Blessing of Doing.

1. The sharing with Christ.—John 13:8.
2. Happiness in obedience.—John 13:17.
3. A needed experience.—I Tim. 5:10.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Wash."
2. The Meaning of Jesus' Lesson on Feet Washing.
 - a. Jesus' own humility.
 - b. Jesus gives an example to us.
 - c. The greatness of lowly service.
 - d. The need of obeying.
 - e. The happiness in doing.
3. Other Feet Washings.
 - a. The woman who washed feet with tears.
 - b. The priests at the laver.
 - c. Guests who refreshed themselves.—Gen. 18:3-5; 19:2.

For Seniors

1. The Meaning of Feet Washing for Jesus.
2. The Meaning of Feet Washing for Disciples.
3. The Blessings in Observing Feet Washing as an Ordinance.

PERSONAL THOUGHT

Do I know the fellowship of Jesus in all the ways of His lowliness?

SEED THOUGHTS

It is natural for man to be proud, vain, selfish—and indications are that not all church members have forgotten their former weakness along this line. It is a notable fact that the ordinance of feet washing is one of the things that leaves a church soon after pride becomes entrenched in it.—Doctrines of the Bible.

It is God's will that rich and poor, old and young, educated and uneducated, weak and strong, all should consider themselves on a common level, brethren and sisters in the fullest sense of the word, members of the happy family of God, at peace with one another, serving one another in love. There is nothing that more beautifully and forcefully typifies that happy condition in any church than the humble ordinance of washing the saints' feet.—Doctrines of the Bible.

Example give I unto you,
As I have done so ye should do,
And if ye then my servants be,
Obey my word and follow me."—Sel.

"Lord as this solemn rite we keep,
With joy we worship Thee;
May we with humble hearts, O Lord,
Thy faithful servants be.—D. K.

Lowly in heart to all, His friends
A Friend and servant found;
He washed their feet, He wiped their tears;
And healed each bleeding wound.—
—Am. Enfield.

THE CHURCH AND HER SCHOOLS

Ps. 78:1-8; Prov. 22:6

Topic for August 26

MOTTO

"That the generation to come might know."

MEDITATIONS ON THE TOPIC

The Topic.—The church occupies the chief place in the heart of the Master, our Lord Jesus Christ (Eph. 5:25-27). Every activity of life engaged in by the members of the body of Christ should in some way be connected with the great work of the church in the name of Jesus Christ. The work of schools by and for the church is the normal outworking of the teachings of the Word in behalf of the youth. Parents are the first commissioned teachers of youth. Their instructions are to include not only spiritual instruction, but many other things that are useful in life for those who are in the service of God. They are to learn to work with material things. They are to learn many scientific facts and truths, as well as the teachings of the Bible. But the great task of the church and the home is to enable the youth to have all the facts of life rightly related to the great ends of our existence in the world, and of our hopes in the world to come.

It is difficult to give the right emphasis to the facts of life and to relate them to the glory of God and the welfare of the soul, when the work is done by teachers who do not have balanced ideals of life. For this reason our forefathers established day schools under the care of spiritually minded teachers. For this reason there is a movement in our day to provide church-controlled schools with Christian teachers who will bring the Christian ideals of life to bear upon the boys and girls in their impressionable years. In this way, while they are learning many things, that are largely of a secular nature, they will also learn to apply that knowledge in a way that becomes those who are living for the one great end of glorifying God and enjoying Him forever.

OUTLINE STUDY

I. The Duty of Giving Instruction.

1. To safeguard the rising generation.—Eph. 6:4; Mal. 4:6.
2. To set right standards and ideals.—Psalm 78:5-8; II Tim. 3:15.
3. To prepare them for life service.—Gen. 18:19; Deut. 31:12, 13; II Tim. 3:16, 17.

II. Providing Good Teachers.

1. Faithful and able.—II Tim. 2:2.
2. True to the Word.—II Tim. 1:5.
3. Approved of God.—II Tim. 2:14-16.
4. Sustained by prayer and supplications.—Eph. 6:18, 19.
5. Supported by material gifts.—Phil. 4:10-18.

III. Worthy Students.

1. Who first fear the Lord.—Prov. 3:1-8.
2. Who live exemplary lives.—I Tim. 4:12.
3. Who choose wisely.—Heb. 11:24-28.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Teach."
2. Opportunities to Learn.
 - a. From the teaching of parents.
 - b. From the teaching of ministers.
 - c. From Sunday-school teachers.
 - d. From Christian day-school teachers.
3. My Duty at School.
 - a. To be diligent in study.
 - b. To lay hold of truth.
 - c. To turn away from error.
 - d. To heed the instruction of faithful teachers.

For Seniors

1. Provisions for Training in the Church.
2. The Responsibility of Teachers.
3. The Responsibility of Youth to Prepare for Service.
4. Personal Values in a Christian Education.

PERSONAL THOUGHT

Have I learned to appreciate what God, through the church, has provided for my instruction and guidance unto a glorious end?

SEED THOUGHTS

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding" (Prov. 9:9, 10).

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? . . . God understandeth the way thereof, and he knoweth the place thereof. . . . And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding"—(Job 28:12-20, 23, 28).

"Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. 5:29)!

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

PARTICIPATING IN CONGREGATIONAL SINGING.—Ps. 34

Topic for September 2

MOTTO

"Let us exalt his name together."

MEDITATIONS ON THE TOPIC

Taking Part in Congregational Singing.—"May I give you a songbook?" "No, I cannot sing." Why do people say they cannot sing? It may be that they do not have good singing voices, or perhaps they are not able to recognize tones clearly. But everyone who can read should find it possible to enjoy reading the song as others sing, and thus enter into the worship through the song. Or, if perchance one cannot read because of poor eyesight or because of never having had the training, there is, nevertheless, a way to participate in singing, without voice or eyesight, if you have ears to hear, even though they are not musically trained. "Let us exalt his name together" is the motto. If you are a Christian, you can worship, with whatever faculties God has given to you, with others as they sing. If you are deaf, then drink in the worshipful faces with your eyes and worship with them. Are you blind? Then use your ears. Taking part in the worship service will increase our gifts for the service of God, and will fill our hearts with thoughts of God.

The voice of one singer is good to hear. The blending voices of many singers are more pleasant to hear if they sing with a true spirit and understanding. The effect of a congregation singing harmoniously, intelligently, and in the Spirit, is uplifting to the soul, and will be a definite benefit to you, especially if you take part. Discouraged souls are cheered and strengthened. Lost souls may find their Redeemer through the work of singers. God delights in the worshipful singing of His people. He seeks to worship Him, those who worship in spirit and in truth. "Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant" (Psa. 135:1-3).

OUTLINE STUDY

- I. **With One Accord in One Place.**—Acts 2:1.
 1. Not forsaking the practice of church-going.—Heb. 10:25.
 2. Prepare your heart to worship.—II Tim. 2:21; Job 11:13-19.
 3. Meditations on God.—Ps. 104:33, 34; 103:1, 2.
- II. **United in the Words of Song.**
 1. In praise for mutual benefits.—Ps. 48.
 2. In praise for known excellencies of God.—Ps. 145: 1-12.
 3. In mutual prayer for blessings.—Ps. 85: 1-7; 67.
- III. **The Use of the Voice in Song.**
 1. The voice of thanksgiving.—Ps. 26:7.
 2. The voice of joy and praise.—Ps. 42:4.
 3. United voices.—Isa. 52: 8, 9.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Singing."
2. Taking Part in the Singing Service.
 - a. On time for singing.
 - b. In tune for singing.
 - c. Worshiping while we sing.
 - In prayer to God.
 - In praises to God.
 - In loving gratefulness.
 - d. Adding my voice with the congregation.
 - e. A responsibility toward others.

For Seniors

1. In Tune for Worship and Song.
2. The Blessing of Participation in Singing.
3. The Values of Congregational Singing.

PERSONAL THOUGHT

Do we take part in the worship of the congregation in some way? Let us not undervalue the opportunity of song.

SEED THOUGHTS

Dear friends, have you begun to sing the "new song?" Loved ones are singing it in the heavenly home, and we may sing it here; and by and by we shall join them, gaze with them on the risen, glorified Lord, and our voices will mingle in the "new song" "unto him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion for ever and ever."—A. E. Kittredge.

Oh, could I speak the matchless worth,
Oh, could I sound the glories forth.

THE VALUE OF A CONSTITUTION IN YOUNG PEOPLE'S BIBLE MEETING ORGANIZATION

BY J. C. FRETZ

It has been ten years since provision was made for a handbook for young People's Bible meeting workers. This book went into print in 1936 and is still available with its suggestive constitutions. We believe this little handbook has had considerable circulation and has doubtlessly served the communities well. It still has many practical suggestions and helps for the conducting of young people's Bible meetings. Every active young people's leader should have one.

The constitution, to be most practical, should be better than a general constitution that would be adopted by young people's meetings of any one conference, or of the General Conference. It should be prepared, from the general constitution, for the particular community where it serves, and made adaptable to the particular congregation where it is adopted. Its practicability will be enhanced by a careful study of the minutes of the meetings and reorganizations conducted over a period of years, for in this way it will bring to attention, for present and future use, the best that experiences of the past have produced.

As a timesaver.—At the time of reorganization, or during the year when any business is to be cared for, it is important to be able to refer to the practices of the past and to the experiences that have proved most satisfactory to the meetings. The constitution should have these well enough presented to be of value as a ready reference and to become the determining factor in the best procedure for the moment.

Its Historical Value.—Bible meetings make records, whether they be written or not, and among these are some of greater value in that they serve those who are immediately affected and those who follow in later meetings and years. Lessons come to us in these ways, which need not be learned again, if the experiences of the past can instruct us and guide us. The imperfect way in which records have been kept in the past, and the loss therefrom to the meetings of the present, should be sufficient reason to be more diligent and to preserve whatever matters are of lasting worth to the meetings of the future. It is a worthy incentive to the Bible meeting worker of today to know of lofty and spiritual standards upheld by workers of the past.

Which in my Saviour shinel
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In tones almost divine.

I'd sing the precious blood he spilt,
My ransom from the dreadful guilt,
Of sin and wrath divine:
I'd sing His glorious righteousness,
In which all perfect heavenly dress
My soul shall ever shine.

I'd sing the character He bears,
And all the forms of love He wears,
Exalted on His throne:
In loftiest songs of sweetest praise
I would to everlasting days,
Make all His glories known.

Well—the delightful day will come,
When my dear Lord will bring me home,
And I shall see His face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace.
—Samuel Medley.

The constitution will declare the purposes of the young people's meeting, and in so doing will uphold the truer motives for which the meetings are conducted. These will stand on record as a challenge to youth in the future and should avert the entrance of motives of lesser value or of lower standards. The exercise in godliness, the development of spiritual talents, the study and research in Bible knowledge, the acquirement of full relationship with God, and the fostering of close fellowship with the church are motives of a high standard which dare never be lost; and to maintain them it is important that they be frequently brought to the attention of new groups of Bible meeting workers.

Reorganization is more fairly effected by having on record what provision is made for officers and their election and for committees and their purposes. The value of the constitution is found when out of the experiences of the meetings of many years the duties of the various officers and committees are carefully described. This makes for harmonious work and leadership and for smooth operation in all meetings, without waste of energy or time and without detractions.

A higher standard of meetings should be possible where there is regulation and order easily understood by all. This leads to the value of having a part of the constitution, at least the regulations and by-laws, posted plainly for ready reference somewhere in the church, so that it becomes common knowledge, accepted and well understood by all members of the young people's Bible meeting.

The constitution should be an aid to the ministry in co-ordinating the services and labors of the membership. As proper standards are on record, understood by ministers and Bible meeting workers, it should be easier to work toward their maintenance and practice.

The constitution is an aid to the congregation in that every member is informed on the standard of procedure expected of those in leadership, and the congregation has a right to call attention whenever it is felt that any lack or loss manifests itself which would allow the interest of the meetings to drop, or their value to deteriorate. This should be definitely an aid to the leaders to take their work seriously, faithfully, and prayerfully, and always

to discharge all services to the very best ability of each who has part and responsibility.

The standards and the by-laws are an important part of the constitution. Many young people's meetings are guided, without constitutions, by standards which they have adopted, the content of which provides what the regulations in the constitution would supply. Whether the young people's meeting organization adopts a constitution or a set of standards or rules, it may be found that the need can be supplied in either way. For the newer and the smaller meetings, by-laws or standards may be sufficient, and, as the experience of the meetings progresses, the need for a more complete provision as found in the constitution will be seen and can be supplied.

The purpose is to provide sufficient and suitable guidance that will be readily at hand for the incoming organization and for the directing of the meetings in action. When the constitution becomes a law from which there is no recourse, then it has defeated its purpose. It should standardize and serve to make possible a better work and testimony through and in the meetings. Let each organization adopt a form of rules and regulations that will tend to higher and holier service in the witness through young people's Bible meetings. For meetings of considerable experience and enrollment the constitution is probably the most satisfactory form that can be used to accomplish the ends which we have enumerated. Kitchener, Ont.

GOING TO CLASS HEART-FIRST

(Continued from page 217)

nothing of the feeling that will put her arms around the grieved one.

Learn to sympathize with your group. Whatever affects them should affect you. You must master the art of sharing your personality with them. When you strike a joyous note let it carry over to the class. Take their difficulties as yours. In the group, whatever the age, you will discover some with personality quirks, misshapen morals, mental complexes that twist their characters. If you put tears into your work there will be avenues by which you can get into their hearts and help straighten out these mental and moral malformations.

Go heart-first and no character doors will be closed to your entrance.

2. **Pray it through with them.** The great Christian motivating power is prayer. Character is propelled farther by this influence than by any other. The heart of atmosphere creating will center in the prayer spirit.

Put your heart-first work into effect by sharing this privilege of prayer with your group. Take them into your prayer confidence through private sessions between you and each pupil personally.

In many schools there is too much of a sense of "putting-things-over," rather than praying through to a definite character foundation. You may teach well the facts by the intellectual approach, but you never get near the emotional, the inner motive life by this process. You get to one's heart or motive-moral problems by the heart-first route.

3. **Contact warm-blooded life.** Life for the younger children is not a library but a playground. Then get onto their playground and contact their character responses to definite situations. To the early adolescent, life becomes a struggle—or contest-field. He is trying out new powers usually against some

antagonist. Then heart-first into his contests.

Young manhood finds life a problem-solving field. It is the age of decision-making. Great choices confront this person, choices of a life's career, a life's route. For maturity life has lost some of its first contest and decision-field sense and become a battlefield for actual conflict in definite life-situations. Don't go into these life-situations with a book in your hand, but take your heart out there.

Don't hand youth a bone-bare fact, but give them a personality that lives with them through the art of sharing. Meet adult problems with hot-hearted interest. Know life—even though you don't know your way around in the higher intellectual circles. The brilliant teacher is never the ideal with smaller units such as classes are.

The great motive power of personality is energy that has been emotionalized. Most decisions and actions spring from this source. Then when you come into contact with life put this energy-drive back of your approach and see how much easier it is to move youth and adults Godward.

4. **Become a giver rather than a getter.** Learn to give out of your personality reservoir what you have. Don't dam up the stream of character that flows through your life, but let its overflowing touch a thousand other folks who are in need of receiving this beneficence.

Give it out—pour it out and you will receive more in return. Character-draining is a peculiar thing—the more you become a giver, the greater your capacity to receive. Give of your time to consider the problems the class presents from their life-situations. Give your thought and energy to leading them into character-paths that go higher in morals and devotions.

This giving becomes a creative process when it is emotionalized through a spiritual atmosphere. If you give to the class, or the school heart-first impulses that are directed toward devotion you create a spirit of devotion among them. This is how a devotional atmosphere is created. It comes out of some person who is devotional. The evangelistic atmosphere about which we are becoming so interested, is generated the same way.

First, charge the energies of your heart through close-living with the Divine, with those that make your personality Christlike, and then you can share them with the class. Cold-hearted teachers are unable to give this personality warmth that creates moral changes in others. We have read much about the contagion of character, or how character is catching. It spreads only when someone becomes a giver rather than a getter.

Then go to the class heart-first. Take your head along (you'll need it), but in this peculiar sense put your emphasis upon inner devotional states.

5. **Oil your own character-machinery with private devotions,** heart throbs, tears, study, preparations which have been devotionalized. Put the character emphasis upon inner attitudes toward God and outward relationships with your fellow men. Character changes in others are motivated only when they come in contact with some person whose life portrays these changes. You must learn how to bridge in your own life the chasm between theory and living, truth and life, dogma and doings.

It is one thing to reel out yard-long theories, and another to cut them into inch-long life situations and put them into practice. If you would lift other lives to higher levels, you will have to bring yourself up to the same character altitudes. The school goes no

higher than the teachers who direct its class units.

Spiritual preparation for teaching is as essential as mental. Study your lesson by all means, but study it with the idea of making it come to life in the pupils you teach.

The theories of character you give forth in formal instruction must find a soundboard in your personality. What you say must be reflected or thrown back by what you do. If you would change in character by leading your scholars to the Master, look at your task from the heart-first angle.—Brethren Bible Class Quarterly.

OUR EXPANDING PROGRAM

(Continued from page 213)

She is devoted teachers in a thousand school rooms teaching eager children. She is doctors and nurses caring for the sick with skilled and tender hands. She is alumni with happy Christian homes. She is farmers plowing and praying. She is faculty homes with fervent prayers uttered and many quiet prayers unexpressed. She is the A Cappella Chorus singing sermons of sacred music down the years. She is search for Truth, which alone can make men free. She is the handiwork of God and men toiling together for half a century.

The future of Goshen College is sure, provided we keep ourselves in the years ahead as have those who guided her in the past, consecrated to the task of building the kingdom of God on earth. We may never be a large college in numbers, but we will strive to be a community with the characteristics of Him whose we are. We will seek earnestly to make our contribution to the world by the quality and richness of our spiritual lives. We will think of Mennonitism in the words of the late Dr. Edward Yoder as: "The objectivication of the call of God to men to obey Him."

Goshen, Ind.

GOLDEN OPPORTUNITY

(Continued from page 201)

These forty years in India have given us the opportunity to experience and observe all these things. But no stern experiences, however distressing, have ever turned the true servant of Christ from the course he has been led to pursue. Nor have they brought any feelings of regret that he was called of the Lord to leave all and follow Him. The opportunities for a Christian ministry have been golden and well worthy of all the painstaking, prayerful effort that has been so willingly spent. God forbid that our lives should be lightly spent in seeking the enjoyment of opulence and influence when the command to embrace the golden opportunity of a Christian ministry is so clear and unmistakable. It is not the matter of just volunteering. It is a matter of seriously seeking the will of God for our lives, walking therein, and fulfilling His purposes for us.

It is not what we give of our lives and talents to the Lord, but what we withhold that hurts. The cost of a consecrated life may be great, but the cost of failing to do His will in active service, or refusing a selfless life for the sake of selfish interests, is of infinitely greater cost. Carefully and prayerfully weigh eternal values and embrace the golden opportunity of surrendering your all to God. His callings and leadings are without regret, and are fraught with riches far exceeding those that moth and rust corrupt and for which thieves break through and steal.

Dhamtari, C.P., India.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE PALACE OF THE SOVIETS

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people.—Ezekiel 38:8.

Clearly and frankly, the most important and nettlesome problem of the peace is Russia. Apart from Divine Providence the most potent factor in the world's future well-being today is Russia, the Land of the Soviets.

The text quoted, taken from the words of the Prophet Ezekiel, speaks of a nation which would continue on until the end, this is evident by the use of the terms, "many days" and "latter years". This nation is predicted to come with a mass attack upon the land of Israel—Palestine—with the evil thought of spoil and destruction. All this when the nation has been gathered from the rest of the nations of the world. All this is clear. What some may question is the identity of the offending nation. Many of the most sainted and qualified students of the Word of God take this to be Russia.

Regardless of the interpretation and the application that our kind readers may make (this is their personal privilege), Russia, the Land of the Soviets, has forged to the forefront, and is today one of the three major powers of the earth. All this seems very strange, when one considers the immediate past of Russia. The Russian Bear of the last decade or so, has not been taken seriously, has been accepted as a sort of massive beast for size, but in relative importance somewhat like a mouse in the lion's cage—a nuisance nation, but not to be feared. The Japs whipped the Russians to a finish. This was followed by their defeat during World War No. I, a weak battle with Finland, and their major retreat to the gates of Moscow in World War No. II. But today, there is a different story. Russia looms as a powerful nation; the bear has stretched himself and his claws are big, sharp, and offending. Even Japan talks softly. The United Nations move cautiously. The world seems puzzled, while Stalin is stalling.

Before the departure of Commissar Molotov from the San Francisco Security Conference for home, he made a remark, while acting as host during a party, which is significant. He was asked by an American woman: "Don't you think that your departure will interfere with the work of the conference?" His reply was "On the contrary, I expect the conference to proceed more smoothly after I leave." The motives of Russia have been so thoroughly blacked out, that his coming to the conference was like a man coming from Mars. He alone knew the inner thinking of the man Stalin. This thinking is now clearly coming to the surface: that is, that the Russians are determined to set up the kind of government which they want in every region within reach of the Red Armies—in Poland and Romania, Bulgaria and Yugoslavia, the Baltic States and Finland, and perhaps Austria and Turkey. That type of government is no real democracy; it will be some form of communism. This will leave most of the world divided into two immense camps, with nations gravitating to either one or the other political ideology. Consequently, it is clear that the present war was not fought between totalitarianism, on the one hand, and democracy, on the other. This was an oversimplification of the issue.

Charles D. Rice writes an illuminating article describing the project which is to tower over Moscow. Marshal Stalin has set out to

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

top American skyscrapers. There will be no harm in this, if he does not build one, like the antediluvian "Tower of Babel" on the plains of Shinar. That was a monument built by godless, god-defying, and proud men, which soon met the displeasure and judgment of God. Now for the description:

In the center of Moscow the steel skeleton of a record-breaking skyscraper is rising. When it is finished, it will be by far the largest and tallest building in the world. But it will also set another, much stranger record: It will be the one skyscraper in the world that has had to be built twice.

In 1937, thousands of engineers and workers began work on the "Palace of the Soviets." It was to be a grand gesture of national pride—a building more than a quarter-mile high, topped by a giant statue of Lenin. It would have been big enough to house the whole Soviet Central Government.

In the spring of 1941, the vast framework was pushing steadily skyward—until the day of June 22. That was the date that Nazi tanks crossed the Russian border. Work on the Palace stopped suddenly. Then, as Hitler's Panzer divisions bored deeper, the army of Palace workers received a stunning order, typical of Russian audacity: **Tear the whole building down.** The Soviet war effort came first—armament factories needed the countless tons of fine steel.

Start to Rebuild

For the next four years, Moscow had only a great gaping hole in the ground as a reminder of its martyred colossus. But last April, as the Red armies stood ready to march on Berlin, and final victory was certain, workers started the long task of rebuilding the Palace. This time no Russian is worried about having to tear it down again.

Even to Americans, who are used to skyscrapers, the details of the Palace are staggering: It will be seven times the mass of the Empire State Building and 145 feet higher—1,365 feet in all. Lenin's statue, set 1,000 feet above street level, will be three times the height of the Statue of Liberty. The Palace will house 40,000 regular government employees, who will be shuttled up and down by 142 elevators and 62 escalators.

Of the 6,000 rooms, the largest will be an amphitheater designed for meetings of the Soviet Congress. It will seat 22,000—several thousand more than Madison Square Garden. The second-largest room will be the "Small Auditorium," merely the size of Radio City Music Hall.

Not only will the whole Palace be air-conditioned, but in the large amphitheater there will be "breeze vents" in the back of each chair. You just twist a dial on the seat back in front of you, and you can have soft or strong breezes according to your fancy.

Has Novel System

A more important novelty of the amphitheater is its language-translation system. The U.S.S.R. is a polyglot nation, but headphones attached to all the 22,000 seats will enable the delegates to hear a speaker's statements in any of 16 tongues. The trick will be managed by a staff of interpreters, who will give running transla-

tions of each speech into 16 different microphones.

Americans are bound to be a little envious of the Palace—we like to feel that we have a corner on skyscrapers. But it is a compliment that Soviet officials hired a New York firm of engineers to design the foundations. They are following the firm's advice, which would seem pretty drastic to a layman: Briefly, the 1,365-foot Palace is being built on a slight angle, like a modified Leaning Tower of Pisa.

The chief consulting engineer on the foundations is Colonel Carlton S. Proctor, of New York, and you might think he'd be a little worried about what to say if the Palace ever tipped over. Colonel Proctor laughs heartily at the notion, however. He explains very simply that the angle "compensates for the inequalities of the compressibility of the underlying bedrock." As a matter of fact, he says, the angle is so small that probably many skyscrapers are more out of plumb by accident than the Palace is on purpose.

Colonel Proctor thinks that there is another aspect of the building much more dramatic than the angle. He points out that the main tower section is built without a single interior column. Imagine a room as big around as a baseball park, extending up as high as the Chrysler Building. Try to imagine this room supported only by its outer walls, without a single inside support. If you can, you will have a rough idea of the Palace's construction.

Meets the Engineer

Colonel Proctor's favorite story about the Palace is completely nontechnical: After he had finished preliminary studies of the building here in America, he shipped to Russia to examine the rock structure of the foundations. A party of soviet officers escorted him to the Palace site and presented him to the engineer in charge of the deep exploratory pits. Colonel Proctor just stared for a moment:

"The engineer," he says, "turned out to be a lady."

Later he found out that a good proportion of the Palace crew—from big shots down to laborers—were women.

As in the case of every skyscraper built to date, the Palace will raise the old argument: "But is it beautiful?" This time the battle will rage hotter than ever because it is not customary to set 325-foot statues on top of skyscrapers.

But beautiful or not, few will deny that the twice-built Palace of the Soviets is a bold, courageous venture—a fitting monument to the Russian men and women whose bold courage turned back the Nazi hordes.

Comments

With the present world line-up as it is, there is a vast uneasiness in many parts. Many of us feel somewhat like the artist pictures a little chick, just out of the shell, saying to its mother, still on the nest, "Save the shell; I might not like it out here." Such a wish may sound humorous, but it is futile. Whether we like it or not, we find ourselves with similar reactions.

Today, we are witnesses of the setting of the stage for a further act in the drama of the ages, possibly for what may be the final scene before the curtain is rung down by God on the stage of human misery and woe. That the Land of the Soviets is to play a tremendous part in the closing scenes of the age there is no doubt in the minds of many who study and believe the prophetic content of the Scriptures. Her greatness is already established. The "Palace Tower of the Soviets" is but a symbol of this greatness. A large part of Europe is very rapidly falling into Russia's sphere of influence. She wants a government in Germany dominated by Moscow, directly or in-

directly. It can be said that Russia has the European ball at her feet. Unless Providence decrees otherwise, it could be possible that the closing struggle of the age may be upon us.

May our readers give consideration to things as they are, but we trust they will not feel that we are unduly pessimistic. We do not profess to know God's calendar, but we do want to inform and warn our readers. We cannot calmly contemplate world affairs today. Russia, almost bled white by the late war, makes the greatest appropriation of money in her history for "war games," and calls to the colors every youth of fifteen in her vast domain. The Balkan situation is still a "powder keg." The war has not changed it for the better; it has rather accentuated it. Poland is a problem filled with dynamite. Our readers will remember our last month's editorial, concerning universal conscription of man power for compulsory military training. Apparently the military leaders of the nation have no hope for a warless world and want to get ready in the best way they seem to know, that is, by meeting "force with force." How tragic, that men will not learn from the Nazarene, who taught the people to love their enemies! Mere force will only hasten the day when the Bible predicts one grand orgy of destruction.

On the other hand, if the Lord tarry, if His purposes of evangelism are not yet fulfilled, then we may see revolutionary explosions here and there. Great wars nearly always bring revolutions in their train. This terrific cataclysm will not be an exception. In the domestic economy of the United States and Canada there are disquieting signs which cause uneasy speculations regarding the future. Wars stimulate revolutionary ideas. England today is passing through the same dangerous waters. It was so in the past. It will be so in the years that lie ahead. After the first World War, crowns fell so fast that there was hardly any chance to keep track of them. Strange forms of government arose. Revolution followed revolution. In 1939 Mars went into the saddle, and the world passed into the blackest of night. The world thinks it is dark, but it will be blacker yet before there will be the dawn of a new day. The global war, still not ended, has pulled into its maw, directly or indirectly, every nation. It is only to be expected that all nations will feel the terrific reaction. The coming years may be crucial years in the history of the world.

The editor of the "Evangelical Christian," a Canadian religious journal, widely distributed, writing upon the staggering cost of the war in progress, ended with a well-written and hopeful note. Allow us to thrum his strings:

An estimate that the cost of the war to date is in excess of \$1,000,000,000,000 comes from Washington. This works out at \$500 for every man, woman, and child in the world. The figures, of course, are staggering and incapable of comprehension by the human mind. And this is only a partial cost, since it does not include the damage to property, which in itself represents a colossal sum. And still one fears the nations have not learned the lesson of the insensate folly of war. Even as these figures are published vast expenditures are being made for the training of the young for future struggles, and military games are being staged to teach the latest principles of scientific destruction of human lives. What a hopeless outlook it would be did one look to man for a solution of the ills of human life and establishing of peace upon the earth! Well indeed for us if our hearts have a clear vision of "that blessed hope" of the coming again of the great God and our Saviour Jesus Christ. Humanly speaking, the money that has been spent in this war could have brought in a millennium of comfort for the human race had it only been used for beneficent purposes. That, we know, will never be done until a king shall reign in righteousness, and a rod of iron shall bear rule among the nations and hold a fretful world in awe. Let us hasten the day by concentrating on the preaching of the Gospel of peace to the uttermost part of the earth. And let us lift up our hearts in the sure and confident faith that He who has promised to come will come "and bid the serpent's trail no more His beauteous realm defile."

A RAINBOW IN THE STORM CLOUDS

All things work together for good to them that love God.—Romans 8:28.

Writing up world news, with a world at war, universal unrest, disturbing situations, dire forebodings, and all the rest of it, makes mental conditions akin to storm clouds. It is indeed refreshing here and there to see brighter lights in the sky, and the better omen of a rainbow. The rainbow took on its significance after God judged the world in the days of Noah. When Noah stepped out of the ark he saw this thrilling sight invested with a new meaning, that is, a harbinger of a better day.

In the present bloody carnage it is to be appreciated that many thousands of American soldiers, scattered over many lands and the islands of the sea, get their first contact with foreign missions. Nearly everything that the writer has read of their reactions is complimentary. The stories of men stranded on some shore where formerly wild tribes lived, now transformed into peaceful natives, befriending the soldiers, marines and airmen, is indeed like seeing a "rainbow in the storm clouds." Many of the larger periodicals include such articles on their pages. So, this is again one of the "all things" working together for good. What a tragedy that missions and the value of evangelism must be taught to American boys by the dire tragedy of war! But so it is. The following letter of an American soldier to his pastor is challenging:

"Before entering the army, few people gave less thought to the great work missionaries on foreign soil were doing than I. But upon completion of our New Georgia campaign, it was brought home to me. The success of this campaign depended upon the co-operation we received from the natives and that co-operation was given wholeheartedly and cheerfully by these men who a few years ago were savages. A handful of missionaries risked their lives and sacrificed the comforts and luxuries of home to teach these natives Christianity. It can't be estimated in figures, the number of lives saved by the tireless efforts of these men. I, for one, would not hesitate to say that in a large measure I owe my well-being to these men. As a token of my appreciation of the wonderful work these missionaries have done, I am enclosing a money order for one hundred dollars with the request that it be used for foreign missionary work. To me, this does not seem a gift; rather I consider it a debt of gratitude."

"THE PRINCE OF EXPOSITORS" HAS GONE

Them also which sleep in Jesus will God bring with him.—I Thess. 4:14.

Dr. G. Campbell Morgan, London, England, has gone. He died at his home, at the ripe age of 81 years. He was one of the best known expositors of the Scripture in the world. He traveled extensively. His books have been widely read; they are known well nigh universally.

Dr. Morgan was not known as a great ecclesiastic, nor even as a great Bible scholar, but he will always be remembered as the expositor, who made "the deeper things of the Bible" intelligible to the "man of the street." None of this generation were more popular than he because of this very useful faculty. Until late years his weekday classes in the city of London often brought together from 500 to 1000 people. This is all the more remarkable, when the great distances of that metropolitan city are considered, and the fact that millions never darken the doorway of any church, much less on a week night. He was one of the last of the old guard of conservative scholars. There may not be any of his like again.

Dr. Morgan was personally known to the writer. He was very approachable. While in the "Twin City" as guest speaker, he entered our home, when my first wife was nearing the end of the roadway of life. He entered the

bedroom where she lay, placed her white hand between those of his own, and prayed for her in a way that I have never heard any man pray in a sick chamber. The profound simplicity and spiritual depth of that prayer will endure while memory lasts. It greatly cheered and blessed all in the room.

It may interest our readers to have a few biographical details:

George Campbell Morgan, himself a son of the manse, was born on December 9, 1863. For three years a member of the staff of the Jewish Collegiate School, Birmingham, he then turned to what was to be for him another branch of the teaching profession. Disappointed in his hope of becoming a minister of the Wesleyan Methodist Church he was ordained in 1889 to the Congregational ministry and during the next twelve years filled in quick succession brief pastorates at Stone, Rugeley, Birmingham, and Tollington Park, London.

At the close of this period Morgan took a step which brought him into close association with the religious life of the United States and left its mark on all his subsequent career: he became "extension lecturer" in connection with the Northfield Bible Conference, founded by D. L. Moody. Three years later he was back again in England, where for thirteen years (1904-1917), he was minister of the Westminster Congregational Church, London, and at the same time, from 1911 to 1914, principal of Chestnut College, Cambridge. There followed a longer period (1917-35), filled mainly with pastorates in both England and the United States. Then for a second time, he threw in his lot with Westminster Church and remained its minister until his resignation in 1943.

He was the author of nearly a hundred books—the chief of them, perhaps, his "Analyzed Bible," in ten volumes—but they were books for the general reader rather than the serious Bible student. This does not depreciate his works, but merely classifies them. He will be missed in a world where lovers of the Book are not too numerous. He will be missed at many Bible Conferences, where he dished out many good feeds of "manna" from the skies, "honey" from the rock, and "water" from the wells of God.

A WORKING PRESCRIPTION

Seldom do physicians of the different medical schools agree in the diagnosis and treatment of diseases. But the following prescription is one which is unanimously accepted and recommended:

If you are poor—work.

If health is threatened—work.

If disappointments come—work.

If you are rich—continue to work.

When faith falters and reason fails—just work.

When dreams are shattered and hope seems dead—work.

If sorrow overwhelms you and loved ones seem not true—work.

If you are burdened with seemingly unfair responsibilities—work.

If you are happy—keep right on working. Idleness gives room for doubts and fears.

No matter what ails you—work. Work faithfully—work with faith. Work as if your life were in peril. It really is.—The Friend (Dayton).

MIGHTY GOOD COMPANY

Books are among the great ministers God has given to men. "Sell your bed and buy a book," was Alexander Whyte's constant advice to his people. It does not matter what discomfort your body may endure if your mind keeps company with the kings and princes of thought. To read great books is just to keep company with the great minds of the ages. If you have no love for reading now you can cultivate it. There is no doubt about that.—James MacKay.

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No. 1753



No. 1752

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

CHURCH SCHOOL DAY

Sunday, September 9, 1945

Sunday, September 9, 1945, has been designated as Church School Day by the Mennonite Board of Education. Congregations unable to observe this day on Sunday, September 9, may observe it either on Sunday, September 2, or Sunday, September 16.

It is hoped that a church-wide recognition will be given to this day, and that appropriate services will be conducted during the morning and evening services

at which time the importance of giving our children and young people a Christian education will be emphasized.

A forty-page manual, OUR CHURCH SCHOOLS, is available free of charge upon inquiry. Not more than two copies are sent to a congregation, and applications for the pamphlet should be made by the pastor. The copy should be made available for use in the preparation of talks for the observance of Church School Day. An appropriate place to keep it is in the Sunday school or church library. Address C. F. Yake, Secretary, Mennonite Board of Education, Scottdale, Pennsylvania.

EDITORIAL

(Continued from page 199)

help to keep their thoughts clean and their speech pure.

But they will need to give attention to the positive side also. The mind is not a vacuum, but must be filled with good thoughts if it is to keep out the evil. Hence the need of reading our Bibles and other good literature, of attending regular church services and other such special meetings as Bible conferences and young people's institutes, of engaging in wholesome recreation, of attending church schools, and otherwise building up wholesome, spiritual thinking. The church is doing well in helping to supply this need. The summer camp programs, of more recent origin, are making fine contributions in this area.

It is imperative, then, that all of us, young and old, watch our thinking, for it does matter what we think. Lives have been wrecked because of evil thoughts. Other lives have been lifted and given a large place in the service of the Lord because their thinking has been clean and pure and has given them a vision of the Lord and of possibilities in His service. Lord, help us to think our thoughts after Thee.

"Fellowship with God is the unique blessing of the Gospel. Christ died for us 'that He might bring us to God,' that the prodigal son might return to the father's house, and to a life in his father's love."—Andrew Murray.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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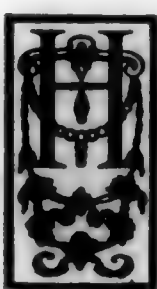
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x September, 1945

CHRISTIAN MONITOR

All on the Altar

BY THELMA BELLE LOUCKS



HORRORS! What an enormous stock of mending!" Joy breathed a sigh of relief as she searchingly examined garments heaped high in a huge box, in need of altering and transformation.

"I knew I had enough of my own to do, and don't get them done; yet people in war-torn districts go through so much more than we do here in America, that I should be willing to do this small bit," she soliloquized complacently.

It was two o'clock already. With the noon work stacked neatly away and the fowls watered, and before that having spent a laborious forenoon fighting weed and varmint, she would gladly have snatched a nap in the cool of the veranda. But she thrust aside the temptation. With vegetables late this year, they would well-nigh run into the fruit canning, and hadn't Larry mentioned only at noon that the tall wheat standing stalwart on prairie soil, was turning already for harvest?

Seated on the veranda on a favorite rocker, Joy plied her needle dexterously. Some garments needed much altering, others required only the sewing of a seam, while some begged for a button or two. Joy found it quite enchanting, and she endeavored to picture just who would be the recipients—in France, Belgium, Greece, or Poland—of the tiny white baby dress, the warm sweater, the neatly darned socks, which she, like so many members of the sister's sewing circle, was finishing. Then the near-by relief center could quickly pass them on to their destination across the waters.

Her fatigue soon eased into a luxurious comfort, and the mind relaxed into thoughtful moods, even to indulging in childhood memories.

It happened so very long ago, when Joy was called "Sally." How she recollected dozens of narratives, some quite on the sunny side, and yet others pictured darkly. Now she drifted 'way back when she was preschool age. Besides the heavenly days of chasing butterflies, reaching for minnows from the footbridge, watching for the first mushrooms at the ravine in rainy seasons, sister and she taking jar lids of water up in the haymow to watch the novelty of pigeons drinking water

like a horse, with the bills in the water; then when neighbors came, the big event of burying themselves in the wheat even up to their necks.

Yes, besides these, the one outstanding episode in her existence was the early recollection of the man whom folks called "Old Bill." They said that he was queer. He was rather, too, if she remembered rightly. His attire was ragged and even soiled. They said that he hid his money in tin cans outside. Anyway he hoarded it somewhere, and not in the house. Anyway, too, he came over one day and blamed poor brother Arthur, who had never taken anything in his life, for stealing his money. He stood close by, as the boy with downcast eyes, repeatedly said, as he was sternly blamed, "I didn't do it; honest I didn't."

Big kindly father stood betwixt two fires. He felt sure that his neighbor would discover his precious earthly goods some day and that all would be forgiven. True, soon a bedraggled figure was silhouetted against the horizon as Bill sauntered nearer. His countenance clearly bespoke happiness, for it radiated from his face.

Eagerly, he said, half apologetically, "I don't blame Arthur anymore for taking that money. I know now who did it—it's those Dutch Rids over east." The heretofore condemned Arthur was freed from accusation now.

Later came the day when Bill tramped over

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and handed mother a dainty white box. Surely, thought they, he wasn't giving them a free gift.

"It's from my niece," he said, "in Ohio. I don't like candy—thought perhaps the kids could use it." Fluffy divinity it proved to be. Joy wondered what troubled his appetite, as she was licking her lips in enjoyment of the toothsome gift.

The strangest and the funniest thing was when Arthur raised guineas for spending money. He was allowed to keep half the earnings. However, they attained the naughty habit of soaring across into Bill's big shadowy grove of lean cottonwoods. They grew quite well beside the wandering stream. Squirrels too and darting bunnies found in this tranquil solitude a desired place for an abode. Arthur labored to keep the eggs gathered so that desired settings could be saved up and young birds raised with mother hens. But it became quite a task to find many, if any. Things were explained vividly when Bill cautiously ventured over one day.

He said, "Say, I found a whole guinea nest full of eggs in the grove." As they followed him, they had to groan to conceal their merriment. Even a dumb fowl knew that a nest should house no more than sixteen or twenty eggs for convenience. Yet crammed together were perhaps forty or more in one enormous nest! As someone put it, "Bill no doubt thought he was going to die, and this was his way of 'evening up,' or rounding off the sharp edge of his conscience."

Folks poked fun at him. But in their childish hearts there was space, plenty of it, for good old Bill. They couldn't believe the fact that he was stingy, because hadn't he offered an apple to Sally, Sis, and Bud once? (Of course, he had his winter supply on hand, which actually was half a barrel full leaning against the kitchen wall.) He brought over a stiff hairbrush once, a gift also from the East "I have no need of it," he said.

The trees sheltering the house were maples, sturdy and spreading, with beautiful leaves. And one long-remembered incident had its beginning about the trees. Years later on a special night, when Bill no longer needed an earthly abode, and other souls occupied his old shelter, Joy and Sis, and maybe one of the brothers, played hide-and-seek right there. Sis fairly flew, and darted like a deer. My! that was fun!

But, lo, on the morning following, sister Jennie was unable to rise. Two dreadful diseases took control of her body. It took only one week until kind death took the earthly agony from her form of clay. She was at an early age, but ere she passed over the tide, she accepted the Son of God as Saviour and requested baptism. As a dear bishop poured water, he asked if it was her wish to remain a Christian and a member of the church, if her body should be healed, and Jennie eagerly responded that it was.

The needle halted a moment. But soon it was guided by nimble fingers while she continued to reminisce.

Joy "amened" the answer Jennie gave the minister. Some months before Jennie had whispered in confidence the fact that she was a sinner, and how she wished she were saved. Yes, she had already begun to accept the atonement and was now called home before she received an opportunity to accept Christ in public. And it was on her death bed that she had great concern for Bill. She had known of his death and asked mother if he had been a Christian. Mother had thought

not; at least he never enjoyed going to the house of God. Jennie became quite burdened for his soul even though he was beyond human help.

There was one episode in the life of the quaint hermit which many remembered long. Joy could hear his voice quake even now. His countenance was ghostly gray as he quietly said one morning to mother in the kitchen, "I've been robbed." This time it was not the loss of a few greenbacks tucked perhaps in books, or extra coins hid in the barn or hog lot, but of his life's savings—robbed of the one thing he lived for—earthly wealth. All present paled. "Robbed!" said mother. "How much did they take?"

"Well, I didn't give them anything yet—I promised I wouldn't tell anyone. Now, see here, don't you done tell, or they're going to come back and kill me! You see, I've seven hundred dollars in the bank, and I'm to take it over to District 16 Schoolhouse and wrap it in paper, place it in a pail with a lid, and put it behind the coal shed. Then I'm to leave and put no officer on their track or else—," and the sudden bent and aged man reeled back and shivered. Sally's heart went out to him. How terribly frightened he must have been to have someone pound on the door at midnight and then tell him that he would be robbed! Trust her, she would tell nobody.

"It will be easy to catch the thief," exclaimed father. "We'll put the officers on his track. They'll be hiding out when they go behind the coal house Saturday to get the goods. That will be all there is to it."

"No, no!" he cried. "They will take my life—let them have all of my money, everything. I shouldn't have told you. I'm afraid they'll come back tonight too. Could I stay here for the ni—"

"Say, how many were there?" Father asked quickly.

"Two of them, a tall fellow and a 'kid,' I would say."

A bright idea struck home in Father's thoughts. Inaudibly he said, "I could lay my hands on the cruel vagrant who scared a lone old hermit. Yes, I could name him, for hadn't Lem Carson been there only a week or so before in his runabout, and hinting and asking all about Bill's affairs? He even asked, 'What would old Bill do anyhow if he were robbed? Would he shoot?' Then he laughed in the end and said, 'Now if he ever is robbed, why don't blame it on me.'"

With this clue the problem was soon solved although Bill never seemed to get over his fright.

Joy took out a dress, a beautiful lavender one, and proceeded to shorten the enlarged buttonholes.

"Mother, Mother," a plaintive voice rent the air. "Mother!"

"Yes, dear—I am here," called Joy softly.

"Oh, I thought you had runned away!" There was reassurance in the voice again.

"You know, Betty Ann, that I'll never run away from you. Now what is the trouble?"

"Mother, what's a tank?"

"A tank? That's what daddy puts water in for the cows and horses."

The eyes enlarged, showing almost distrust.

"Donnie said something about guns—an—"

"Oh, oh-why-I see—Well he means another kind of tank, one which we'll probably never see, and it does have guns on it."

"What are the guns for?"

"Guns? Guns are usually to shoot with."

"I know. They shoot people with them—Donnie told me so. And all the airplanes have big guns on them. Donnie told me too."

Joy's heart raced with rapidity. "Why, when was Donnie here?" she asked cautiously to change the subject.

"Just a while ago," she answered. "He came with his daddy an' we played, an' he said that the boats have big guns on them, an' they shoot the other boats clear to pieces to the bottom of the sea. But it isn't so, is it, Mother?" The child's countenance was one of foreboding and horror. The mother held her hand to her breast. A divine answer was wanted. "Dear God, give me something to say quickly. Oh, the tragedy of war—all because of jealousy, mistrust, and greed!"

"Betty," she began with a calmness which she did not possess, "I will tell you the truth; there are some people who do not love their neighbors as we do, and they hate and fight them. But that isn't the Christian way. Jesus said that we must love our enemies. Now where is Daddy?"

"Oh, he walked a way with Mr. Moreland to look at his corn, to see if there are any chinch bugs in it," she affirmed with an air of importance.

Joy could but smile at the innocent child. How good Providence was to send her to them to brighten their home!

"But I thought I was doing so well to keep truth of war from my baby. Mrs. Moreland should know better than to tell Donnie such things!" There was detectable a shade of contempt. "Well, I thought I had a box of patching to do, but the box is nearly empty. Guess I was thinking too much of old Bill. Ever after the robbery episode he became more easily frightened. He died a year or two later in the East, which was the last of him."

Halt! the last of him? Oh, no, for like all humans, he possessed a never-dying soul. Where is his soul now? Yes, the soul that Jennie even prayed for after it was too late to help. Joy could not recall that he ever went to church, but then he hardly had the right use of his mind. At the same time she knew that his conscience bothered him—he was frightened at sickness, and he had a ghostly terror of death. Well, she would place him into the hands of His Merciful Maker.

"Hi, pal! What, nothing to do but sit in the shade?" Her robust farmer husband teased her.

"Larry," Joy smiled, "Betty tells me that you were looking at the crops. Do you start cutting oats tomorrow?"

"Not that soon, pal. But I'll wager that in little more than two weeks we'll know how much cash we'll be able to put on the 'forty.' And just think, harvest off of our hands for another year! Say—how about going to Morelands tonight for some syrup or saccharin ice cream? Allen said he'd get extra ice when he went to town for repairs. If we want to, we are to call."

He noted some hesitancy. This was not the first time she acted thus when the Morelands' names were mentioned; always there seemed to be an uncomfortable feeling showing up.

"I guess it will be all right," she conceded. "But I don't want any saccharin in it—specially if any Moreland mixes it!" Her cheeks were flushed. "Oh, dear, I wish this war would end so we could buy the things we need!"

Talking about things of common interest, Amy and Joy spent quite a lovely evening together until it was time to separate.

(Continued on page 229)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXVII

SCOTSDALE, PA., SEPTEMBER, 1945

No. 9

THE REFORMATION AND THE FOUNDING OF SWISS ANABAPTISM

II

BY JOHN C. WENGER

This interesting historical sketch by Bro. Wenger, will be concluded next month, the Lord willing.

The Zwinglian Reformation

The influence of Martin Luther was not confined to Germany. The Catholics of German-speaking Switzerland were early influenced by his reform literature. The most influential priest in the Swiss reform was a leader in Zurich named Huldrych (Ulrich) Zwingli, 1484-1531. Temperamentally Zwingli and Luther were quite different. Luther was impulsive, a man of powerful passions. Ultimately he had an overwhelming sense of the love and grace of God. Zwingli was, by nature, cool and practical, with no profound sense of sin. Yet he, too, was an earnest reformer.

Zwingli was educated in the Latin schools of Basle and Bern and at the Universities of Vienna and Basle. He secured his Master of Arts degree from the University of Basle. In 1506, at the age of twenty-two, he became priest at Glarus, Switzerland. In 1513 he took up the study of Greek in order to understand better the New Testament. In 1516 he transferred to Einsiedeln, Switzerland, where his preaching was marked by its Biblical content and emphasis. Einsiedeln was a place to which Catholic pilgrimages were made. More than a hundred thousand people are said to have visited annually the shrine of the black image of the virgin Mary at Einsiedeln. Against this Catholic superstitious practice Zwingli preached. He was, above all, a devoted student of the Greek New Testament. With his own hand he copied the epistles of Paul in Greek, that he might have them conveniently available for study and memorization. Yet he did not live a morally chaste life.

In 1518 Zwingli opposed another Catholic practice. A seller of indulgences, named Bernard Samson, appeared in Switzerland. Zwingli and others preached against him, and he was driven away. The pope advised Samson to leave the country. In December of that year Zwingli was called to the post of priest and preacher in the Great Minster of Zurich, the leading church of the city. In the pulpit Zwingli acquitted himself ably. As a speaker he thrilled his audiences. One man declared that when Zwingli preached it seemed that he held him by the hair of his head. Zwingli abolished prescribed Scripture lessons and preached in regular order through entire books of the Bible, Matthew's Gospel for instance. This was quite new to the people. They heard portions of the Bible which were entirely new to them.

Late in the year 1519 Zwingli began to read Luther's writings, and their impression on him was profound. Zwingli's debt to Luther was great, although he was later unwilling to admit it. Another experience of 1519 helped to ripen Zwingli as a reformer. An epidemic of the plague broke out in Zurich, and Zwingli was one of the victims. In the severity of his illness, when death seemed near, Zwingli made a surrender to God, more profound than any he had ever made before. But never in his life did he approach Luther's consciousness of the grace of God.

Following this deepening of his Christian experience Zwingli went forward in his reform work. By 1520 he was preaching against tithes, fasting, monasticism, the intercession of deceased saints, and belief in purgatory. The monks accused him of being a follower of Luther. This he denied, but he did defend the writings of Luther. In 1520, to stop the agitation of the monks, the city council ordered the clergy to confine their preaching to what could be substantiated from the Scriptures. In 1522 Zwingli defended some Zurich citizens who ate meat during Lent. In August of that

GOD OF OUR LIFE

God of our life, through all the circling years,

We trust in Thee.

In all the past, through all our hopes and fears,

Thy hand we see.

With each new day, when morning lifts the veil

We own thy mercies, Lord, which never fail.

God of the past, our times are in Thy hand;

With us abide.

Lead us by faith to hope's true promised land;

Be Thou our guide.

With Thee to bless, the darkness shines as light,

And faith's fair vision changes into sight.

God of the coming years, through paths unknown,

We follow Thee.

When we are strong, Lord, leave us not alone;

Our refuge be.

Be Thou for us in life our Daily Bread,
Our heart's true home when all our years have sped.

year he published a book (*Archeteles*) which denounced tradition and upheld the Word of God alone as the norm of authority in religion. In July 1522 he entered into a secret union with a widow, named Anna Reinhart. He made a public announcement of this marriage relationship in 1524.

Zwingli held three disputations on Catholicism. The first one convened in the city hall of Zurich on January 29, 1523. In sixty-seven articles Zwingli opposed almost all that was distinctively Catholic: the mass, fasts, pilgrimages, indulgences, purgatory, saint worship, auricular confession, clerical celibacy, monasticism, and popery. He even questioned the propriety of infant baptism. The city council supported him, but the chief result was a change in public sentiment. The monasteries were soon deserted and the priests and nuns married. But the observance of the mass and of infant baptism went on largely as before. A second disputation was held, October 26-28, 1523, but no representative of traditional Catholicism appeared. Once again the sole authority of the Scriptures was recognized, but no action, such as abolishing the mass, was decided upon. Following the third disputation on January 20, 1524, there was action, however. That spring, all works of art, all "holy" relics, all altars, candles, and crucifixes, were removed from the church buildings of Zurich. The inside walls were whitewashed to cover the pictures. The buildings were to be meetinghouses for the proclamation of God's Word, not holy temples. Yet, Catholic mass continued to be said until Passion Week, 1525. On April 13, 1525, a Thursday, the first Swiss Reformed communion service was held in Zurich's Great Minster. The people sat along both sides of a long table, which had been placed in the aisle, to eat the unleavened bread and to drink the wine.

The Zwinglian Reformation spread to other cities and cantons of Switzerland and South Germany. The chief centers were Basle, Berne, Schaffhausen, St. Gall, and the Alsatian Strasburg. Zwingli went far beyond Luther in his reformation. Luther rejected only those doctrines and practices which conflicted with the Bible, while Zwingli aimed to discard every teaching and ceremony which lacked Biblical support.

The Catholic cantons of Switzerland formed a military alliance against the Zwinglian Reformation, but war was averted only at the last moment by the peace of Cappel (1529). In 1531 armed conflict broke out, however, Zwingli himself participated in a small skirmish with the Catholics, the so-called Battle of Cappel, in the fall of 1531, and was killed on the field of battle on October 11. His body was cut in pieces by the Catholics and burned. Zwingli's forebodings were realized. Halley's comet in August and September, 1531, had been interpreted by Zwingli as a token of disaster to his cause and as a sign that his own death would occur. But Zwingli took the sword, and by the sword he perished. More than four years before his death he had de-

cided to wipe out the Swiss Brethren faith by persecution unto the death, if necessary. Jacob Grebel, minority leader in the city council and father of Conrad Grebel, he had caused to be beheaded in 1526, ostensibly on a charge of receiving money illegally from abroad, but actually because, although himself not an Anabaptist, he had favored dealing mildly with the Swiss Brethren. Zurich put the first Swiss Brethren in prison early in 1525, and put their first martyr (Felix Manz) to death on January 5, 1527. Zwingli had decided to employ force in the establishment of his reformation and he himself came to a tragic end on the battlefield of a "religious" war. Yet to Ulrich Zwingli goes the chief credit for inaugurating the Swiss Reformation and for the conversion to evangelical faith of the men who, in turn, became the founders of the Swiss Brethren Church.

5. The Swiss Brethren

Conrad Grebel was won for the evangelical cause by Ulrich Zwingli. During the year 1522 Grebel made the change, and a thorough conversion it was. It was undoubtedly the preaching of Zwingli which led to Grebel's conversion. Grebel himself stated that he got "on this way" through Zwingli. No account of Grebel's conversion has been preserved, however. Indeed, Grebel wrote very little, and not even all of what he wrote is extant. We have three short poems, a petition to the Zurich Council, and sixty-nine of his letters, 1517-25. Most of the letters, however, were written during his student days; therefore, they antedate his conversion. Unfortunately, his letters do not cover the period of his inner change. No letter from Grebel has been preserved for a nine-month period in 1522, the very time when he underwent his conversion experience. His spiritual renewal probably took place in the spring or early summer of 1522. And how different are his letters thereafter! Now he writes no more of his discouragement, ill health, and other troubles. Now he is a man on fire for God. He has an intense desire to know the will of God, and to do His will at any cost. He is determined to make the Scriptures the norm of his thinking, his rule of faith, and his guide in life. Everything must be substantiated by the Scripture. Catholic traditions which lack Scriptural support must be rooted up and abolished forever. Grebel was filled with indescribable joy to be at the side of the great reformer, Zwingli. And Zwingli was highly pleased with the young patrician and scholar, son of one of Zurich's leading citizens. Both Jacob Grebel and Conrad Grebel were significant supporters of Zwingli in the early years of his reform work. A contemporary chronicler says, "Jacob Grebel aggressively assisted Zwingli in all his endeavors." One of Zwingli's friends in Solothurn wrote to Zwingli on October 5, 1522, expressing his joy because Conrad Grebel had become "a distinguished patron of the Gospel." According to Bullinger, who was Zwingli's successor in Zurich, Zwingli promised to recommend Conrad Grebel and Felix Manz for the positions of Greek and Hebrew teachers in the theological school which was planned for Zurich.

In July, 1522, Conrad Grebel, Nicholas Hottinger and Henry Aberli were notified by the Zurich Council no longer to speak against the monks from the pulpit; further, they were to stop disputing and discussing these [religious] things. Evidently, Grebel was already an enthusiastic Zwinglian.

As a loyal follower of Zwingli, Grebel took a stand against taking usury. He also was in vigorous agreement with Zwingli in his condemnation of requiring tithes of Christians. It should be emphasized that Grebel held this position in full agreement with Zwingli and on the basis of their understanding of Scripture. It should also be noted that the Swiss Brethren, in testimony given in 1532, differentiated sharply between charging interest and paying interest; the latter they considered a Christian obligation.

During the year 1523 a tinge of disappointment began to color the attitude of Grebel and his colleagues toward Zwingli. During that summer Simon Stumpf, priest in Hoengg, near Zurich, went to Zwingli and laid before him a plan for a new Christian church. He was followed by Grebel. Both men felt that Zwingli was going too slowly and too mildly in his reformation. Greater earnestness was required, they thought, than Zwingli was manifesting. They longed to see Zwingli lead out in setting up a church of converted believers, abolishing the state church system, and disentangling the disposition of church questions from any connection with the civil authori-

PRAYER FOR GOD'S MESSENGER

Lord, bless Thy messenger tonight,
Hide him behind the cross, we pray.
And as he speaks of wondrous grace
Wilt Thou anoint his lips of clay
With power, that some poor wandering
soul
May find salvation full and free.
Grant that the labors of this night
Shall count for all eternity.

Lord, use the songs and preached Word,
And cause us all to hear Thy voice;
May saints be edified and blest,
And may the hosts of heaven rejoice
O'er ransomed sinners coming home,
No more in paths of sin to stray;
To this end bless Thy servant, Lord,
In Jesus' precious name we pray.

—Winifred M. Nienhuis.

ties. They were especially distressed at the continued observance of the Catholic mass. Zwingli was not willing to follow their plan, however.

The issues which Grebel and Stumpf raised came to a head in the second disputation in October, 1523. On the afternoon of the last day (October 28) Grebel and Zwingli came to an open break. The dispute centered around the Lord's Supper. Grebel raised a number of points. He thought leavened bread ought to be used, since the (Latin) Bible says *panis*, the word for ordinary bread. Zwingli considered this unimportant. Grebel then objected to the mixing of wine with water because we are to follow the Bible simply without addition or subtraction, and the Bible says nothing of adding water. To this Zwingli agreed. Grebel then objected to the priest inserting the wafer into the communicant's mouth—as if he had no hands. Zwingli did not agree with Grebel on this, however. Grebel then made several points concerning the time of day when mass is observed, stressing especially the fact that Jesus instituted the Supper at the evening meal. Zwingli replied that if Grebel wanted to be so scrupulous about the exact reproduction of the Lord's Supper he would have to observe it at the same time as

Christ did, and in the same clothing, and each would have to wash the other's feet beforehand [!].

At this second disputation Grebel declared: "The one thing necessary before all else is the abolition of the mass. Much has been said about the mass but none of the priests is willing to forsake this great abomination." Now the interesting point is that this had been the very thing which Zwingli had planned to ask for. But Zwingli as a shrewd statesman was interested in making only such changes as he could bring about with the approval of the city council. And he saw that the city fathers were not ready for the change. So he replied to Grebel: "The council will decide concerning the mass." At that, Simon Stumpf cried out: "Master Ulrich, you have not the right to leave the decision of this question to the council. The matter is already decided; the Spirit of God [through the Scripture] decides it." These words were again in exact agreement with what Zwingli had written in his book, "Of Divine Righteousness," the previous June: "One must not ask the government in such matters, for the civil authorities are not ordained to rule over the Word of God and Christian liberty, but only over things that are of a secular nature. . . ." Stumpf himself did proceed to quit saying mass in Hoengg, and on November 3 of that year he was ordered out of town by the council, and on November 20 he was exiled from the Canton of Zurich.

Zwingli had held, for a time, to the view that it were better not to baptize infants, but to let them first come to years of understanding. Zwingli admitted this in print in 1525, and his followers constantly insisted on the fact. Dr. Balthasar Hubmaier said that he had discussed infant baptism with Zwingli in May, 1523, and that Zwingli had conceded that children ought not to be baptized before they are instructed in the faith. John Hottinger complained of Zwingli: "Today he preaches one thing; tomorrow he recalls it; to wit, he preached years ago that one ought not to baptize the children, but now otherwise again." One of the men who early took his stand for reformation and who taught the principle of believers' baptism was a priest from Basel named William Reublin.

Reublin began to preach against various Catholic traditions at the St. Alban Catholic Church in Basel. Great crowds attended his services. A contemporary reported that he "interpreted the Scriptures so well that the like had never been heard before." In a religious procession of June 13, 1522, instead of bearing some "holy" relics, Reublin carried an open Bible, saying, "This is the true, sacred thing; the other is only dead men's bones." On June 28 he was banished by the Basel Council for abetting the violation of a church fast on Palm Sunday. He went to Zurich and was appointed priest in the near-by Wytikon. In August, 1523, Reublin was publicly married—the first Swiss priest to take this step. In 1524 he began to advocate the position which Zwingli had even earlier upheld, that it would be better to wait with baptism until a child was old enough to choose its baptismal sponsors. Many parents accepted this counsel and delayed to baptize their children. This was true not only in Wytikon, but also in near-by Zollikon where John Broetli was a priest. Because of his having occasioned this parental postponement of baptism Reublin was arrested on August 11, 1524 and spent some time in prison.

Goshen, Ind.

(To be continued)

EDITORIAL

PEACE IN OUR TIME

Great rejoicing spread over our land and many other nations when the announcement came on August 14 that peace again had come over the earth. Excitement reigned, and in many places hilarity and excess marked the celebrations. It was quite commendable however, that people were urged to assemble in their churches to offer thanksgiving and praise to God for His overruling Providence in bringing "peace in our time."

The Christian indeed felt like echoing the words on Henry F. Chorley in his great hymn, "God, the All-Merciful":

"God, the All-Merciful! earth hath forsaken
Thy way of blessedness, slighted Thy Word;
Bid not Thy wrath in its terrors awaken;
Give to us peace in our time, O Lord.

"So shall Thy children in thankful devotion
Laud them who saved them from peril abhorred,
Singing in chorus from ocean to ocean,
'Peace to the nations, and praise to the Lord.'"

Now that peace has come and our hearts are filled with thanksgiving and praise it will be well to remember that many difficulties are still facing the nations, and the church, and us as individuals. Our president stated that the times ahead may be more difficult than were those that have now been relegated to the past. Unemployment will be certain to spread, and people's hearts will be tried because of the problems connected with peace even as they were severely tested in wartime. Postwar home life will be put to a severe strain as men who have long been absent from home and friends try to readjust themselves. Civilian Public Service men also will not be without problems as they return to their home communities, sooner or later, although we hope sooner.

But peacetime will also bring a great challenge to the Church. We believe people will be more receptive than ever to the peace principles which we as a non-resistant church have to preach. Foreign fields that may turn deaf ears to churches which took part in and blessed the destruction which necessarily accompanies war, may be receptive to the Gospel of peace. Postwar facilities in transportation will bring us within a day or two of most of the foreign mission fields of the world. Our established missions will need many new workers to continue and to enlarge the work. New mission fields will be ready for occupancy. Devastated countries of Europe and Asia are calling for relief of suffering because of lack of food, fuel, and shelter. Will the church be ready to give of her men and means to heed the urgent calls of the peacetime world?

"Peace in our time" has come to us. It will bring with it many problems and difficulties and at the same time great opportunities and responsibilities. Let our thanks and praise be accompanied by a full consecration to God so that He can use us in the way He wills to meet the need of the times. May this new era of peacetime be one of renewed dedication to God and His service.

THIS ISSUE

Once more we print a sixteen-page issue in order to conform with government restrictions on the use of paper. Indications are that the controls on paper consumption may not be removed for some time. Hence it may be necessary to print another issue of reduced size before the end of the year. Until restrictions are removed we hope our readers will bear with us when the paper is not up to normal size.

"ALL ON THE ALTAR"

(Continued from page 226)

"I want to show you my new rug which I don't have down yet," Amy said.

Joy's vision fell upon an all-wool floor covering, of the most exquisite blue which she had ever seen and the pangs of jealousy pierced as no pain had struck before.

"It's beautiful," she admitted demurely. "But where could you get a wool rug now? I thought the wool was all needed for Europe—or something."

"Allen's brother moved back to his wife's folks, and they couldn't take it along, and gave us first chance. Allen says it's to be my harvest gift."

"You mean for helping in harvest. I always thought a wife had a duty to perform without special pay," she retorted rather icily.

"I think it will serve as my birthday present too," Amy added quickly and moved from the room.

"We must go now. Come over to see us sometime." Then inaudibly, "A blue rug, just like I've had my heart set on since—since we pinned ourselves down to buying that forty acres of pasture. Oh, I never did like that woman!"

The coming Sabbath from the pulpit these words fell on her ears, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15). The words pierced her heart like a sword.

"Is it possible that I—even I—am a murderer? Yes, the Bible says so, for have not I had hate (and jealousy and envy) in my heart? Here I thought I was a good example. I could never take another's life. Yet the Bible puts me in the same class as Hitler and the great warring nations, for wars start with hate, greed, envy, and jealousy. Yes, I am a murderer," she told herself.

Joy heard no more of the sermon for some time, for she grasped the now opportune moment to make amends for her sin and beg pardon at the mercy seat of God. There was her impatience about the rationing regulations. The church members, including herself, as worst of the lot, murmured far more than the world. Then there was carelessness about

lost souls—people just like old Bill, who had a soul, yet no one was troubled about it. All these she laid down at the foot of the cross, and sued and pled for pardon. Even after services her mind was so engrossed with spiritual things that she saw no shiny limousine come to an abrupt halt, and a stalwart figure alight from the auto and converse a few moments with her husband. Others witnessed the scene and wondered.

Larry said, "I'll think it over and let you know tomorrow." He spoke with feeling.

Larry began to feel that perhaps his young wife was working too hard. Something was amiss. But he was unable to ascertain the reason. Or was it—yes, that was it, perhaps. Maybe the secret which lay hidden in his bosom was the answer to the problem which had arisen. He must sleep over it one night and then tell the secret to Joy.

"Joy, darling," whispered Larry to her, as she donned a neat apron and began to prepare dinner. "I know the ice box is full, so why cook more food on a warm day. Today is Sunday. Let's fix up a lunch and eat in the woods. What say?"

Sitting on the grass Larry and Joy enjoyed sweet companionship, while Betty picked flowers to her heart's desire. Joy confessed all to Larry.

"I always thought you were a good girl," he said. "Now I know you are. Yes, the sweetest and bravest one on this-side of heaven."

Joy's happiness knew no bounds, with one exception.

"I'm so happy," she murmured to her companion.

"I'm glad my wife can say that. Some day you will have things easier and nicer in the house."

"I feel very well satisfied with our home, just as we two have laboured to make it as it is," she affirmed with truth. "If only—"

How Larry's heart ached for her! "If only, what?" he asked.

"O Larry, I want a baby so badly—I can almost feel the warm little body in my arms. Do you think if we'd pray for one that God would answer our prayer?"

"He has already answered it, dear," he said tenderly. I had a secret which I was going to tell you tomorrow, but the time is ripe to tell you now. Doctor Manning looked me up at church this noon and as usual asked about the little girl we adopted into our home. Then he asked if we'd be interested in adopting another, a baby son. It was sudden but when he said it had good background, that the mother who died had an already large family, why I thought perhaps we'd have as good reason to take her as we did in the case of Betty.

Joy laughed. "Did you say 'her'?" she asked jovially. It was then that Larry knew that Joy was willing to take to her heart another motherless one and bestow upon it all her mother love.

"A baby son," she repeated with misty eyes. "Isn't it wonderful? What shall we call him? We'll pick out the name this very afternoon. But are you sure he's saving him for us? And how old is he by now?" These were only a few of the questions she asked in great anticipation, alert and thrilled by the prospect of a playmate for Betty Ann.

"You know," she mused, "it's wonderful how the Lord answers our prayers, when we rid our lives of sin, when we lay all on the altar."

Canton, Kans.

CHRISTIAN LIFE

THE PEACE CHALLENGE OF CIVILIAN PUBLIC SERVICE

BY JOHN A. HOSTETLER

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation" (Jno. 16:33). "For when they shall say, Peace and safety; then sudden destruction cometh upon them" (I Thess. 5:3). The believer derives his authority for peace from the founder of the church, the Prince of Peace. The teachings and practices of the apostles and early saints substantiate this. The peace text of Jesus is made so plain in the Sermon on the Mount that little doubt remains as to the meaning. A peace testimony prevailed generally among the early church; a nonmilitary spirit was a characteristic of the early church, and the spirit of hate, revenge, and pride was declared incompatible with the Christian life. What peace solution has the Christian to offer today? What are the foundation stones of a lasting peace, and how do they apply to our day? We hear the cry for peace with numerous ideas and proposals for world peace, but what has the Christian faith to offer?

Peace is brought about only by a right condition of heart and mind. Ever since Cain slew his brother there have been fightings and wars, and regardless of the efforts of peace conferences such conditions will continue to exist as long as the principle of sin rules the hearts of men. Christ sought his kingdom by establishing peace in the life of the individual. His mission was to restore man by setting him in right relationship with God. "For from within, out of the heart of man proceed" all evil. To those of us who desire to know the truth, prayerfully seek the light, and desire to please God rather than man, these facts must receive our utmost thought. To the Christian it is obvious that peace cannot be brought about by the use of force or threat. Our first answer to hate, and all manner of injustice as well as military service comes in the form of a negative—to refuse participation or aid in any of its efforts. Without a positive answer there can be no reason for a negative answer. The positive side is to work for peace by living and teaching the Gospel, the revealed will of God, which alone restores peace and good will to the hearts and lives of men. Unless we live and teach these principles there can be no overcoming of evil with good.

There is hope and consolation for the true believer in the face of adverse conditions. We would say with Jesus and Paul, "My kingdom is not of this world . . . we are strangers and pilgrims," not because we want to escape reality, but because we have the promise of "an house not made with hands, eternal in the heavens." The practices and writings of the church fathers give convincing evidence that the motivation of their conduct was a vital Christian experience. They heard the voice of God through the Word and Spirit in a very real way. They knew what sin was, and knew what it meant to be delivered from it. The experience of the rebirth actually gave them the Spirit and power to live an outward life of genuine Christianity. Pilgrim Marpeck,

an Anabaptist writer, put it this way, "We believe that one is made a child of God and free from the law and the bondage of sin only through such a faith by which the Spirit, as the power of God, lives in the heart and does his work." We who profess to live the same Gospel requirements must give careful thought to these facts. We cannot ignore them. Our perspective, however, must go beyond our denominational history, helpful as it may be. We cannot be peacemakers by glorifying our history. Perhaps we have the faith of our fathers and understand it intellectually, but unless we become a part of it we shall not know it. A good command of history is helpful, but we must live the central theme of the Gospel and the peace which Jesus gave. Unless the individual experiences peace in his own life there can be no real peace among men.

The message of Christ is dominantly one of peace at all times. Sound Gospel preaching brings hope of peace as well as salvation. The peace of God is a fruit of salvation, the two are inseparable. Some groups preach Christ, but neglect to show, teach, and live the essentials of peace, love, and holiness of life. Preaching Christ and supporting evangelistic endeavors is commendable as long as such a program teaches the essentials which Jesus taught. What is the sense of evangelizing unless we have a message of deliverance—peace among men as well as for the soul. The C.P.S. program opens the way for a peace testimony. Both preaching and practical application of that faith through sacrifice and personal service is necessary. Loyalty and consistency demand that the testimony of Christ be highly exalted in all our capacities.

The church looks to the C.P.S. program as a constructive expression of its faith, but what are its peace features, and how does it add to peace? The program gives expression of a readiness and willingness to do constructive service to all mankind through acceptable channels. The C.P.S. program is a result of the teaching ministry of the church. Inherently it is largely a service to society because of its nature. Its effectiveness and motive, however, cannot be measured in terms

IF I KNEW

By Ursula Miller

If I knew that Death was meeting me
Where the road makes a turn just ahead,
How would I feel, and what would I do
If I really knew my days were few?
Could I slip off mortal without dread,
Embrace with joy immortality?

Would terror storm my soul's citadel
And grieve this house where I dwelt a while?
Not so! My anchor is strong and deep;
Safe is the transfer that comes as sleep:
So I may safely walk the last mile—
He holds my hand when I hear the bell.
Protection, Kans.

of its effects upon a society alone. A Christian philosophy has its effects upon society, but its action comes from the individual belief and conviction based on the principle of redemption. The Christian's final authority comes from God rather than society. We may want to change society, but that change can best be made by obeying and submitting to God's will. The peace which the Christian offers to the world is a spark of the peace which abounds in his own life—that peace which sets man in right order with God, that which brings assurance and forgiveness of sin. The Christian testimony in the C.P.S. program is a service rendered to society having its root in a personal experience of inner peace. The Christian message of peace comes from the basis of Christian faith, and works out to the problem of war, and solves it in the light of that faith. C.P.S. service can be rendered willingly and joyfully, or it can be distasteful and compromising, depending upon us. C.P.S. does not turn men into peacemakers, but provides that opportunity. Unless its members serve because of a sense of inner conviction and peace, and carry that theme of peace and good will to the hearts and lives of others, the original goal will have become lost. The church cannot hope to win the lost through a cause foreign to its own. The message of the true church is life and peace for all men through Christ. The church may rightfully expect to find a warm faith and a living testimony among its members in C.P.S., but hardly without cost. The compromising church has lost the vitality of its message through a willingness to further the popular and superficial desires of society.

It is difficult to get a complete picture of the total impact which C.P.S. is making upon society. The more spectacular projects as "guinea pig" and "smoke jumper" units receive ample comment. The program frequently receives praise from newspapers and occasionally a favorable comment from high places. It must be remembered, however, that the true meaning of Christian service is not in doing spectacular work, but in rendering honest and willing service to needy fields. Service rendered in the name and spirit of Christ will not cease to leave a positive testimony. The work of C.P.S. is meaningful as a demonstration toward the welfare of human needs and the nation in contrast to war and destructiveness. The wrong attitude prevails when we measure our service by popular praise, and when we must have the applause of men behind us. The dominant desire of the Christian is to conduct his life and actions according to God's revealed will.

In order to keep the faith it must be shared; it must have adequate and proper expression to the brotherhood, not through dead men's bones, but through a living and refreshing personal experience. "Faith without works is dead." The ministry of healing and relieving the needy is a command of the Word. Too many have failed at the responsibility at this point. The church of the community should at all times be alert and sensitive to the needs about her. The arm of the church has been shortened because she has tolerated sinful attitudes and social barriers. This does not, however, keep the true Christian from being moved and concerned with the many problems in society but his technique of meeting such problems is unique. Fruitful Christians meet this problem by preaching a God-centered religion—regeneration and acceptance of the whole-gospel ethic. Every individual who knows peace in his own heart and life has unlimited opportunity for bringing peace to restless souls. Pinehurst, N.C.

OUR HOME CIRCLE

THE ROMANCE OF PARENTHOOD

BY ERMA MILLER ERB

Recently, at a friend's home we walked about a lovely rose garden. The owner of this home, with the aid of nursery landscapers had carefully selected the varieties, and one was at a loss to choose the most beautiful of the monthly blooms—deep red, cerise, white, pale pink, and bronze shades. Three and one half hours twice a week were required for care of the grounds, and this time was conscientiously given. Here was something worth preserving, and qualified folks were selected to do the work.

Beyond the strongly built fences was much stock—some fifty choice fat beeves, ready for market, and a number of the inevitable swine our section of the country produces. In imagination we pictured the rose garden were the fences suddenly broken down. The blossoms, shattered, bleeding, bruised and crushed into the earth as pearls before swine, and we shuddered to think of it.

* * *

After much meditation and resort to prayer we grasped the meaning and timeliness of this subject given us. We translate romance not as mere sentiment, but as a deep joy. We recognize this as a time of moral looseness, and it has had its repercussions even within our churches. Immorality, divorces, "soldier's pick ups," birth control, ugly terms as they are, while far from common are not entirely foreign to our constituency. A recent speaker said that although we dwell on an island apart yet the world is continually building bridges in to us—and the plural form is correct, for they come from all sides so that even the sanctuary of parenthood is invaded.

Last year, Dr. Eastman, obstetrician-in-chief, of Johns Hopkins Hospital was quoted in current magazines as saying that while it is impossible to get accurate figures on criminal abortions in the United States, "conservative estimates range from a hundred thousand to over half a million yearly" and he is positive on one point—that the majority are married women. "From one hundred thousand to five hundred thousand potential American lives are blotted out every year"—with a heavy "toll of deaths, injuries, and disease." Much unwilling parenthood is apparent in the selfish world about us, but the startling fact is that they rationalize, using the same excuses we hear too often within, why parenthood is evaded.

Coupled with this, is the increase in juvenile delinquency, so often roughly dismissed as an inevitable result of war time, but which is more and more being called by its right name—that of parental delinquency and neglect. Man has descended by choice to a lower plane than God's animal world. Physical satisfaction is placed before the romance of parenthood, and even animals care for their young.

Digressing a bit, one must pay a tribute to the Uncle Johns, and Aunt Marthas of our acquaintances everywhere, that goodly number of folks who, for some reason, love and

desire children, but are denied the privilege, and then direct their love to those about them.

God has given no commands to man which, if obeyed, do not work for the good of man. Why, fearfully, rationalize a "Yea, hath God said?" when we have His first command in Genesis 1:28? Many who could and should provide children with the best of advantages are sidestepping this privilege, and too often those who cannot do so are producing large, ill-kept and ill-trained families. Recklessly the trend continues toward race deterioration. Now the physically fit, mentally strong cream of youth is sent out to be sacrificed on the battlefield, while the criminal and mentally unfit is being cared for.

Let us look briefly into the rationalisms or attempts at justifying attitudes against assuming the responsibilities and accompanying joys of parenthood: "We cannot afford it"; "We are both working toward financial security"; "Too busy"; "My career cannot be interrupted"; "We are not settled"; "We want to own our home first"; "Not till after the war." None of these appear definitely wicked or unreasonable, but they are identical with the reasons forwarded by the world, which has brought on the evils deplored by Dr. Eastman of the Johns Hopkins staff. God pity the child in a home where parents are too selfish and too much engrossed with their own ambitions to place first the nurture and needs (not desires) of children. The time of their stay with us is comparatively short. It is but natural that they resolve as did one child of career parents, "If I'm ever so fortunate as to have a home and children of my own, I will stay there and make a home for them."

We have spent enough time on the outside of the fence, let us hasten in. First of all, is the rose bud itself—the little one. "Children are an heritage of the Lord." Their sweetness, helplessness, and innocence gives them universal appeal. How anxiously the young father and mother watch at the crib side for that first sign of recognition of them by their first-born! Recently we observed a young woman, carefully pillowing a little babe on

THE FRUIT OF SUMMER

You see it in the fruit of summer, due—
The resignation of a falling leaf
In the gladness of the garnered sheaf,
And often in the furrow, moist with dew.
But do you see it in the tempest, too,
The hand that shapes according to His will
The fashion of the elements, until
It serves His purposes concerning you?
Be not dismayed, nor grieved, because of this:

The fading limbs, life's brief and outer shell,
Are in His hand, who watcheth tenderly;
The hand that gave them corn and wine is His—

Yea, even His, who doeth all things well,
Holding in its palm your destiny!

—O. A. Dahlgren.

her train seat, so that she could go to the diner. The child woke up soon after she left, and passengers watched anxiously for her reappearance. One service man after another passed up the aisle, and a number stopped a bit to smile and talk to the little one. In young people's Bible meeting a visiting grandfather told recently how he could walk up the street and no one would especially notice him, but when his little granddaughter skipped along at his side there were smiles of greeting on every hand. Children are dispensers of good cheer.

Grandchildren are almost a greater source of joy as the responsibility is not ours, to the same degree, as was that of our children. On midsummer's day the spirit of a "verray, parfit, gentil knyght" took its flight leaving his life companion heartbroken, even though his passing was not unexpected. Among the many condolences which poured in was a nickel folded into a handkerchief from her nine-year-old granddaughter with a note saying, "They who die shall live"—the most appreciated message of them all.

Co-operation of fathers and mothers is another rose to retain for memory's garden. A recent speaker from Pennsylvania, after performing the church work he came to do, was asked to remain over the coming Sabbath. His answer was unique—but why should it be? The mother was at home with their five children. His task here was done—he felt his place was at home helping her. He felt keenly that the great calamity of the day is the neglect of home and children.

Too little is said about this greatest enemy of parenthood—neglect. How soon the rose garden would succumb to blight and weeds should the gardener do just nothing but neglect. No pruning, no weeding, no watering, and the thorns and brambles would soon outweigh the fragrant blossoms. Our home bishop has often faithfully emphasized this—not saying anything against all of the other agencies at work today, but warning against relegating our responsibilities too much to Sunday school, Bible school, etc., and neglecting home training.

Naturally we have left out the toil, the strain, and sacrifices involved in the joy of parenthood. They are there, but so is the reward. We consider last the prize blossom of the gardening process. In a little church in Kansas, the last text used by our sainted forebear was, "I have no greater joy than to hear that my children walk in truth." To know that, even should our bodies be gone from this earth, the children entrusted to our care will be able to choose truth, regardless of what deters, wealth, fame or anything earthy, because they have their feet on a solid foundation—this is the everlasting reward.

A father from another state was a visitor in his son's home and made the offhand remark that he has never done anything of great note or accomplished much, when his daughter-in-law quickly spoke up, "Oh, yes, you have. You have produced the best man in the world." As gratifying as congenial relations in your own home are congenial relations in the next generation. The opposite holds true also.

May we be faithful to our Master Gardener who placed man in the first garden—teaching, praying for, and loving our "heritages," and at last rejoicing, "I have no greater joy than to hear that my children walk in truth."

Wellman, Ia.

MISSIONS

THE LORD'S WORK IN THE ARKANSAS FIELD

II. A Brief Summary of the Mennonite Mission's Testimony of the Gospel

BY J. R. SHANK

The Mennonite Hospital and Sanitarium, La Junta, Colo., sheltered Mr. Buckingham and his wife, Maud, when they had journeyed thus far from their home in north central Arkansas. They sought a more ideal climate for physical relief from a disease that was slowly taking away his life. He was too ill to go farther and seemed to be growing worse.



City Rock Schoolhouse. This Was One of the Places Where Sister Douglass Conducted Sunday School. Photo Taken in 1940.

Here he was led into a saving knowledge and experience through faith in Jesus. His wife, with him, was received into the fellowship of the church. Soon after, the death angel came for him. His wife stayed on at the Hospital working to pay for the care that he had received. Then she felt led to take the training course for nurses. However, before she could go on in this she needed more schooling. She then went to Hesston College and Bible School, Hesston, Kansas, and secured her high school.

The writer first met Maud at the Earl Buckwalter home in Hesston, where she worked to pay for her room and board while attending school. Mrs. Buckwalter is my youngest sister, and so I visited there occasionally. Maud was found to be a hard worker and an earnest Christian. There I learned her purpose and later, when she had completed her training at La Junta, she returned to Arkansas (1930), true to her expressed motive for learning to serve as a nurse.

Then I felt, and expressed to friends, that the church should not be so slow in following up such an opportunity—that Sister Maud should not be left to go to Arkansas to struggle alone in her testimony. She had felt led to return to an isolated and needy field, and she deserved help. She had a great burden to try to help her people to a better way of life. This helping must be done both by the power

of the example of a life of diligent and consecrated energy and effort in the home and community during the week and also through the power of the teaching of the Gospel of Christ. She used her nursing knowledge for helping her people in many of their physical distresses and was also called upon sometimes to perform veterinary service. She conducted

Sunday-schools in various places. When the opposition became too strong in one place she would go to another. She often asked for some Mennonite minister to come and preach to the people, but the request was long unheeded. Thus she carried on work faithfully and diligently through those first years alone. Times were hard, crops were poor sometimes, money was scarce; but bodies must be cared for. Whether they could pay or not, her service and concern for her patients was the same. She

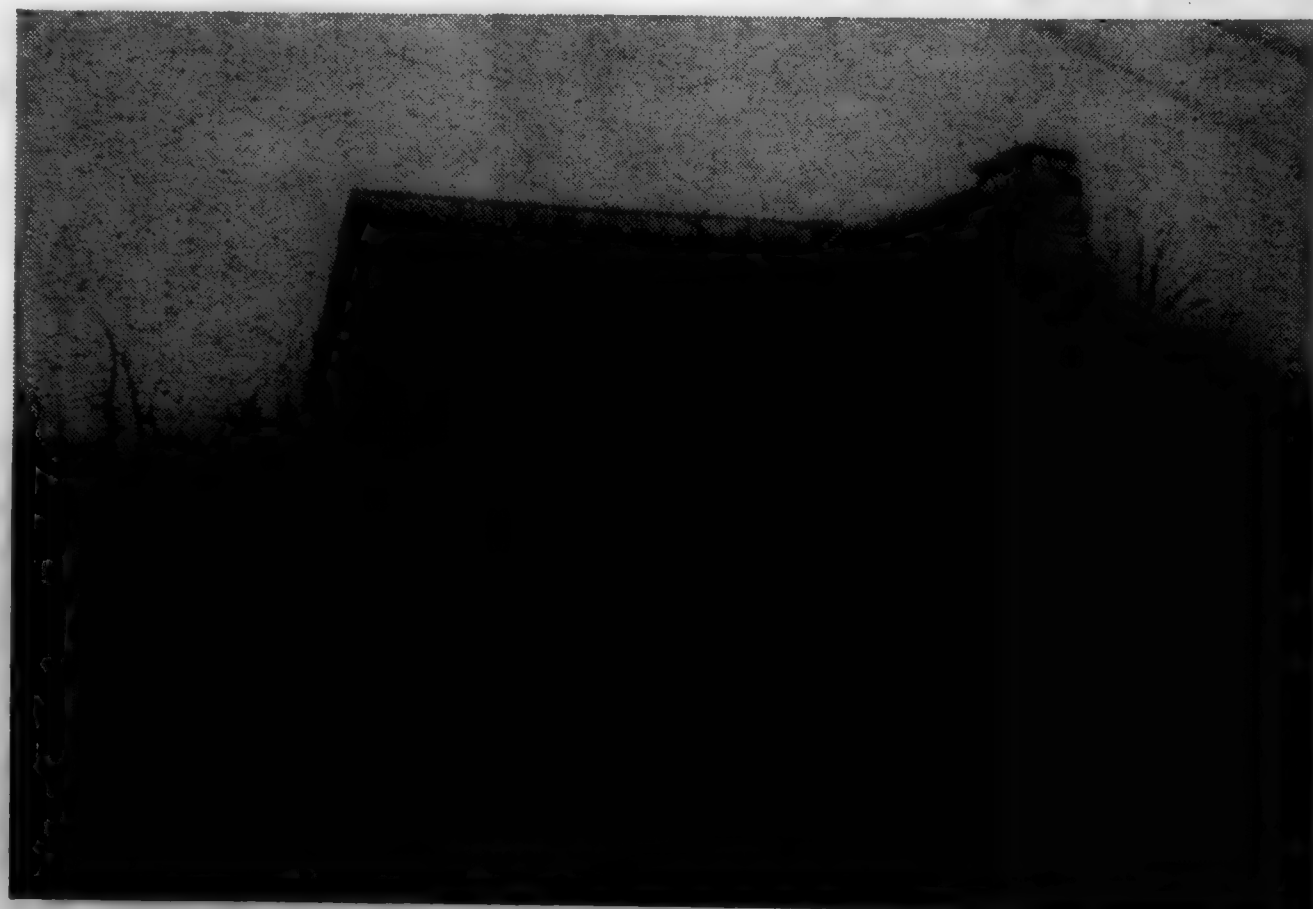
comforted many aching bodies, soothed many pains; she has accompanied many babies in those first wee and tender hours of their lives, and has never lost an obstetrical case, either mother or child. Her work took her away from her home and family duties many times, but she willingly went when it meant helping someone in need. She gave her services gladly and unselfishly. Her one great disappointment was that there was not more concern in other circles for the spiritually neglected people of the community. By 1935 there were 57 on the Sunday-school roll. She had endeavored to place a Bible with other literature in each home.

Sister Buckwalter and other friends kept in touch with Maud and helped with literature, sent clothing for distribution, and provided other means that she might carry on. Then finally in

August, 1935, Bro. and Sister Buckwalter and my sister, Emma Fenton, made a visit to the home of Sister Maud, who was now married to John Douglass. Bro. Buckwalter preached several sermons in the locality, the first Mennonite minister to render such a service there. He came from there to the Missouri-Kansas Conference and gave a report of the opportunities which he saw and the needs which he felt were so great. His message to Conference and in the Mission Board meeting was a means of moving many to a desire for action. A committee of three was appointed to investigate further and to take up whatever work was considered advisable. Bro. Earl Buckwalter, Bro. L. J. Miller (Garden City, Mo.), and myself were the committee. It was agreed that we make the first visit in September. Bro. Miller and I planned to meet together and hold some meetings. I arrived on the ground September 14, 1935. My wife and her sister, Mrs. Laura Detweiler, came with me. A series of meetings was started at the Table Rock Schoolhouse about a mile and half from the Culp Post Office. A few days later Bro. Miller joined me and we took turns with the preaching. We had good attendance and attention. We also filled appointments at McPhearson and City Rock Schoolhouses.

At the close of this meeting we planned that monthly appointments should be held, for which I was to be responsible. I went most frequently, but sometimes there were others to fill the place. Bro. Miller was frequently one of these. The above-named schoolhouses were used as meeting places, and later the Casteel and New Hope schools were added to the list. Visits were made monthly with a stay of three or four days each. Services also were held in homes occasionally. After about a year of such efforts, in which we gave an occasional series of meetings, there were a few confessions.

After instruction in the doctrines of the Bible and assurance that they were in earnest, we held a baptismal service with them in the mountain stream near the spring where the Bethel Springs Church now stands. This was on October 13, 1936. Three were received by baptism and one by confession. Including Sister Maud Douglass, this gave a charter membership of five members. The baptismal sermon was from the text: "Then they that gladly received his word were baptized" (Acts 2:41). During the year a few others were added to the group.



An Ozark Cottage Home. This Home and Yard Are Always Kept Neat and Clean by the Occupants—Mr. and Mrs. J. S. Wheat.

The Church House

Already at the time of this baptismal service there were those who did not think that baptism by pouring was a real baptism, and they murmured at it. There were some in the community who used these prejudices to stir up opposition to the work. Sister Maud found this opposition so strong in her Sunday school at Table Rock School that she left that and started in a little log house that had been built near the spring for a community cannery. We also filled appointments there on our visits and, because the attendance was not very good at Table Rock any more, we were ready to drop that work as soon as we could do so with a clear conscience.

One day in visiting with Mr. Joel Emmett in his store at Culp we discussed the purchase of a small warehouse that needed to be moved to make room for the new road. I thought it might be made to serve as a church building. He told me he would sell it for \$25 and give me a year to raise the money; he also said he would give us ground to set it on. He was very much interested in encouraging the work. I went at once and chose a location and told Mr. Emmett I would accept his offer. I began soliciting funds and soon had \$75 in hand, with more on the way.

In the meantime another buyer came to Mr. Emmett to claim the building for \$50, according to a previous arrangement. In his readiness to help the work of the church Mr. Emmett had forgotten this arrangement when he offered the building to me. Considering his forgetfulness as due to his age and the error as a providential plan of God, we went forward with other plans. The deed was made for the lot on which we planned to build. Brethren from Kansas came to help erect the building which we now proposed to make of pine logs. When the foundation was put in the workmen knelt together in the center while prayer was offered for the Lord's blessing on the enterprise. By this time counsel prevailed to try to secure lumber instead of logs for the building. This we soon found and the building was erected in the spring of 1937. Donations had come in sufficiently by the time the building was enclosed that the needed finishing touches could be made and its furnishings supplied. By the time cold weather came the flue was built and a stove installed.

The following April (1938) a dedication service was held. The dedication sermon was preached by Bro. Amos Gingerich, who was president of the Missouri-Kansas District Mission Board.

The Coming of Stationed Workers

Each month I continued to visit the field while the Mission Board sought for someone to place as a shepherd to live with the people. Bro. Nelson Hestand was found willing to come to the field. By the counsel of the Bethel Springs congregation, of the Hesston congregation where he had lived during his school days, and the counsel of the brethren in his home congregation in Doylestown, Pa., he was ordained and sent. He began his work in the spring of 1938, having for his home a room in one of the houses near the church and doing his own housekeeping. July 17 he was married to Eunice Mae Gingerich, and a home was built for them on the ground adjoining the church property.

Bro. Hestand's work removed the need of such great frequency of my visits. Having a resident worker family brought greater interest and attendance at Sunday school and

preaching services. Different evangelists from time to time were used in the work, and various people, both young and old, were gathered into the fold, until there were upwards of twenty on the roll by 1940. Summer Bible schools were conducted and young people's Bible meetings directed under the guiding hand of Bro. Hestand.

It had been felt from the first that needy fields about Culp should also have Gospel privileges. Due to the largeness of the task it was thought well to locate other helpers on the field. The General Mission Board had also been interested in the work of this field. Accordingly Bro. J. N. Kaufman, president of the Board, came to look over the work and and he returned with a recommendation that the General Board subsidize the work of the Missouri-Kansas District Board with a regular monthly donation as soon as another family be located to help in the work.

Bro. Frank Horst and wife, of Peabody, Kansas, were found willing to consecrate themselves for service on this field. They moved here from Hesston, Kans., in the summer of 1941. A home was built for them about a mile east of Culp where they have been abiding since. Bro. Hestand felt led to make a change of location and climate with his family. They moved in June, 1944, to Pryor, Okla., to shepherd the flock there, which was without a pastor. Bro. Horst was left alone with the responsibility of the work for over a year following, so the extension work did not progress so much.

However services have been continued with the folks at Casteel School. Appointments at Cold Water and New Hope Schools have been dropped, at least temporarily, and now since May, 1944, services have been conducted

at the Optimus Schoolhouse with a summer Bible school there last March (1945). The work at Casteel has been fruitful through the work of resident shepherding and the influencing of Christian schoolteachers, and a number of souls have been brought to Christ. Of these one young mother passed on to her eternal reward, October, 1944. She left a bright and consistent testimony to the power of the gospel.

During the year—July, 1944, to July, 1945—Sister Mae Strubhar had charge of the mission home vacated by the Hestands. She was stationed as a helper in the mission work. Sister Dorothea Martin lived with her and taught the parochial school. For a part of the year Sister Almus Lester, one of the local Christian girls, lived with them and helped in the work of the school.

At a special committee meeting of representatives of the Executive and Mission Board committees, and workers in the Culp field, meeting together at the General Mission Board meeting, Goshen, Ind., 1945, it was agreed together officially to commission and appoint Bro. Paul H. Martin and wife (Souderton, Pa.) for the Culp work. This action, of course, was pending the approval of the brethren of their home congregations and the sanction of Selective Service. Quite evidently again the Lord was leading, as all went through very smoothly, and they arrived last July 7. Bro. Martin has finished his college work and is well qualified to teach in the parochial school, as well as giving doctrine, reproof, correction, and instruction in righteousness. II Tim. 3:16. Thus far the Culp work has gone forward on the wings of prayer and by the work of faith. Prayer helpers are always solicited.

Versailles, Mo.

NEEDS AND CONDITIONS IN EUROPE

III. The Need for Food

BY M. C. LEHMAN

It is hard for Americans, many of whom have so much to eat, to realize that a majority of Europe's thirty million displaced people, and numbers of others, are hungry. Most Americans take for granted that if a person has money, food can be bought. That the balance between the amount of needed food and production, regulated in normal times by the economic law of supply and demand, can

be disturbed, is not realized by many. War, however, does this.

Available Food Supply Reduced

The destruction of all sources of food supply in every territory is a systematic effort of all warfare. All food-producing and food-processing agencies are the objects of attack. The more complete the destruction, the better it is, from a military viewpoint. After over five years of war in Europe, this process has been effective.

Some of the thirty million displaced people have sufficient food; the majority certainly do not. In addition to these, there are many millions who are definitely undernourished. About one half billion Europeans are now suffering because of the war, the National Planning Association asserts.

The requisitioning of food by strong nations in Europe has made equitable distribution exceedingly difficult. The demolition of transportation systems has made any kind of distribution well-nigh impossible. Breached canals and broken railway systems are in evidence in all but the few neutral nations. Nations depending for food on transportation systems from the outside, as many do, suffer severely. No country, with the possible exception of Portugal, is getting the same food as before the war.

Latest reports of the United States De-
(Continued on page 240)



Food Is Only One of the Urgent Needs of These Grecian Children

EDUCATIONAL

MODERN BIOLOGICAL SCIENCE AND OUR CHRISTIAN FAITH

BY MAURICE A. YODER

We are glad to print the following two articles from representatives of two of our church schools. They give us an insight into the thought and activities of the institutions which they represent.

I am not unaware of the enormous amount of material that has been produced in bygone years in an effort to reconcile science and our faith in God and Christ as the ultimate and final moving force in the visible and invisible world about us.

Let it be understood at the very onset that it is not the purpose of this paper to try to construct a bridge of reconciliation. There never has been need of a man-constructed structure to span the chasm. Pure science and unfeigned faith have even bridged the supposed gap. It is true, however, that the mist which beclouds the mind of the unregenerate man hangs dense and heavy. In his blind groping he has tapped and sounded and thrust in every direction to get his bearings and find the path. Some years ago while attending the University of Iowa, I became very well acquainted with a young man who was in some of the same classes that I attended. He was blind. One sunny, winter afternoon, with the snow about fifteen to eighteen inches deep on the level, I caught up with my friend a little north and east of the Old Capitol Building. He was standing stock-still tapping and sounding the area carefully to determine exactly where he was. As I came up to him I called him by name and inquired why he was loitering at this place, for only a few minutes of the intermission remained. I can still hear him ask with wistful, uplifted face, and concern in his voice, "Exactly where am I?" He thought he was on his way to the men's quadrangle; but instead, he was going directly away from it. In a moment the haze that had settled over his mind was lifted and he saw mentally where he was. He retraced his steps down back of the "Old Capitol," tapping and whistling his way whither he wanted to go. Since that I have often seen young men stand at the "Y" of the way and try to sound out where they are. I have stood there myself.

It shall be my purpose in this paper to help to adjust the lenses so that the mist may be pierced, and thereby help to dispel the clouds that obscure His methods of working.

There is a law in biology that says that all life springs from pre-existing life; all cells from pre-existing cells: "Omne vivum ex vivo." Here we have a scientific biogenetic law that has been accepted more universally than the law of gravity. Who questions the fact that a two-pound ball of iron can make a dent in the hardest of skulls if dropped from a height of twenty feet? Let us follow the biogenetic law to its final end. As we follow the road it leads to the beginning. We are made conscious that life has been transmitted from generation to generation in both the plant and animal kingdoms; and we finally stand alone on the brink of time, looking into the mist of eternity, and cry aloud in our despair, "Omne

vivum ex vivo?" Our natural eyes see nothing. But as we stand there our ears catch the sound of the waves of eternity lapping on the shores of time, and out on the waves we see that which we believe to be a spirit. With the disciples of old we hear a voice saying, "It is I, be not afraid." "I am . . . the life" is our assuring truth.

But what of our friends who insist on the same law but hold a materialistic evolutionary philosophy of life? "They must choose one of the horns of the dilemma: either accept transmutations of species, or depend on the theory of spontaneous generation." But both horns were sheared off almost a century ago, which leaves the head of science smooth as the head of a muleycalf. "All life from pre-existing life?" Yes, this law leads back to the feet of God. May we embrace those feet anew!

Let us notice another law which is accepted by the majority of outstanding scientists in biology. At the beginning of this century the law of Gregor Mendel was rediscovered. "Every individual is the sum total of the characteristics, recessive or dominant, that are resident in its immediate ancestors." In the words of Genesis 1:24, "And God said, Let the earth bring forth the living creature after his kind . . . and it was so." "After his kind" is a simple way of saying much. Genesis 1:12 says the very same thing about the plant kingdom—the grass, the herbs, the trees, each "after his kind." Maybe you do not see clearly what is involved. Here it is in our own language.

Suppose this biogenetic law would not be in operation. In the spring your father sends you boys out to plant corn. You put corn into the drill box and drop two to four kernels in a hill about twenty-four to thirty-six inches apart. If the law were not in operation there would be no way at all for you to be assured of corn sprouting from the seed. You might find anything from a dwarfed thistle to an overgrown castor-bean plant or even a strawberry. There would be nothing but chaos in the plant and animal kingdoms.

"In final analysis the theistic evolutionist must admit transmutation of species, an absurdity which they themselves say cannot be explained." Even though Moses knew very little in comparison to our scientific mass of knowledge today, he uttered by divine inspiration a biological truth that is everywhere in evidence today: "And God said, Let the earth bring forth the living creature after his kind." Science substantiates this truth of Genesis.

Yet another statement is accredited to Moses, who was learned in all the wisdom of the Egyptians. Leviticus 17:14: "For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the

children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."

Henry Ford is a smart man, and his reconditioned motor project has brought him a nice sum of money; but the human and animal bodies have been in the reconditioning business ever since blood started to course through the veins—and that, by the way, was a few centuries before Harvey discovered the fact of the circulation of the blood. Believe it or not, but each day approximately 300,000,000 worn-out cells are shipped back to their former factories and are regenerated, made new, and sent out again, so that, if we could bar all accidents and disease, we could go on living in these busy bodies forever. But for this scientific physiologic law the tiny corpuscles of the blood stream lose their properties, or hematin, which cannot be restored; then anemia, senility, old age, and death result. Again science is in perfect accord with the utterance of Moses so many centuries ago: "THE LIFE OF ALL FLESH IS THE BLOOD."

It may be that Noah's Ark and its contents have bothered you. How could so many animals get into so small a space? Robert Hegner, who is recognized among zoologists as an authority in this field, lists eleven phyla, or large group divisions, into which all animals can be classified, beginning with Protozoa, e.g., one-celled animals, to Chordata, e.g., animals with vertebra which make up the backbone. As we examine each phylum we are amazed to find that it was necessary to provide protection for much less than one per cent of the entire animal kingdom—All the animals that needed protection could easily find it within the walls of the ark which Noah built.

Let us take one more instance, the Jonah story. There are two questions which we ought to put to records of this kind: first, is it physiologically scientific; and second, does it have a historical parallel?

Taking up the first question as to its physiological possibility: In the majority of cases, when this story is brought up, people recall reading in the appendix of a widely distributed edition of the Authorized Version that a whale is a big fish which has a gullet so small that it cannot swallow a herring, and also recall seeing a statement that science will not hear of a whale with a gullet capable of admitting anything larger than a man's fist. These statements were uttered about fifty years ago, before the sperm whale were put on exhibition in our museums. However, you will notice that the term, "great fish," is used in the Authorized Version. We now know that there are plenty of great fish in the sea which have mouths and gullets or esophaguses large enough to swallow a man. (Biology students know the "Black Swallower," able to swallow a fish three times its own length.) Jonah was probably not a giant, but suppose he was. A sperm whale can swallow lumps of cuttlefish eight feet in diameter; and the skeleton of a shark sixteen feet long has been found inside the gastric cavity of some of the large fish.

However, some shrewd thinker says Jonah was not dismembered; he, according to the story, was much alive. Right! Now listen, do you know that there are many cases on record where whales have swallowed human beings? Several instances are on record where men have been swallowed alive. The cases have been investigated by scientists and they have found that these men, after spending as much time as Jonah did inside the stomach of the whale's digestive apparatus, were still alive.

If you know your history of biology you will recognize the name of M de Parville of France, and he concludes his findings thus: "I end my investigation by believing that Jonah really did come from the whale alive, as the Bible records."

So, whether you are interested in natural or physical science, careful observation in either will increase your faith. For faith gives way to doubt only when clouds hang heavy and mist obstructs vision.

Hesston, Kansas.

FROM EASTERN MENNONITE SCHOOL

BY RUTH STOLTZFUS STAUFFER

It is quite evident among us that the work of Christian education is growing. One item which always will be an index and upon which we look with interest is the larger yearly enrollments in all of our church schools. In spite of the war and selective service, which have diverted the plans of many, more and more young people have been enrolling for education in our institutions. We miss the young men who are elsewhere because of the draft, but we look forward to the contribution some of them will make to our schools when they are released, when many of them can fulfill their "education" dreams. Their years of experience as nonresistant servicemen will be an asset; we need that factor of strength in our schools.

Today, too, more than ever before among us, more people are freely discussing the re-

so mixed with worldliness and wickedness that it is not fit to read nor look upon.

Here, then, is the challenge of Christian education—Youth must be taught to discern. How wonderful when youth has found the truth that is not inconsistent with His Word, wisdom that has a sure foundation, logic that includes eternal factors, and reasoning that is satisfying because it is complete. Indeed, when youth has found the voice of the Spirit in the answer to every question, how wonderful! "The words that I speak unto you, they are spirit, and they are life."

"Ye shall know the truth, and the truth shall make you free." But it must be the unadulterated truth. Little wonder that some people with years of education are still dissatisfied. They have never found the eternal factors in knowledge. Too much of their mental work is "surface" thinking; too much is "self" thinking. Indeed, we must learn that, often after having listened to an inspiring lecture, having read some writer's novel viewpoint, or having studied with interest a philosopher's new way of thought, afterward we must cleanse it with His Word.

Eastern Mennonite School, we

trust, will never cease to lead youth to a place of constant victory in knowledge, will help to sift and search until the gem of thought is pure, and will always inspire that translation of truth into life without which none is ever satisfied.

Eastern Mennonite School has been pioneering in Christian education. Its twenty-seven years of history have been a proving ground. Every student who has taken as much as a term of work has been a touch-test. Each one, as they have been willing, have helped to prove the value of church schools. Its thousand or more alumni are, day by day, working out in life the truths and principles that had their beginnings during impressionable years of high school or college. The results will continue to be read through the years in the homes of the future, in the social life of communities, in the leadership and "fellowship" of the church, in missionary fields, in various vocational pursuits, and in many other places.

During the years Eastern Mennonite School has been observed and watched from inside and out by many interested hearts—of eager parents, of anxious church leaders, of doubtful oppositionists, of leaders of youth, of a concerned alumni, of diligent students, and may I say, of prayerful leaders and instructors. We need those vigilant eyes; they are a power to hold and to stay, to influence and im-

press, to make Christian education what it ought to be.

One of the things that we have appreciated much during the past year is the dominance of a genuine, good school spirit, the interest of the students in creating the atmosphere in which the schoolwork moves at its best. It is good to observe active young people with the lift of high ideals. It is encouraging to see men and women with wholesome interests and appreciative attitudes. It is a blessing to work with young hearts that are willing. It is real fellowship to meet new personalities with the finer motives of life. These and many more in the heart of youth build congenial relationships that help all to work toward the goal of a higher and finer education with definite spiritual strength.

Another asset that we are realizing more and more is the experience factor of teachers. Some of our instructors have been with us almost since the school began; not a few have a dozen or fifteen, even twenty or more years of teaching experience and education. Maturity of viewpoint and experience should and does create an atmosphere of confidence. It helps to keep the wheels of organization running swiftly and smoothly. We cannot, however, overlook the new interest and fresh challenge which new teachers and other working personnel bring into our school life.

There have been so many things to be thankful for as the year has gone by, things that always compensate for difficulties of our work. We are thankful for a Board of Education that is growing in their understanding of our needs and problems; we appreciate growing financial success with large additions to physical equipment; we are grateful for the contributions that interested friends are giving for the new dormitory that we need so urgently. Most of all we appreciate concern and encouragement and prayers of our constituency, together with the parental watchfulness of those who send their children here. And students, we are so thankful for you; what would Eastern Mennonite School be, only bare walls, without you. You are her life and spirit. Harrisonburg, Va.

NUGGETS OF TRUTH

(Continued from page 237)

Keeping the outside of the cup and platter clean, is no proof that the inside is undefiled. Only the pure love of God keeps the inside clean, and pure love does not fear ceremonial defilement.

The Levite was no better.

The injured man was probably a Jew who would do nothing for a Samaritan. But as he lay there a despised Samaritan came by. He had the heart of a neighbor; he had compassion, which means that in spirit he suffered with the sufferer. Urgent business had been speeding him on his way, but human need was more urgent. Speedily oil and wine were poured upon the wounds to cleanse. Probably he tore off pieces from his garment to make bandages. With a hand as gentle as that of a woman he lifted him upon his beast, carried him to the inn; and lovingly cared for him all night. In the morning, seeing that the crisis is past and that the poor fellow will live, he hastens on his way; but not before he takes of his own hard-earned money to pay the innkeeper to take care of him until he has recovered. Such a man is a neighbor, and walking more fully in the footsteps of Jesus than any other character in this parable. I want neighbors too. In my hour of great need I do not want you all to pass me by; but far more I want to be a neighbor to you, even though I can never evoke a neighborly response from you. But let us all be neighbors each to the other.



A Group of Students at Eastern Mennonite School

sults of Christian education. We also look with interest at the growth of parochial schools and the beginnings of other secondary schools.

With a growing interest we must stop and ask again the question: What are we striving for? There is only one answer: Truth. And we will always be searching for the Truth, Eternal Truth, that will make stronger individuals, better homes, a more powerful church, and more satisfied nations.

"Thy Word Is Truth." What profound simplicity! Yet in these simple words—the motto of Eastern Mennonite School—lies the eternal foundation of all learning and knowledge and wisdom.

And youth—why associate learning with youth? Because, wherever youth is, there is a question; in fact, where youth is, there are many questions. Youth desires to learn, to know. In their lives it is an eagerness, a restlessness, a power. It urges them to sources of knowledge where to find is often to be satisfied. True knowledge carries with it the source of life and power.

But today, although there are many sources of knowledge, many of them are tainted and impure. They present logic but not wisdom; they supply reason but not faith; they give some truth but mix it with error; they arrive at conclusions but with foundations that are not comprehensive. Much knowledge is

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

EGYPT'S PART IN GOD'S PLAN.—

Genesis 41:44-42:38.

Lesson for September 9, 1945

Golden Text.—He hath given meat unto them that fear him: he will ever be mindful of his covenant.—Psalm 111:5.

Gen. 41:44-46.—The reigning monarchs of Egypt at this time were foreign-born. They were known as the "Shepherd kings." Shepherds were an abomination to the native Egyptians but not to the house of Pharaoh. God, in His all-wise providence had thus made possible a friendly reception and exaltation from the prison to the second place in the kingdom of the lonely Hebrew, who was to be the saviour of Egypt from the famine that was to come. Joseph did not hide from Pharaoh his relationship to God; and though Pharaoh probably had drifted far from God, as men and nations do drift, yet he had not entirely lost all knowledge of the true God and recognized Him as indwelling in Joseph. Besides he also recognized that the man in whom the Spirit of God dwelt was far wiser and more capable and dependable than any man that idolatrous Egypt with all its learning and civilization could provide. We do not know if Pharaoh knew of the life that Joseph lived in Egypt from the time that he was first sold as a slave to Potiphar, but we do know that Joseph had proved himself capable and dependable wherever he had been placed during those first thirteen years in Egypt. And he who is faithful in stations that are lowly will also be found faithful when promoted to the highest.

Verses 47-49.—God makes abundant provision for all His creatures; but the records of the centuries show that periods of overabundance are followed by periods of corresponding shortages. Wise men will live frugally during the years of abundance, conserving the excess against the time of need. Wastrels will use or destroy the abundance of today as fast as it comes to hand and then starve tomorrow. The rank and file of mankind never learn from the past. In this case God provided a man to conserve the abundance of the seven years so that Israel, and because of them Egypt also, might be kept alive during the years of famine.

When a thing is wasted it is lost. The command of the Lord is, "Gather up the fragments that nothing be lost." Had we done that in the twenties we would not have had the depression and starvation in the thirties and since.

Verses 50-52.—When Pharaoh gave Asenath to Joseph for a wife he lifted Joseph to royalty. Whether she turned from the idolatry of Egypt and her father's house and accepted the religion of Joseph we have no way of knowing, but we know that Joseph never swerved from his faith, and we have no evidence that she ever withstood him. In the naming of his sons he gave testimony to the Lord for His loving care through all the years of toil and affliction in Egypt.

Verses 53-57.—From ancient times the Valley of the Nile has been the granary of the Mediterranean. Her surplus grains were used to feed the peoples of adjacent countries. How much more when there was a dearth that affected all those lands!

It had to affect Palestine, in the providence of God, or else Israel would never have gone down into Egypt where God planned to make of them a great nation. "God moves in a mysterious way His wonders to perform."

Chapter 42.—After two years of famine, Canaan was so much affected that Jacob felt it necessary to send his sons into Egypt to buy food. Upon their first trip they met but did not recognize their brother. To test them as to whether they were still the same evil men that they had been twenty-two years before, or whether they had changed, and to make them remember their great sin against him, he treated them roughly and put Simeon in chains, while he sent the others home in fear to bring Benjamin to Egypt. To Jacob it was a terrible blow. He had never ceased to mourn over the loss of Joseph. The boys had brazenly brought home the blood-stained coat and cast it at their father's feet as if it were a poisonous thing, and had said, "This have we found: know now whether it be thy son's coat or no." But the blow they had dealt their father was such that he couldn't recover from it, and gradually the enormity of their sin was revealed to them, and the effect on their father sobered and changed them. Jacob had almost forgotten God's gracious promises of His unfailing abiding and now felt that everything was against him. He had yet to learn, and so must you, that "Blind unbelief is sure to err, and scan His work in vain; God is His own interpreter, and He will make it plain."

JUDAH'S CONCERN FOR HIS FAMILY.—Genesis 43, 44.

Lesson for September 16, 1945

Golden Text.—How shall I go up to my father, and the lad be not with me?—Genesis 44:34.

Genesis 42:37-43:34.—Weakness makes much noise. Large and uncalled for promises are evidences of undependability. Reuben's pledge in verse 37 is in that class. Had Jacob accepted Reuben's pledge he would have leaned on a broken reed. But Judah's pledge was that of a strong man who would not fail. Judah was a strong man, though in the wrong, when he led his brethren in selling Joseph into slavery. He had grown in strength and also in true manhood during these years, and Jacob instinctively felt that Judah would not fail him. And he didn't. Man may be a reasoning animal, but racial and religious bigotry are not based on reason. The Egyptians received their food from Joseph and were glad for it, but they would not eat at the same table with him, for that would have been an abomination unto them. The American white laborer will likewise work under but not with a colored man. We are meticulous in the avoidance of manmade abominations, but the things that are an abomination to the Lord we embrace and hold fast.

Chapter 44:1-17.—In these verses we have recorded Joseph's supreme test of his brethren. He sets a trap in which there is condemning evidence that Benjamin is an ungrateful thief. After having shown Benjamin special honors at the dinner by giving

a mess to him five times as much as to any of the others, the man stole the host's silver cup, the most precious vessel in the house, for it was the cup used in divination. And the rest were not above suspicion, for the money they had offered in payment of the grain was found in every man's sack. No man claimed innocence, for they were caught with the goods.

To throw every one of them into a slavery for life would have been considered a mild punishment under the circumstances, and the brethren knew it; but the Egyptian lord is gracious enough to forgive all but the one who stole the silver cup, and that was the one whose failure to return would mean death to the aged Jacob.

Verses 18-34.—It needs the overflow of heart to give the lips full speech. Judah was but an uncouth herdsman and shepherd. He had never learned nor cultivated the manners and speech of the elite; but he loved his father and his brother Benjamin; and in this moment of crisis when it was up to him and to him alone to save his brother from slavery and his father from death, he made an appeal to the lord of Egypt unequalled since man first began to use words to express human emotion. And to Joseph those words were sweeter than an angel's song, for now he knew that all of his brothers had changed and that at least one of them had reached manhood's full stature. No wonder he cried until all in the house heard him! But it was not the cry of bitterness, but the cry that comes to one who has suffered alone for years until the iron has entered his soul, and now finds the bands of iron broken, and the prospect of loving reconciliation to all for which his heart had yearned at hand.

"Greater love hath no man than this, that a man lay down his life for his friends." But to men like Judah death was preferable to slavery. Yet out of love for his father, he was willing to go into slavery that a son whom his father loved more than himself might be released to go home to that aged man. What would Benjamin have done if Joseph had kept his identity hidden and had accepted Judah in his place? Would he have refused to allow the substitution? I like to think so, yet human experience teaches me that he probably would not have said a word but would have gone home and would have forgotten what Judah did for him. "Oh," you say, "he couldn't have done such a thing." Why not? Jesus became your substitute at the bar of divine justice for your real sins, and yet you have forgotten Him times without number. Ingratitude is the foremost sin, Rom. 1:21.

JOSEPH'S TESTIMONY TO GOD'S PROVIDENCE.—Genesis 45

Lesson for September 23

Golden Text.—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm 107:8.

Gen. 45:1-5. The 44th chapter closes with Judah's heart-touching appeal to be allowed to take Benjamin's place so that he might return to his father in Canaan. This chapter starts with Joseph's making himself known to his brethren. Though Joseph was a man in the fullest sense of the word, he kept his heart as tender as that of a child. He succeeded fairly well in his make-believe roughness to those whom he pretended to believe foreign spies, but after Judah's fervent appeal

the real Joseph was made known to the eleven.

We judge other people by ourselves. With the consciousness in their own heart of what they would do if they could, if any one would ever treat them as they had treated Joseph, they expected no other treatment from him. Because of this they were more terrified of their brother Joseph than they had been of the lord of Egypt, and they drew back as though fearful of his presence. And it was only after he had given every token of loving forgiveness that they again had courage to speak to him. In his speech to them there was not one word of recrimination or bitterness. While both he and they knew that it was unreasonable and unbrotherly hate that caused them to treat him as they did; yet he graciously overlooked all that and saw only the hand of God overruling evil for good. Although the Lord had not yet revealed this code of human relationships through the messengers of divine truth yet, because the Spirit of God was in Joseph, he practiced it—i.e., "Be not overcome of evil, but overcome evil with good."

Verses 6-8.—Joseph had no doubts about the things that God revealed to him. God had said that there would be seven years of plenty, followed by seven years of famine. Nine of these years had passed away. And Joseph spoke with just as much assurance of the things yet to come as he did of the things that were past. I do not doubt the things that God hath spoken, though I have reason to doubt many of the statements that interpreters say are implied in the spoken word. The proof that God had led Joseph in interpreting Pharaoh's dream lay in its historical fulfillment. If I should tell you in these notes that the Lord was coming for His saints in 1945, you would know that the Lord had not spoken by me if the year should pass without His coming. And all my self-assurance would not change the fact that I was a false prophet.

Hindsight is much better than foresight. It was hard for Joseph, as it was later for John the Baptist, to believe that God was at the helm when for days and months everything seemed to go wrong; but, looking back, it was easy to see that God is good and all is for the best. Would that we had the steadfastness of Job who in his hour of deepest distress cried, "Though he slay me, yet will I trust in him."

Verses 9-15.—Evil is never corrected by returning in kind. Firm in the conviction that God sent him before them in order to preserve the family by a great deliverance, Joseph at once hastened to fulfill his obligations, and he urged his brethren to do their part to bring it about. Then there was no time to be angry with Joseph nor with each other. Is there ever a time when it pays to fall out by the way? What a happy and blessed world would this be if we all always pulled together, doing our utmost to hasten the coming of the kingdom of God!

Verses 16-28.—Pharaoh was pleased to learn that Joseph's brethren had come to Egypt. He apparently believed that a man as noble and unselfish as Joseph had proved himself to be must come from a fine family, and while there could be but one Joseph, the rest could not help but be above the average. A family like that would be an asset to any land. And to prove his appreciation of Joseph he told him that his folks could have the best of the land and the best in the land when they came. And even that was small pay for what Joseph had done for Egypt. We all owe an unpayable debt to the actively good men of the race. Joseph had been considered dead for twenty-two years when word came from Egypt that he was yet alive and governor of all Egypt. Jacob had never become reconciled to the loss of Joseph, but to believe the news the boys brought home—well it just couldn't be. No wonder his face drained and his knees gave way. But the evidence was overwhelming and the

unceasing heartache gave way to a gladness that was almost as hard to bear. I wonder if the boys ever had the courage to tell their father what had actually happened.

THE ISRAELITES IN A FOREIGN LAND.—Genesis 46-50

Lesson for September 30, 1945

Golden Text.—Lord, thou hast been our dwelling place in all generations.—Psalm 90:1.

Jacob was a man to whom God was real. We read but little of how he walked during the ordinary days, but we do notice that when the unusual took place he never failed to honor God. When he left for Padan-aram God met and spoke with him ere he crossed the borders of Canaan; now when he is ready to go to Egypt God meets him at Beer-sheba and tells him not to fear to go into Egypt, for He will go with him to take him down and later will bring his seed back to the land of Canaan. No man needs to fear to go anywhere when he has the assurance that God is with him.

The family, not counting the servants, numbered seventy souls when they first came to Egypt. But during the next four hundred years they multiplied so exceedingly that the men alone numbered 600,000. God's promise to Jacob that He would make of them a great nation while in Egypt was fulfilled.

Chapter 47:1-12. Joseph never got too big to own his relations. Some insects get that way.

I have never known of any young man who was ashamed of his parents, where the parents did not have much more reason to be ashamed of him. Love of home and the home folks is a quality never wanting in noble souls.

And Joseph did not want his brothers to belittle themselves by denying their occupation, even though shepherds were an abomination. Sometimes we appraise a man's size by the enemies he makes; and sometimes by the contempt and hatred which yokels hold towards him. If I were in politics I'd consider it an affront to receive the vocal support of the saloon and underworld elements. But no man ever needs to be ashamed of honest toil. Israel's greatest king had been a shepherd boy; Joseph leaped from the depths of a prison to the premiership of the world's greatest nation; and the most perfect one who ever graced human flesh was a carpenter, as well as the world's Redeemer.

The world's wealth is the product of toil. Honest men produce it and fools spend it.

Jacob was an old man when he came into the presence of Pharaoh, and yet he says that his days had been few and evil. He certainly did not brag about himself, and yet he was great enough that the proud Pharaoh felt himself honored to receive his blessing. "The less is blessed of the better." (Heb. 7:7). Pharaoh was the king of an earthly kingdom; but Israel was a prince in God's kingdom. To bring into subjection and to transform such a nature as Jacob had into the noble man he became in his old age is a greater feat than to build an empire. But at the longest our days are but few, and at the best our cares and troubles are many. Who do not often long to fly away to escape it all!

"The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). And when Jacob passed away not only his children but the nobility of Egypt followed the funeral train all the way from Egypt to Hebron and lamented with such a grievous lamentation that the natives changed the name of the threshing floor of Atad into Abel-mizraim. To die is the lot of all men; to die unwanted and unlamented is the lot of those who never contributed to human uplift, but did much to tear down what others had built with much labor and prayer; and to die lamented as was Jacob is evidence that his family and nation felt that his passing was a distinct loss to them.

The brothers of Joseph came to him after

Jacob was gone, fearful that Joseph would now take revenge upon them for what they had done against him. Joseph wept when they spoke thus unto him. He wept because they mistrusted him; he wept because they lied about their father. Had Jacob felt towards Joseph as they said he did he would have spoken to Joseph himself. To plead mercy out of respect that Joseph had for his father shows the extent that sin and the fear of retribution had belittled them. But Joseph just kept on loving and nourishing them.

THE CHRISTIAN WAY OF LIFE.—

Matthew 22:36-39; Mark 12:28-34;

Luke 10:25-37.

Lesson for October 7, 1945

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10:27.

Luke 10:25-28.—The lawyer was a student of the Bible of the Hebrews. Whether he believed that he was an heir of the kingdom or not we do not know. It is possible that he had some doubts as to his own standing before God. But there is also a strong hint that his was a question to try the wisdom of Jesus. It is certain that he was of a finer mold than those who asked Him questions as a means to His possible undoing.

When we read the Bible it is not what we read but how we read that counts. This man had apparently been reading honestly, for his answer goes at the root of the matter in question. But the commandment he repeated is an impossible one for the natural man to obey; "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Before I can even come within measurable distance of obeying the command to love God I need to have my heart changed from one of stone to one of flesh, upon which God has written His laws by the divine Spirit. And one of the strongest evidences that His law of love is engraven on my heart is that I love my neighbor; for how can I love God whom I have not seen if I do not love my fellow man whom I often see?

God is love, and love is life. I may not know the first thing of the doctrine of salvation; but if I love God and His Son with all my heart and soul I need not fear to meet God. God never sent one soul that loved Him to hell. But sometimes we try to make ourselves believe that we love Him when in fact we do not.

Verses 29-37.—In the Parable of the Good Samaritan Jesus does not answer the lawyer's question. We have the answer to the question, "Whose neighbor am I?" but not to the one, "Who is my neighbor?"

To have friends one must show himself friendly; and it follows also that to have neighbors one must show himself neighborly.

The man who needs a friend and neighbor now is the man in great need. But in the final analysis of things ethical, a friend and neighbor are what the heart of man needs all the time. Without friends and neighbors this would be a dreary world indeed. But the man who fell among thieves was in desperate need of a neighborly hand right then and there.

Ecclesiastical station does not make a man neighborly. We expect a man in such a station to be neighborly, but if he was not so before he was called to that station he probably will look upon his ministry as a means of livelihood rather than as an avenue to service for the needy.

The robbers were no more his neighbors than a mosquito is my cousin. The priest who feared ceremonial defilement so much that when he saw the poor half-dead man passed him by at as great a distance as the circumstances would allow, was no neighbor.

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YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

During the months of July, August, and September the topics have been under the general theme, "Our Place in the Church." The study of the **Epistle of Paul to the Ephesians** has laid a strong foundation for this theme. The subsequent topics in the months of August and September have given opportunity to discuss some of the activities and attitudes that we are to engage in when we occupy our rightful place in the church.

The topics during September are such as should inspire a feeling in youth that they have a real place in the church and that they may make a real contribution to the work and receive a real share in the blessings.

Congregational singing excludes no one from having a part in the worship of the congregation. To strengthen the singing of the congregation and to lead all into participation will make for a worshipful congregation, if the singing is entered into with the spirit and the understanding.

It will tend toward a strong spiritual congregation, if the brotherhood takes a helpful attitude toward its **ministry** and is fully awake to the opportunity to **help the ministry** to do their best for the whole church, toward the community, and to a lost world.

Weekday meetings can be utilized for the strengthening of the young people of the church, if the youth can be made to realize both their opportunity and their responsibility concerning such meetings. "Of course, we are going to church!" This should be the feeling of every youth.

It is painful to witness signs of irreverence in a congregation by the tone of voice in singing, and by undue attention paid to the physical movements of others, without a realization that they are in the place of worship where God's presence is to be regarded and worshiped. **We should endeavor to have a reverence in worship**, in which every song, every Scripture reading, every prayer, every talk, and every activity, contribute to the respect, the praise, the adoration, and the glory of a presence, more than of people. We, as a Mennonite people, may well give some earnest consideration to this topic.

MY RESPONSIBILITY TO THE MINISTRY

I Thess. 5:12, 13; Heb. 13:7, 17; Phil. 4:10-19
Topic for September 9

MOTTO

"Remember them that have the rule over you."

MEDITATIONS ON THE TOPIC

Responsibility to the Ministry.—I need to have a clear understanding of the relation I bear to the ministry in view of my relationship toward God and His Church. When I remember that the Holy Ghost has made the ministry the overseers of the church, and that I, as a member of the church, as a member of the body of Christ, have been cared for by my Lord, that He has chosen men to watch for my soul as those who must give an account, and that this service of watching and feeding and laboring for my welfare requires much loving meditation and prayer and earnest service, I am then constrained to do all in my power to make the highest use of what God has provided.

I am responsible to exercise myself in loving esteem for the service rendered. Such esteem will move me to make their service as profitable in my behalf as possible, by submission to their teaching and warning, and by earnest prayer to God to give them grace to fulfill their work in faithfulness. I will not grieve them by refusing their counsel and teaching, nor by ignoring the regulations that have been instituted for the welfare of the brotherhood. I will not talk disrespectfully of their service nor bring reproach upon their names by idly exposing some weakness I have seen or imagined. But I will earnestly co-operate with them in every way, and encourage all over whom I have an influence to be loyal to God's servants, and in this way be loyal to the Lord who has appointed them. When they have heavy burdens to bear because of their service, I will seek to help them bear their burdens by giving my help in every way I can.

I will speak words of encouragement to them and their families. I will try to strengthen

en the work of the Lord at home and abroad by my gifts, my talents, and my prayers. I will remember my own account to be rendered at the judgment bar of God, and live and act toward the ministry as I will want to have done when I stand in God's presence at the day of reckoning. I will receive every message of God which He sends to me through His watchmen as though it were God Himself speaking.

OUTLINE STUDY

- I. **Remember Their Charge from God.**
 1. The charge of preaching the Word.—II Tim. 4:1-5.
 2. To watch for souls.—Heb. 13:17.
 3. To feed the church.—Acts 20:28.
 4. To be stewards of God's message.—I Cor. 4:1, 2; I Thess. 2:4.
 5. To be examples to the flock.—I Pet. 5:1-4.
- II. **Responsibility on My Part.**
 1. To pray.—Rom. 15:30; Eph. 6:19; Heb. 13:18.
 2. To follow their holy example.—I Cor. 1:11; Phil. 3:17.
 3. To obey their instruction.—Heb. 13:17.
 4. To rejoice in them as they do in us.—I Cor. 1:13, 14.
 5. To esteem them highly in love.—I Thess. 5:12, 13; I Tim. 5:17, 18.
 6. To minister to their needs.—Phil. 4:15-17.
 7. To co-operate with them in the work of the Lord.—I Thess. 1:6-8.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Minister," "Ministry."
2. What God Expects of Me Toward My Ministers.
 - a. Praying for them.
 - b. Remembering their example.
 - c. Obey their teaching.
 - d. Loving esteem.
 - e. Working for Jesus with them.
 - f. Helping them.

For Seniors

1. A Sympathetic Attitude Toward My Ministers.
2. The Duty of Prayer for the Ministers.

3. Loyalty in Heeding Their Teaching.
4. The Privilege of Co-operation in the Work of the Church.

PERSONAL THOUGHT

Have we given our best endeavors in performing our duty toward the Lord's shepherds of our souls?

WHEN YOUTH GOES TO MIDWEEK MEETINGS

Heb. 10:19-25

Topic for September 16

MOTTO

"Let us go into the house of the Lord"

MEDITATIONS ON THE TOPIC

Midweek Meetings and Youth.—The meetings that come in the middle of the week are **extra sessions** for the upbuilding and strengthening of the brotherhood or whoever will avail themselves of the opportunity.

Youth, especially, is in need of the encouragement and uplift that an extra session of service brings to them. They are full of activity, naturally. There are so many calls for their attention that have to do largely with material and earthly matters, that, unless they have the encouragement that they can gain by the midweek meeting, they are in danger of becoming unbalanced in their thoughts of what is the most important.

We need to implant the principle in our hearts that all the activities of the church are for the benefit of the brotherhood. To miss a service of any kind is to be viewed as a distinct loss, especially if it were possible to be present. The absent one cannot know what is lost by being absent. Not only has the effort of the minister been lost on the absentee, but the absentee has lost what cannot be made up to himself. Your presence at the midweek meeting fills a seat that no one else can fill. Your example in attendance is an opportunity of service that may help many others as well as put heart into the leader of the meeting. The part you can take in prayer, and song, or word of testimony will count in eternal values that far outweigh the values of time. The extra time it takes from your secular work or from some other way of spending the time will be repaid a thousand fold in real life values that cannot be measured in dollars and cents.

Give your best energies and talents to the Lord. While you are young and able let God have a chance to strengthen your spiritual life through your faithfulness to the opportunities which the church brings to you to obtain spiritual help and exercise in useful Christian service.

OUTLINE STUDY

I. What Youth Finds in God's House.

1. The beauty of the Lord and divine revelation.—Ps. 27:4.
2. Spiritual food and drink.—Ps. 36:8; I Pet. 2:2; Ps. 92:13, 14.
3. Renewed hope.—Ps. 42:4, 5; 43:3-5.
4. Christian fellowship.—Matt. 18:19, 20.
5. Light in the pathway of life.—John 8:12; Ps. 119:105, 130.
6. Strength to endure.—Isa. 40:31.
7. Remembrance of his Creator.—Eccles. 12:1.

II. The Midweek Meeting Typifies.

1. A midway filling station.—Ps. 1:1-3.
2. An overrunning cup.—Ps. 23:1-6.
3. An extra spontaneous service.—Ps. 84.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Increase."
2. What the Midweek Meeting Gives Us.
 - a. More knowledge of God.
 - b. The refreshing of prayer to God.
 - c. The joy of worshiping God.
 - d. New strength from God to meet temptations.
 - e. New light on duties.
 - f. Fellowship with those who love God.

For Seniors

1. Why the Church Has a Midweek Meeting.
2. Opportunities for Spiritual Growth in the Midweek Meeting.
3. Blessings in Giving God Youthful Energies.

PERSONAL THOUGHT

Let us invest our gifts and powers in the service of the Lord.

SEED THOUGHTS

If all my other children
Should treat me the same as you,
My house would be closed—deserted—
Then what would lost sinners do?—Sel.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

PROMOTING REVERENCE IN WORSHIP

Heb. 12:18-29; Isa. 40:23-31

Topic for September 23

MOTTO

"Worship the Lord in the beauty of holiness."

MEDITATIONS ON THE TOPIC

Reverence in Worship Promoted.—We may promote the forms and the ceremonies belonging to the acts of worship (and these do not militate against reverence), but the acts in themselves can do no more than suggest that certain emotions from within have moved them. It may be possible that the forms and ceremonies can be imitated without any spirit of worship within. It is well to give expression to what we have within our hearts, our feelings of praise and honor toward God. Such expressions, if sincere, will bring to the attention of others how God is worthy of our adoration and reverence. If we go through these forms without a sincere inward emotion, our hypocrisy is likely to betray itself in our very countenances, or by some false move on our part. Such falsehood will beget irreverence on the part of others who discover our insincerity. We may well take heed lest the service which we render be in vain.

The Jews, by their heart-wickedness, made their acts of worship an abomination to God (Isa. 1:11-15). They needed to get right with God so that their worship could be an expression of sincerity. When the outward deeds of our daily life are upright and in obedience to the Word of God, they will go far to promote reverence on the part of others who behold us as we call upon God, or engage in acts of adoration and praise toward Him.

Sincere voices of prayer, praise, preaching, and reading of the Word will promote the spirit of reverence for God. When this sincerity moves us to bow down before God in the presence of men, or leads us to participate in certain ordinances with other worshipers, and brings us to a life of surrender and obedience unto God and His word, then we may be sure that a real reverence in worship has been promoted and God is glorified.

OUTLINE STUDY

I. How Men of God Expressed Reverence for God.

1. Abraham fell on his face.—Gen. 17:3.
2. Moses took off his shoes.—Ex. 3:5.

3. Israel was not to satisfy curiosity.—Ex. 19:21-25.

4. Isaiah cried out because of personal uncleanness.—Isa. 6:1-8.

II. Reverence for the House of God.

1. Respected as God's dwelling place.—Lev. 19:30.

2. Defiling practices kept out.—Lev. 21.

3. Prepared people allowed to enter.—Lev. 21:8.

III. How We May Express Reverence in Worship.

1. With a heart of sincerity and faith.—Heb. 10:19-22.

2. A heart cleansed by the blood.—I John 1:5-10.

3. Kneeling in prayer.—Acts 20:36; 21:5; Eph. 3:14.

4. Silence.—Hab. 2:20; Zech. 2:13.

5. Humility.—James 4:10; I Pet. 5:6.

6. Submission to God.—Heb. 12:25; Jas. 4:7.

7. Separation from all uncleanness.—II Cor. 6:14-18; 7:1.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Worship."
2. Reverence in the Worship of God.
 - a. Showing by our humility our respect for His holiness.
 - Silence.
 - Bowing down.
 - Confession.
 - Acceptance of Jesus.
 - Putting away all evil thoughts.
 - Yielding full obedience to His will.
 - b. Avoiding whispering and talking in services.
 - c. Putting away lightness and laughter.
 - d. Singing and praying in the Spirit.
 - e. Earnest attention with the eyes and ears and mind.

For Seniors

1. What It Means to Worship God.
2. Elements of True Worship.
3. Hindrances to Worship.
4. How We May Promote More Reverence in Our Services.

PERSONAL THOUGHT

Do we worship in spirit and in truth? It is such persons whom God seeks to worship Him. We may promote reverence in worship by using God's method of promoting spirituality among men.

LOYALTY TO CHRIST AND THE CHURCH

Eph. 4:1-16; I Pet. 5:1-14

Topic for September 30

MOTTO

"Every one members one of another."

MEDITATIONS ON THE TOPIC

Christ and the church are to be thought of as the Head and its body. As we think of loyalty to Christ, we cannot separate our loyalty from His body, the church, which is the very expression of Christ Himself through the members of His body. We also think of the church as the bride of whom Christ is the Bridegroom. We certainly do not want to dishonor Christ by lightly disregarding His bride.

Loyalty to Christ will make us very solicitous that the church, by her conduct and service, is truly an honor to Christ, her Head, and Christ, her Bridegroom. We may protest against any actions of the particular congregation or organization which are contrary to His will. But in that protest, we need to be careful that we proceed according to the directions of Christ for the purity of the body. It may be possible for us to act in a way in our protests that give room to the spirit of ungodly faultfinding and ill will, thus destroying more than we help. Christ with the money-changers is an example of pure loyalty to the

services that belong to the Father while rebuking the evil that had come in to mar the true worship which the Father had ordained. There was a rightful authority which He had that is not in our place to exercise. Yet there is a spirit of loyalty there that we need to cherish in our own zeal for the Church of Christ by taking care that our own conduct does not run contrary to Christ or His faithful servants in keeping God's house in order. Not only should we be loyal as individuals, but we should use our influence to encourage loyalty in other members of the congregation or organization. If the candlestick is removed by Christ Himself (Rev. 2:5), then we may also seek other association for fellowship in which we find true loyalty to His Spirit and Word.

OUTLINE STUDY

I. The Close Relation of Christ to the Church.

1. The head of the church is Christ.—Eph. 1:22.
2. The church is His body.—Eph. 1:23.
3. Many members form His one body.—Rom. 12:5; I Cor. 1:27.
4. Individual members serve a special work.—I Cor. 12:7-11.
5. As a bride to the husband.—Eph. 5:23-30; II Cor. 11:2; Rev. 19:7-9.
6. As a temple of many stones and one foundation.—I Pet. 2:4-9; Eph. 2:19-22; I Cor. 3:16, 17.

II. Loyalty to Christ Means Loyalty to All That Is His.

1. The proof of love to Christ is obedience.—John 14:15, 21, 23, 24; 15:10.
2. The command of Christ is to love one another.—John 13:34, 35; I John 5:1-3.
3. Fellowship with Christ requires unity with the church.—I Cor. 1:9, 10; II Cor. 13:11; Rom. 12:16; Phil. 2:1-4.
4. Honor to Christ respects the gifts of Christ.—Eph. 4:11-16; I Pet. 5:1-5; I Thess. 5:12, 13.
5. Bearing one another's burdens honors Christ's law.—Gal. 6:2; Rom. 15:1; I Thess. 5:14.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Faithful."
2. Faithful to Christ and to His People.
 - a. Becoming a member of His church.
 - b. Obeying all His commandments.
 - c. Heeding Christ's shepherds of the flock.
 - d. Helping to serve the needs of believers.
 - e. Studying the Word of God to know His will.
 - f. Faithful attendance at meetings.
 - g. Serving where the church directs.

For Seniors

1. The Relation of Christ to the Church.
2. Loyalty to Christ Includes Loyalty to the Church.
3. Loyalty to Christ by Building up the Church.

PERSONAL THOUGHT

"Christ as a son over his house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). May we be faithful in holding our place with Christ a son over His house.

SEED THOUGHTS

From generation to generation the spiritual church is rising upwards toward its perfection; and though one after another the workmen pass away, the fabric remains, and the great Master Builder carries on the undertaking. Be it ours to build our portion in a solid and substantial manner, so that they who come after us may be at once thankful for our thoroughness, and inspired by our example.—Wm. M. Taylor.

The way to preserve the peace of the church is to preserve the purity of it.—Matthew Henry.

HOW WE GOT OUR BIBLE

Psalm 14:7; II Pet. 1:20, 21; Rom. 3:1-4
Topic for October 7

MOTTO

"The word of God . . . liveth and abideth forever."

MEDITATIONS ON THE TOPIC

Origin of Scripture.—"It should, however, always be remembered that, with or without the Bible, there have ever been two independent witnesses for God—viz. nature or the works of God in creation (Ps. 19:1-3; Rom. 1:19, 20), and conscience (Rom. 2:14, 15)."

"Man under conscience failed: now he was to be placed **under law**; and, therefore, about the close of the first two thousand years God called Abram out from the idolatrous surroundings of his native home (Gen. 12:1; Joshua 24:2, 15), changed his name to Abraham (Gen. 17:5; Neh. 9:7), and constituted him the head of a people (Gen. 12:2, 15:2-5), known as the Hebrews or Jews, whom He was pleased to call His own peculiar possession (Deut. 14:2), and whom He specially fitted and prepared during many generations, that they might in due time become the depositories of a revelation committed to writing (Rom. 3:2), which would at once be more permanent in its nature and less liable to be either forgotten or corrupted; and that they as a nation, separated from other peoples on the earth, might themselves learn to 'do all the words of this law' (Deut. 29:29), and in the fullness of time might spread the blessings of this heritage among all nations (Mk. 16:15; Lk. 24:47; Acts 1:8). Accordingly, about five hundred years after the call of Abram—i.e. about 1500 B.C.—the time came to have this written revelation accomplished, which was to embody a history of the preceding 2500 years, including an account of the creation, together with God's laws, precepts, promises, prophecies, etc.

"For this purpose, Moses, who had been prepared in a very remarkable way (Heb. 11:24, 27) for a task of such transcendent importance, was chosen from among this separated people to commence these sacred writings—as Stephen reminded the Sanhedrin in his memorable address, saying, Moses 'received the lively oracles to give unto us' (Acts 7:38).

"It was probably on the height of Sinai, where this meek man stood alone before God, that the Book which was destined to outlive 'heaven and earth' (Lk. 21:33) was commenced; prophets, apostles, and other holy men in after days continuing the work as they were moved by the Holy Ghost (II Pet. 1:21) from time to time, until the volume of the Book was complete."—Sidney Collett, in "All About the Bible"

OUTLINE STUDY

I. Some Who Wrote God's Word.

1. Moses.—Ex. 24:4; Deut. 31:9; Acts 7:38; John 5:47.
2. David.—II Sam. 23:1, 2.
3. Luke.—Luke 1:1-4.
4. John.—Rev. 1:1, 2.
5. God.—Ex. 32:16.

II. The Book Preserved.

1. Committed to the Jews.—Deut. 4:7-10; Rom. 3:1, 2; Ps. 147:19, 20.
2. Amid apostasy.—Jer. 36:32; II Chron. 34:14-33.
3. All that is needed for our admonition.—I Cor. 10:11; Rom. 15:4.
4. What is profitable to teach us.—II Tim. 3:16, 17.
5. By the stewardship of the church of Christ.—I Cor. 4:1; Tit. 1:7-9; Col. 1:24-29.
6. A solemn warning.—Deut. 4:2; Prov. 30:5, 6; Rev. 22:18.
7. Handed down and confirmed.—Heb. 2:1-4.
8. Its words cannot pass away.—Isa. 40:8; I Pet. 1:24, 25.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Scriptures."

2. The Bible Was Written at God's Command.
3. The Writer of Bible Poetry.
4. The Writer of Early History.
5. New Testament Writers.
6. Words Which God Wrote.
7. The First Stewards of the Bible.
8. Who Is Responsible to Care for the Bible Today?

For Seniors

1. The Value of a Written Word of God.
2. How God Gave His Word.
3. How God Preserved His Word.

PERSONAL THOUGHT

Do we fully appreciate the wisdom and love and power of God in giving us a written revelation?

NEED FOR FOOD

(Continued from page 233)

partment of Agriculture indicate that decrease in manpower and machinery, crop failure in some areas, flooding and other crop-destroying methods, and loss of transportation facilities have drastically reduced the availability and consumption of food of large population centers in occupied Europe. "For the first time since the outbreak of the war, there is also an imminent prospect that the impact of military operations upon general production and transportation may have significant repercussions upon the output, distribution, and utilization of food supplies during 1944-45. Unless weather conditions are unusually favorable, these factors may well operate to reduce agricultural production and the subsequent supply of food in continental Europe to a level below that of any preceding war year" (Foreign Agriculture).

The Present Situation

This is not an encouraging outlook. It becomes deeply dismal when one observes the true present situation. This is to be seen in a country like France.

The National Planning Association in **Relief for Europe** records that, from November, 1940, to April, 1942, the caloric value of the average French adult diet decreased from 1307 calories daily to 1116. In view of the fact that 2500 calories per day is the minimum requirement for health for an ordinarily active adult, this means that the average French adult is getting less than half the nourishment he needs daily.

People so fed can survive, but can do little active work. They grow weak and apathetic, and have no interest in improving their own or others' welfare. They cannot stay well. The resistance of the body is reduced under such conditions, and the individuals soon succumb to some weaknesses that otherwise are dormant. Epidemics become more virulent than when people have their normal supply of food. The vital statistics of Belgium and France indicate also, that in areas where food is scarce, the death rate has increased by twelve per cent.

Farmers fare better in nearly all areas than do town and city dwellers. No emergency feeding program on a large scale will be necessary for farmers. In some European countries, however, the rationing of food is applied as rigidly to the amount of food producers may retain for themselves, as it is to the consumption of food by nonproducers. In Germany such strict police supervision of all kinds of food-producing agencies is practiced, that farmers in many cases are undernourished.

Two Kinds of Relief

Relief for the European people will be of two sorts. The first will be emergency feeding operations for those who would soon succumb without help. The second will be

the feeding and rehabilitation of individuals who need supplementing of their own inadequate food supplies. This will take the form of milk rations to children in school, and the supplying of milk and soups to certified persons daily coming to centers of distribution. Re-establishment of production on farms by supplying seeds, fertilizer, milch cattle or milch goats, or furnishing man power, comes into such a program.

The amount of food Europe will need, during the first two years after the war until her own production can again be started, would be hard to estimate. But if a 2,000 calories per day "diet floor" is assumed, and "if demolition is not too much worse than we have anticipated; if Europe's farmers will continue temporarily to concentrate on the production of foods of vegetable origin; if the United Nations are ready at the right time to ship in the essential requirements of fertilizer, seed, implements, and other production supplies; and if food collection, processing, and transportation facilities can move Europe's own food production from farm to city, and from surplus to deficit areas in a reasonably adequate fashion—then total food imports to maintain a 2,000-calorie diet during the first two years after the defeat of Germany should be about 8½ or 9 million tons" (National Planning Association, **Food for Europe After Victory**).

This amount is, course, only a small part of the food now biennially consumed in Europe. It represents only a probable deficit which must be imported to keep millions in Europe from suffering and dying.

It can be taken for granted that the most serious shortages of food will be among the more expensive, necessary foods. These will be the fats and animal proteins. Among other shortages will be those of milk, wheat, and sugar. These will be available in considerable surplus quantities in the United States. Argentina, Canada, and Brazil will be other sources. Just as in 1898, shiploads of grain were sent to India, in like manner we can send food for Europe when transportation facilities are restored, and military and political barriers are removed. Condensed and evaporated milk, lard, meat, fish, and cheese can also be furnished advantageously from America, until the time when source countries for these foods, nearer or in Europe, are again producing.

On the whole, say our agricultural food experts, about one third of the food necessary from outside Europe, for the first two years after the armistice, must come from the United States.

Via M.C.C. Headquarters, Akron, Pa.

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The Sea of Galilee
(See Article on Page 242)

THE SEA OF GALILEE

BY SAMUEL A. YODER

The Sea of Galilee is, to me, the prettiest spot on earth. Our first view of it came at the close of a rainy and tedious taxi journey from Jerusalem. We had stopped at Jacob's Well on the way, and at Nazareth. Neither of these places satisfied my sense of propriety nor my historic imagination. The Well of Jacob is spoiled, as are many of the historic and sacred spots in the Holy Land, by having a church cathedral built over it. At the ringing of the bell, we were ushered into the ancient ruin by a somber-robed priest, who showed us down into a dark cellar-like enclosure, where the well is actually located. He turned the windlass which lowered the bucket down into the waters of the well itself, and in spite of any danger of infection, I could not resist taking a drink—a drink from the well where Jesus spoke so eloquently of the Living Water! The spot is authentic enough, perhaps the most authentic spot of all the Biblical places in Palestine. The priest insisted upon lowering a candle so that we might see for ourselves how deep the well really was—just as the Samaritan woman had said: "Sir, thou hast nothing to draw with, and the well is deep." But in spite of its authenticity the environment was wrong, and we left it with a bit of feeling of disappointment, for after all, who would have expected to find Jacob's Well in the dark basement of a cathedral ruin?

If Jacob's Well was disappointing, Nazareth was even more so. It was raining when we got there, and so I stepped from the taxi to the shelter of a near-by doorway. It happened to be a shop doorway, and so I was at once accosted by the shopkeeper to buy some of the famous Nazareth lace which his wife was making. Another man, sitting by, wanted to sell me picture post cards. Meanwhile, a guide arrived, who "blitzed" the historic spots for us in a very few minutes. First there was the Church of the Annunciation. "Here is where the Virgin lived when the angel appeared to tell her of Jesus' birth," our guide glibly announced. Then there was the home of the Holy Family, and the Carpenter's shop. "Here is the kitchen where the Virgin did the cooking. There is the table where the Holy Family ate. Here is the cupboard where the virgin kept her food stored,"—thus he kept pointing from one object to another. Directing our attention to certain openings in the cave-like room, he added, "For ventilation." He just did not have time to make a complete sentence of it. After all, he was eager to get us back to the lace shops as soon as possible. One of us meekly asked what they did to keep the rain out. "Covered it with something!" He seemed to be extremely well informed on all the little private details like that. He was not a man to waste time on unessential details—not when the lace salesman was waiting for us. So we smiled and winked at one another, and decided not to bother him too much. After all, this was an old story to him. He, no doubt, lived in Nazareth; he ought to know. And so we "blitzed" Nazareth, needless to say, in a somewhat unsatisfactory manner.

But the Sea of Galilee is different. There, at least, is no church cathedral built over it. As we rounded the last bend in the road above Tiberias we looked far down on its calm waters. Never will I forget the thrill of that moment! In the distance lay the hills of the Gadarenes, where Jesus had cleansed the man

possessed, and where the herd of swine had rushed down a steep place into the sea. Around the perimeter of the sea lay the ruins of the ancient cities of Magdala, home of Mary Magdalene, Capernaum, Bethsaida. This was at one time indeed a flourishing metropolis. The atmosphere of Galilee is unusually clear, and one can therefore see for many miles without realizing that the distances are as great as they really are. Winding our way down the hills to the level of Tiberias and the sea itself, we saw Galilean shepherds with their flocks of cattle, sheep, and goats. Eventually we arrived at the site of the hot sulphur springs. These have a high reputation with many for their medicinal value. I leaned over the railing and sniffed—sure enough, they smelled just like the sulphur spray I had

THROUGH PEACE TO LIGHT

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from
me
Aught of its load;
I do not ask that flowers should always
spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I
plead;
Lead me aright—
Though strength should falter, and though
heart should bleed—
Through Peace to Light.

I do not ask, O Lord, that Thou shouldst
shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand
And follow Thee.
Joy is like restless day; but peace divine
Like quiet night:
Lead me, O Lord,—till perfect Day shall
shine,
Through Peace to Light.

—Adelaide Anne Procter.

pumped for many a weary day on the apple trees of the Eighth Square Farm in Indiana. In Deuteronomy 29:23 it says that the land shall be overcome with "brimstone and salt"; well, here was the brimstone.

I shall never forget the day we took our boat ride. Of course we stopped to see the historic places. Bethsaida still has a few Arab inhabitants. As a group of squalid, half-naked, and ragged children came running to meet us, calling that familiar Middle East cry of "Bucksheish, bucksheish!" I was reminded of Jesus' famous denunciation: "Woe unto thee, Bethsaida!" But at Capernaum the woe may be even more completely consummated; here there seems to be nothing except things of archeological interest which the monastery there has in its keeping. Of tremendous interest is the partially discovered, partially reconstructed synagogue which may well be the one in which Jesus taught. I stood at the front and had my picture taken. From here

we went by boat to the mouth of the upper Jordan, where we stopped for a little while. The scene was breath-taking. The hillsides of Palestine, Syria, and Trans-Jordan were covered with a riot of color: green grass, red soil, a panorama of wild flowers of ineffable beauty and splendor. A herd of cattle and a mounted Arab cowboy were in the distance. The land there, our skipper informed us, all belongs to an Arab landholder in Damascus, thousands of acres of it. It is very fertile, but used for nothing but grazing. In the midst of all this beauty were a few black goat-hair tents, a few mud huts, and a group of Arabs staring at us from amidst their squalor. Surely the land is desolate!

That evening a few of us gathered on the banks of the shore of Galilee for a brief service. The light of the setting sun shone on distant Mount Hermon, whose snows reflected a glory of radiant and multi-colored light. The clouds, the surrounding hills, the cattle, and the sheep returning to their folds for the night—what a setting for a period of meditation and devotion! These are the hills which Jesus trod; before us were the waters on which He walked; to our right was the hill where the five thousand were fed! As the sun sank lower, the moon came out. It was peaceful and quiet now. The moon shone brighter. Its glory was reflected in the waters of the sea.

"O Sabbath rest by Galilee,
O calm of hills above!
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love."

Early the next morning several of us got up to see the fishermen come in. The fishing is still done mainly at night. Dragnets were used when we were there; but later in the summer, the government man there informed us, casting nets are the fashion. These are retrieved by a cord attached, or by a fisherman diving down for the net after it is cast. They are made of fine mesh, which tears easily, explaining John's interesting comment in connection with the miraculous draught of fish: "And for all there were so many, yet was not the net broken." The principal fish caught is still called "St. Peter's Fish." The owner of the boat gets forty per cent of the catch, while the rest is divided among his helpers. Many of these traditions seem to date back to the time of Christ Himself. It was interesting to see how well details like this corroborate the testimony of the Scriptures.

The waters of the Sea of Galilee are still treacherous. Small boats are forbidden to launch out far, because of the sudden storms which arise without previous warning. Weather seems a bit unpredictable; the guide at the Hot Springs information bureau was most discouraging upon our first arrival. But, fortunately, we had a lovely day for our tour.

But now it was time to move on—to Haifa, to Beirut, to Damascus. So we got into our bus, wound our way up, into the Galilean hills. At the top I craned my neck for a last look. There it all lay in the glorious morning sunlight: the sea, the hills of the Gadarenes, Tiberias just below us, Magdala, Capernaum, Bethsaida along the perimeter of the sea; and in the distance there gleamed the multi-colored reflections of sunlight from the glorious summit of snow-clad Mount Hermon!

Cairo, Egypt.

It is when we have no aim but to please God that we find rest.

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No. 10

ROMANCE OF A PRAYER MEETING

BY ANNA WEAVER YODER



PRAYER MEETINGS throughout the churches are too often thought to be, and indeed really are, cut and dried formal meetings that woefully lack the spirit for which they are intended. Too rarely do Christians attend or conduct these midweek services with direct evangelism in mind. True, intercessions are frequently made for unsaved ones, but such are seldom in attendance—in fact, they are hardly expected to be there!

In some communities, however, cottage prayer meetings are the order, and in these, soul-saving goals are more often striven for. The following account is of an unexpected turn of events in one such cottage meeting.

It was one of those cold, midwinter nights that make one feel more like staying by the fire than venturing out into the snow. But this little group of workers loved the Lord, and started out for their regular Friday evening in the Flannigan home. Mrs. Flannigan was crippled with arthritis, and her husband also suffered from ill health; so neither of them could attend services at the church.

Their home was up in the hills, at the end of a road that was difficult to traverse through the snow. This might have been enough to make folks feel justified in staying home on this particular night. But the Lord wanted them there, and they were willing to go for Him as well as the joy such service would surely bring to themselves. They arrived safely, and soon filed into the little living room, which was dimly lighted by kerosene lamps. The Flannigans welcomed them warmly. While removing her coat, Miss Bell, one of the workers, noticed the slight movement and dim shadow of a third figure in the dark kitchen beyond.

"Who's in the kitchen, Mrs. Flannigan?" she asked as she moved toward the kitchen door.

"Oh, that's Mrs. Kuhns, our neighbor," explained Mrs. Flannigan. "She's German and doesn't understand much American [the colloquial term for English language]. She lives over the hill, through the woods, and just happened to be here when you came. She's going home now."

Miss Bell reached the kitchen door by the time Mrs. Flannigan had explained, and in the near darkness came face to face with the stranger, who wore a dark kerchief about her head, and a large apron. Miss Bell's presence seemed to frighten her, for she backed farther into the darkness.

"Good evening, Mrs. Kuhns!" Miss Bell said, amiably. "Won't you join us in our prayer meeting?"

"Ach, nein!" cried the old lady from her dark corner. "I strange!"

"You don't happen to be Mary Kuhns' mother, do you?" Miss Bell wondered.

"You know my Mary?" Mrs. Kuhns nearly shouted, incredulously, as she almost ran to Miss Bell from her dark corner.

"Yes, I know her."

And Mrs. Kuhns pressed Miss Bell's hand fondly as she beamed, "So you know my Mary!"

It was easy then to lead her on into the living room, where she timidly took a seat just inside the door.

The meeting began with the singing of a number of well-known and favorite hymns and Gospel songs, followed by a prayer, and then testimonies. Five people had told of their love for the Lord and named ways in which He had especially blessed them. Then Mrs. Kuhns asked if she might speak, too.

"Indeed you may," the leader assured her, and then in her broken language she told the group:

"I know now why I had to come over here to the Flannigans tonight! Seems like something just pushed me. My old man didn't want me to come, because it's a long, lonely walk through the woods. But I had to come, somehow. Oh, how you people have helped me! Those songs! and oh, just you dear people! I want to know your Jesus, too. But now I must go home." She ended with a sob, and turned as if to leave.

"But can't you stay for prayer yet—just a few minutes?" Miss Bell urged.

"Yes, I will," she replied, dropping at once to her knees and folding her upraised hands reverently.

Someone prayed, "Dear Lord Jesus, don't let this dear lady go home before she's saved tonight!" Then another of the Christians prayed, filled to overflowing with a burden for the woman's soul; and then the poor, seeking soul prayed, too, but in her own language. No one present understood her, but those near her could tell she was not getting to God. Miss Bell, kneeling beside her, began to tell her the sweet Gospel story—the story of Jesus and His great Calvary love, while others continued to pray that the seeking one might understand.

When Miss Bell told her of Jesus' great love on Calvary, Mrs. Kuhns began to pray again, this time earnestly beseeching the

Christ for forgiveness and mercy. Suddenly a light broke upon her countenance. She jumped to her feet and cried, "I'm saved! I'm saved!"

Laughter and tears mingled freely as a newly redeemed soul threw her arms about Miss Bell and kissed her, and then about each of the women, kissing them and hugging them, and shaking the men's hands, crying over and over, "I'm saved! Glory, I'm saved!"

By this time the evening was far spent, and the changed Mrs. Kuhns at last started for home. Several folks accompanied her through the deep darkness of the woodland path, until she saw her own kitchen light.

"You must come and tell my man about your Jesus, too," were her parting words.

Upon arriving at her door, she was greeted none too pleasantly by her indignant husband.

"Why have you stayed so late?" he demanded.

"Oh, I got salvation!" she told him, her face beaming. "The Christians were at Flannigans' for a prayer meeting, and they helped me to know Jesus. Now I'm saved! I can go to heaven when I die! Oh, it is wonderful!" she beamed.

The old man only grunted, then concluded, "You're crazy," and refused to hear any more of her story.

The next day found Mrs. Kuhns singing the same sweet Gospel songs she heard the night before, as she went about her work. There was such a holy light upon her face that her husband could not ignore it.

"What's wrong with you today?" he wanted to know.

"I'm just so happy in Jesus," his wife replied.

The singing continued through the scrubbing of the kitchen floor. Old Josh Kuhns seemed incredulous.

"Mam, what's wrong?" he asked the second time, later.

"I'm just happy," the new Christian replied simply.

He went out into the snow and mud a while and walked about until his shoes were thoroughly muddy. Then he returned to the house and intentionally failed to wipe them on the mat at the door, tracking ugly marks across the clean linoleum.

But the song ceased not, and the joyful smile was not dimmed by its usual storm cloud.

"What is wrong with you?" the old man asked the third time as he watched his wife wipe up the mud without the slightest tinge of impatience or anger.

"Josh, it's Jesus in my heart. I found Him last night."

"Well, if you go to another one of those meetings I'll be able to bring the wagon into the house!"

Bannock, Ohio.

Hatred, envy, malice, jealousy, and revenge, all have children.

PARDON... Isa. 55:7... **ABUNDANTLY**
PEACE... Rom. 5:1... **WITH GOD**
RECEIVE Matt. 21:22... **ASK**
ABIDE John 15:4... **BEAR FRUIT**
YIELD Rom. 6:13... **UNTO GOD //**

THE REFORMATION AND THE FOUNDING OF SWISS ANABAPTISM

III

BY JOHN C. WENGER

In 1524 Grebel began to reach out for other contacts. He was bitterly disappointed at the program of Zwingli, determined and modified as it was by political considerations and expediency. Grebel wrote a long letter and a lengthy postscript, or second letter, to Thomas M  nzer. He lamented the attitude of the "evangelical" preachers, cautioned M  nzer not to do anything which he could not substantiate by the clear Word of God, and remonstrated with him for various unscriptural practices. The first letter was signed by "Konrad Grebel, Andreas Castelberg, Felix Manz, Hans Oggenfuss, Barthelemae Pur, Heinrich Aberli, und andere Deine Brueder." The letter was actually written by Grebel, in the name of them all. The second letter, or extended postscript, was written in the time made possible by the delayed starting of the letter bearer, due to rain. The second part was signed by "Conrad Grebel, Andreas Castelberger, Felix Manz, Heinrich Aberli, Johannes Pannicellus, Hans Oggenfuss, Hans Huiuf, Dein Landsmann von Hall. . . ." This second letter contains the information that there were not twenty in Zurich who believed God's Word (as did Grebel and his friends).

Grebel also wrote to Luther, appealing to him to cease desisting from following God's Word on the pretext of sparing the "weak" [who thought they needed the unscriptural Catholic practices]. Grebel received no letter from Luther, but a common friend named Erhard Hegenwald reported in a letter to Grebel that he had called on Luther and "Martinus" had asked him to send his greeting so that he would not think that he was unkindly disposed toward him, but he said he did not know how to reply to Grebel's letter. As a matter of fact Luther was leading his reform movement in the same manner as Zwingli; he was moving slowly enough to carry along the civil authorities who, in turn, were to compel the masses to abandon certain Roman Catholic practices. Little wonder that Luther knew not how to reply to Grebel!

Andrew Castelberger wrote to Carlstadt (July, 1524) but this led to no permanently significant or fruitful contact.

Conrad Grebel and his fellows were a source of embarrassment to Zwingli all during 1524. It was not merely that there were differences between Grebel and Zwingli. The awkwardness of the situation was due to the fact that Grebel was developing and insisting upon the very principles which Zwingli had earlier taught him. That was particularly the case with infant baptism. Zwingli finally saw himself compelled to act. And the Brethren were also demanding reasons for Zwingli's stand; they petitioned the council to ask Zwingli to overcome them with Scripture. About the middle of December, 1524, Zwingli and his supporters met the Brethren for a debate, but only one of the Brethren was permitted to participate. Another debate between Zwingli and the Brethren was held on January 10, 1525. Both parties claimed the victory. The council issued a mandate that "all who held the error that infants should not be baptized," should appear before the council in the city hall the morning of Tuesday, January 17, 1525, to give reasons "from divine Scripture"

for their position. This opportunity was, of course, seized. The speakers for the Brethren were Conrad Grebel, Felix Manz, and William Reublin. Bullinger, who was present at the memorable disputation, gives the following summary of the position taken by the Brethren:

"Infants cannot believe nor can they understand the meaning of baptism. Baptism should be administered to believers to whom the Gospel has been preached, who have understood it and of their own accord desire baptism, and who are willing to mortify the old man and lead a new life. Of all this the infants know nothing whatever, therefore baptism is not intended for them." Here they cited the Scriptures on baptism from the Gospels and the Acts of the Apostles, and showed that the apostles did not baptize infants, but only those who had come to an age of understanding; therefore the same should now be done. And infant baptism, being not administered in accord with the Scripture, was invalid, and it was necessary to be baptized anew.

Bullinger, though a bitter opponent of the Brethren, has undoubtedly given a reliable account of this disputation. The Zurich Council, in reporting to the Schaffhausen authorities, claimed modestly that Zwingli had shown that infant baptism was "nothing wrong" (*nichts unrechtes*).

The next day, January 18, the council issued a decree that all who failed to baptize their infants before the age of eight days were to be exiled.

On January 21 the council issued a mandate to restrain Conrad Grebel and Felix Manz from holding further meetings. These meetings had been held for several years prior to 1525, in various places in Switzerland, under the leadership of men called "readers." The meetings were called "Bible schools." The leaders read and expounded the Word of God. In St. Gall, for instance, John Kessler was a reader. Those who participated in the St. Gall meetings called one another "brethren." (Kessler finally ceased being a reader at the request of the St. Gall Council. His place as a reader was taken by Wolfgang Schorant, called Ulimann.) In Zurich Andrew Castelberger, called Andrew-on-the-Crutches, originally of the Grisons, a bookseller, held Bible meetings as early as 1522. He gave expositions of the Epistle to the Romans, and taught Biblical nonresistance. Conrad Grebel and Felix Manz also held meetings, Grebel expounding Matthew's Gospel from the original Greek, and Manz teaching from a Hebrew Old Testament. These "schools" were the nuclei out of which the Swiss Brethren members were recruited.

What would have been the natural thing for the Zurich Brethren to do in view of the council's mandate of January 21, 1525? They probably met together to discuss their plight. In any case it is known that "a few days" after the debate of January 17 the Brethren met together, apparently in Zollikon, near Zurich, and inaugurated believers' baptism. Conrad Grebel was the recognized leader of the Zurich Brethren and he it was who took the momentous step of founding Anabaptism, on or about January 21, 1525.

An interesting account of this memorable occasion, apparently as seen through the eyes of George Blaurock, a participant, has been

preserved in *The Oldest Chronicle of the Hutterian Brethren* (translated), Zieglschmid edition, 1943, pages 46 to 49:

At this time it came to pass that a person came to them [to Grebel and Manz] from Chur, namely a priest [a monk from the St. Lucius monastery of Chur, the Grisons] named George of the House of Jacob. He was also called **Blaurock** [Bluecoat] because one time when they were having a discussion of matters of faith in a meeting, George of the House of Jacob presented his understanding [of the matter] also. Someone asked who it was who had just spoken. Thereupon someone answered: The person in the blue coat spoke. Thus he got the name Blaurock [Bluecoat] after that. . . .

This one first came to Zwingli and discussed matters of faith with him at length, but accomplished nothing. Then he was told that there were other men there who were more zealous than Zwingli. These men he inquired for diligently and found them, namely, Conrad Grebel and Felix Manz. With them he spoke and talked through matters of faith. They came to one mind in these things, and in the pure fear of God they recognized that a person must learn from the divine Word and preaching of a true faith which manifests itself in love, and receive the true Christian baptism on the basis of the recognized and confessed faith, in the union with God of a good conscience, and henceforth serve God in a holy Christian life with all godliness; also to be steadfast in affliction [persecution] to the end.

And it came to pass that they were together until anxious fear came upon them, yea, they were moved in their hearts. Then they began to bow their knees to the Most High God in heaven, and called upon Him the Knower of hearts, imploring Him to enable them to do His divine will, and to manifest His mercy to them. For flesh and blood and human forwardness did not motivate them, since they well knew what they would have to bear and suffer on account of it.

After the prayer George of the House of Jacob arose and asked Conrad Grebel to baptize him, for God's sake, with the true Christian baptism upon his faith and knowledge. And when he knelt down with that request and desire, Conrad baptized him, since at that time there was no ordained minister to perform such work. After that was done the others similarly desired George to baptize them, which he also did upon their request. Thus they together gave themselves to the Name of the Lord in the high fear of God. Each ordained the other to the ministry of the Gospel, and they began to teach and keep the faith. Therewith began separation from the world and its evil works. . . .

Therefore it [Anabaptism] spread through persecution and much affliction; the church increased daily, and the Lord's people grew in numbers. This the enemy of the divine truth could not endure. He used Zwingli as an instrument, and he began to write diligently and to preach from the pulpit that the baptism of believers and adults was not right and should not be tolerated—contrary to his own confession which he had previously written and taught, namely, that infant baptism cannot be demonstrated or proved with a single clear word from God. But now, since he wished rather to please men than God, he contended against the true Christian baptism; he also stirred up the government to act on Imperial authorization and behead as Anabaptists those who had properly given themselves to God, and with a good understanding had made the covenant of a good conscience with God.

Finally it reached the point that over twenty men, widows, pregnant wives, and virgins were cast miserably into dark towers, sentenced never again to see either sun or moon as long as they lived, to end their days on bread and water, and thus in the dark towers

to remain together, the living and the dead, until none remained alive—there to die, to stink, and to rot. Some among them did not eat a mouthful of bread in three days, just so the others might have to eat.

Soon also there was issued a stern mandate at the instigation of Zwingli that if any more people in the Zurich territory should accept [re]baptism they should immediately, without further trial, hearing, or sentence, be thrust into the water and drowned. Here one sees which spirit's child Zwingli was, and those of his party still are.

Conrad Grebel was led to evangelical faith by Zwingli. But once Grebel began to read God's Word with an earnest determination to follow God in everything, he simply had to come to a break with the Roman priest, Zwingli. There was no choice. God had to be obeyed at the cost of liberty, yea, of life itself. The Brethren saw the issues; they knew what the consequences of their decision would be; they did what they knew God required of them. And thus was Swiss Anabaptism born. God Himself kindled the light that has shone, at times rather weakly, for more than four centuries. To Him be all the glory.

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MENNONITISM IN PHILADELPHIA

IX. Mennonites Who Have Come into the City

BY CLARENCE Y. FRETZ

We have already taken note of the witness given in Philadelphia by the following classes of Mennonites: early settlers, early immigrants, market people, church builders, and missionaries. We have yet to consider the witness given by the scores of Mennonite people who have come to the city for other reasons.

Home-Seekers

Very few Mennonites have come to the city merely to find a place to live. Mennonites generally love the farm and the outdoors too much for this. However, occasionally an elderly Mennonite widow or widower has come to live with a son or daughter living in the city. Very often this son or daughter was not a Mennonite. This circumstance together with the feebleness of old age has often resulted in a rather weak testimony, and yet some of these aged pilgrims have breathed the atmosphere of a simple, noble life in the midst of a crooked and perverse generation.

Employment-Seekers

For those interested in the high dollar or in some specialized unusual type of work, the city offers many inducements and opportunities. As a result not a few Mennonites have come to the city seeking employment.

The largest number of these are young women seeking domestic employment, often for a limited period of time. If they are willing to work as dutiful household servants, they can secure fairly high wages in luxurious homes. However, most of such opportunities are found in outlying suburban homes, far from Mennonite missions and churches, and the fellowship of spiritually minded people, so that the spiritual life of the Mennonite domestic is often endangered. This problem is made more serious by the fact that many Mennonite girls have been induced to work all or part of Sunday, and so have been shut off further from Christian influences. Usually, only nominal Christianity is found in the homes where they work, and sometimes situations have occurred which have been very detrimental.

However, in spite of the above, some of the Mennonite young women have given a faithful witness. Several have had convictions against Sunday work, and have experienced no great difficulty in getting positions with Sundays off. Others work only part time on Sunday, or every other Sunday, and so have kept up church attendance in a limited way. The attendance of these Mennonite girls at Mennonite mission services has often proved quite a help in the work, especially when they have assisted in teaching Sunday-school

classes, befriending young people, giving out literature, etc.

Mennonite domestic workers often have opportunities to give a witness in the homes in which they work. There they have the opportunity to be faithful in that which is least, and they have often glorified Christ by their industry, dependability, honesty, and neatness. Their refusal to serve intoxicating drinks and to make other compromises has usually won respect. Unfortunately, however, we have learned of very few cases where the faithful witness of a Mennonite maid has had any marked influence on her mistress in leading her to follow Christ.

Besides the Mennonite young women who come to the city for domestic employment, there are Mennonite people who come for a variety of other lines of employment—nurses, machinists, mechanics, factory workers, carpenters, teachers, business men, etc. It is difficult to make any generalizations about the witness of such a variety of people. Some have let their light shine brightly, others have not. Some have even given up the faith. Some have kept the faith, but failed to keep their children in the church. Some have lived in the city only a short time, others not at all (commuters).

Since the population of the city is constantly shifting about, and Mennonites come and go, too, innumerable opportunities for witnessing have arisen, and eternity alone will reveal how faithful these people have been. We know that some have allowed themselves to be drawn into many foolish and hurtful things, but we have been encouraged by the fact that there have also been those who have done much for the Master, especially in the way they have helped along in the Mennonite mission enterprise in the city.

Next month we shall continue with other groups of Mennonites who have come to the city—students, sight-seers, shoppers, etc.

Philadelphia, Pa.

Can we understand God's Book? With the Holy Ghost we can; He will teach us. Have I found in it that if I am a son I have life in Christ, life that connects me with the very being of the Son of God? He has given me the Spirit, and brought life home to me, not like Paul in the forefront of the battle, but in my own little corner. I get all the glory of Christ there. Ah, it is in our own littleness that all the divine glory comes out; we look for something great and majestic, but God takes little things to show it out; "base things and things that are not."—G. V. Wigram,

Editorials

Glorifying the Name of Christ

Recently in our devotional reading we were impressed with Paul's prayer for the members of the Thessalonian Church: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (II Thess. 1:11, 12). It is a remarkable prayer and one worthy of our serious meditation as to its import and of our diligent application in our lives.

It contains a number of points that could be emphasized, but we want to call attention mainly to the one of glorifying God in our lives. One of the old catechisms states that man was made to glorify God. The idea is thoroughly scriptural, for the Bible often emphasizes this great truth. The most familiar passage on this theme no doubt is found in the famous words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Paul takes up this same idea but makes it a prayer instead of a command. It is his concern that Christ might be glorified in the saints at His coming (II Thess. 1:10), but such a consummation requires that the name of Christ be glorified by His people while they live. Thus He will also be glorified in them. And all this is only possible through the grace of God and Christ.

But here as in all aspects of the Christian life we must do our part. We must have the desire to glorify God, we must actively labor to do so, and we must do this by the grace and help of God.

Such an aim will transform lives and give them meaning and content. We are impressed with the fact that many people today are perplexed as to the purpose and meaning of life. In a recent conversation with a fellow traveler, he responded that he was a Christian man but had perplexities concerning the Christian faith and life. He is a sample of many professing Christians today. There seems to be so little appreciation of what Christ has done for them that there is little aim and less effort to glorify Him in their lives.

People who make no profession of Christianity need also to know this great truth in order that life becomes more than something to be spent in selfish and lustful ways which bring no peace and satisfaction. They need first of all to realize their need of Christ as Saviour and then to accept Him as Lord and live to His honor and glory.

Are you glorifying the name of Christ?

"God . . . Trieth Our Hearts"

This expression from I Thessalonians 2:4 brings out the truth that God tries or tests His people. This has been true all throughout the history of man. Adam and Eve were tested, and so were the patriarchs and saints of all ages. Some met the tests successfully and some failed. Others measured up quite well at times and then gave way when different types of testings came. Such was the case even of faithful Abraham. Jacob failed rather notoriously in the early part of his life but came out victoriously in the end. God has a purpose in trying His people.

Through these testings He gives them opportunities to overcome the base and the low, and to reach the noble and that which is high in spiritual values. Let us then not falter nor rebel when God "trieth our hearts." "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked

of him: for whom the Lord loveth he chasteneth" (Heb. 12:5, 6).

A Tribute to the Founder of the Mennonite Publishing House

The recent death of Bro. Aaron Loucks, originator of the publishing work at Scottdale which led to the establishment of the Mennonite Publishing House as a church institution, marks the passing of another one of the already thin ranks of the generation which brought into being the organized activities of the Mennonite Church along missionary, educational, and publishing lines.

We now take such work for granted, but it took men of vision like Bro. Loucks and his contemporaries to take the virgin efforts of the church, and correlate and fuse them into united, active working bodies. He saw the need of combining the publishing interests of the church and bringing them under the control of a church-wide board. In seeing this need and in leading up to its realization he began printing work at Scottdale on a very small scale, with the garret of his home as its first working plant. Under his leadership and with the help of able co-workers and successors, he saw this humble work grow into a plant that has assets of a half million dollars, publishes sixteen major Mennonite periodicals, consisting of weeklies, monthlies, quarterlies, semiannuals, and annuals, besides quite a list of more localized Mennonite publications, and does a large volume of book and tract work.

Not only was Bro. Loucks a leader in our publishing work, but he was also active in promoting the work of General Conference and our mission, educational, and relief work. It will be recalled that in 1918 he took a trip to the Near East in the interests of postwar relief work. This becomes rather meaningful to the editor just now, since he is writing this editorial in Paris while engaged on a somewhat similar mission.

The editor wants to give his personal tribute to Bro. Loucks because of what his life and influence have meant to him. It was Bro. Loucks who first placed him into the plant as a linotype operator and then as time went on gave him positions of wider responsibility. It was Bro. Loucks who ordained him to the ministry. Bro. Loucks counseled and guided and inspired him in many ways. This is also the testimony of many others.

Our departed brother also had his failings, but the Lord used him in a large way in promoting the various interests of the church. We remember and respect him for this, but the editor feels that he owes a personal tribute to Bro. Loucks for all that he has meant to him.

Sunset and Sunrise in Cloudland

This editorial was originally sketched while the editor was riding in a Pan-American Clipper en route from New York to Ireland. On the first lap of our journey we largely skirted the coast of New England until we landed at Shediac, New Brunswick. Then following the Canadian coast we continued on to Botwood, Newfoundland, our second stop. From there we headed out over the trackless ocean for a twelve-hour ride to Foynes, Ireland, on the Shannon River.

It was our first trip of this kind and naturally it made many impressions that will probably never be forgotten. It was a strange sight and one which filled us with peculiar emotions as we realized that we were riding through cloudland and then saw the sun, about to sink in the west, diffuse its beams of glory over the scene.

It was not only uniquely beautiful and glorious, but tremendously impressive and awe-inspiring. And it made us think of two very endearing subjects—home and heaven. The realization dawned upon us in a peculiar way that beyond the sunset lay our homeland and our home where our loved ones were waiting and praying for our safety as we went on our mission in the interests of the relief of suffering ones in the lands beyond the sea. But our minds went on also to that other land and that

(Continued on page 251)

CHRISTIAN LIFE

THAT I MAY KNOW HIM

BY SIMEON W. HURST

Were one able to take a census among professing Christians today to determine their greatest ambition in life, doubtless a very small percent would by their lives indicate that they are seeking with their whole heart for a deeper experimental knowledge of their Lord. Great energy and sacrifice are being expended to attain knowledge, fame, or riches, but, sad to say, comparatively very little effort is being exerted to grow in the knowledge of Him.

As one reads and studies the messages of the Apostle Paul in his letters the words of our text at once convey a much deeper meaning than a mere physical acquaintance or head knowledge of the Lord. These words were uttered by one who had for many years walked in very close and intimate spiritual fellowship with His Lord, and yet the cry of his heart was that he might know Him better. Ever since the day when Paul met Christ while on his way to Damascus, his one and only ambition for his life and death had been, "that I may know him . . . and be found in him" (Phil. 3:9, 10). He spent a period of over three years in seclusion in Arabia, being taught by the Spirit the deep things of Christ; what Christ and Him crucified and arisen from the dead actually means to the believer. He counted the need of learning to know his Lord through direct revelation of the Spirit to be of much greater importance than going up to Jerusalem to become acquainted with those who had been apostles before him. He learned to know his Lord in a way that flesh and blood could not reveal to him. He was taught the deep mystery of the cross which is identification with Christ in His death, burial, and resurrection. This was no mere doctrine to him, for later he wrote to the church at Philippi that he had suffered the loss of all things that he might win Christ and be found in Him. He had allowed the penetrating power of the cross to sever him from all that which he had formerly counted as gain in order that he might know the "excellency of the knowledge of Christ Jesus" his Lord. He cared not even that the religionists of his day counted him mad. He chose to be a fool for Christ's sake. It was through such experiences that the Apostle Paul became so intimately acquainted with his Lord.

Let us notice three essentials to obtaining a real experimental knowledge of our Lord. **THE HOLY SPIRIT ALONE CAN REVEAL HIM TO US.** The disciples had walked and fellowshiped with their Lord for more than three years when one day Jesus said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" Again the words of John the Baptist to the Pharisees, "There standeth one among you, whom ye know not," portray conditions existing in many circles of professing Christianity today. There are those who profess to be Christ's followers who do not know Him in spirit and in truth. The disciples' knowledge of Christ was real as far as they understood, and Peter's reply to

Christ's question as to whom they thought He was, was what they believed. However, our Lord knew that even that knowledge was not revealed unto them by flesh and blood, but that the Father had revealed this unto them. Christ was conscious that not until after His death and resurrection and the coming of the Holy Spirit could His disciples really know Him in spirit and in truth. It was not until after Pentecost that these men really knew the power and blessed communion of the indwelling Christ. Christ said to His disciples shortly before His death, "But when the Comforter is come, whom I will send unto you from the Father . . . he shall testify of me" (John 15:26). When the Holy Spirit is given His rightful place in our hearts He will magnify our Lord and teach us more of Him. His indwelling presence will then be manifest by rivers of living water flowing forth to thirsty sin-sick souls. When men and women endeavour to know Christ with their own understanding, their knowledge of Him will accordingly be only that which the flesh can reveal. However, when the Spirit teaches, they really learn to know Him. The Spirit desires to manifest more fully the power of our resurrected Lord in the church today. But it must grieve the Lord, after the full and complete provisions which He has made for us at Calvary to live the abundant life, to see some of His children living in spiritual poverty, and paying so little recognition and respect to the Holy Spirit whom our Lord sent to magnify Himself in the lives of His own. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

TO ACCEPT BY FAITH OUR UNION WITH CHRIST IN HIS DEATH AND RESURRECTION. Paul in his writings refers quite frequently to the enmity which exists between the flesh and the Spirit. The flesh endeavours to drag us into bondage and to spiritual death, whereas the Spirit

I NEED THEE ALL THE WAY

The fog hangs deep, I cannot see!
Where is the way that I should take?
What the decision I should make?
O Saviour, pilot me.

I dare not take one step alone!
Such fateful dangers hover near;
I tremble, Lord, aghast with fear.
O Saviour, guide me on.

Teach me the way that I should go!
Make plain my path, the darkness through;
With Thine own grace my strength renew,
O Saviour, grace bestow.

Then, when I reach Thine happy shore,
Beyond the fogs which now obscure,
Beyond the mists which now endure,
I'll praise Thee evermore.

—R. E. Neighbour.

desires to lead us into the full liberty which is in Christ Jesus. Since the "flesh," or "self," or "the old man," is at enmity with God, it will accordingly do everything in its power to keep us from being delivered from its thralldom and from really learning to know Christ as our victorious Lord. Christ at Calvary made full provisions for our complete deliverance from the bondage of the old nature with all its selfish manifestations, by our being joined to the Lord in His death. Romans 6:6. Many who have been delivered from Egypt, which is a picture of the bondage of sin, are still entangled in the wilderness with their times of rejoicing as well as their days of grumbling and defeat. The purpose of God for every child of His is that they enter into the more abundant life which is possible only when all selfish ambitions cease. Jesus in speaking to His disciples in Luke 9:23 gives the way in which, if we are willing to follow, we shall really learn to know Him. Knowing the enmity which exists between the flesh and the Spirit He mentions self as the first hindrance that must be overcome. Then our Lord immediately shows the way that self can be denied, and that is by daily taking up our cross. And of what is the cross a symbol? In our Lord's time when a man was to take up the cross it meant death. Likewise this is what we are to daily take up, our cross, which is our place of union with our Lord in His death. We have a striking example of this in the Lord's dealings with His servant, Job. According to God's estimation of Job he was "a perfect and an upright man, one that feareth God, and escheweth evil." God, however, had yet greater things in store for His servant. Job was yet in bondage to his own "self" and it was from this that God desired to deliver him. The process of deliverance was painful to Job as it is to any soul who clings to his own righteousness. It was not until Job came to the end of himself and abhorred himself and repented in dust and ashes that his captivity was turned. And his repentance was genuine, for even before his captivity was turned he gave evidence of his heart condition by praying for his friends who had so wrongly accused him. Job 42:6, 10. Job expresses his former knowledge of God as having been only by the hearing of the ear. Now God has led him into a real experimental knowledge of Him, and Job says, "But now mine eye seeth thee." As we accept by faith the fact of Romans 6:6 that our old man has been crucified with Christ, and in accordance with verse eleven reckon ourselves "to be dead indeed unto sin, but alive unto God" the Spirit will lead us deeper and deeper into a more intimate knowledge and a closer fellowship with our Lord.

TO SPEND MUCH TIME IN FELLOWSHIP WITH HIM. A real experimental knowledge of our Lord is obtained only through spending much time in fellowship with Him. We learn to know our friends through working and associating with them. It is with those with whom we live daily and share all the various experiences of life that we have the closest fellowship. Our acquaintance with those whom we meet only occasionally and with whom we talk only at short intervals is accordingly less intimate. Those whose hearts really yearn to know the Lord as the Spirit longs to reveal Him must spend more time at His feet than the usual Sunday church services and the few hasty periods of prayer whenever it is convenient during the week. In reading the gospels one cannot help being impressed with the frequent references made to the prayer life of our Lord. He taught His disciples by

example the great need for prayer. In the evening after a hard day's work we see our Lord winding His way up the Mount of Olives to spend the night in prayer while everyone else went to his house. John 7:53; 8:1. As one reads of those who were filled with the Spirit of God and through whom God brought about great revivals to the salvation of many souls we readily recognize that they were men who knew the power of prayer, and who spent much time in His presence that they might be taught of Him. They were also men who were conscious of their need of becoming better acquainted with God's Word. The Holy Spirit through the Word makes Christ known to us. He who spends most of his time reading current literature and only now and then reads a few chapters in the Word is on the wrong track if he really wants to know his Lord better. Were men and women as little concerned to feed their physical bodies as some Christians are to feed their

souls they would have long since died of starvation. That is exactly what happens to those who may have their names on some church roll but who have neglected the feeding of their souls. They either die of spiritual starvation or else give evidence of being greatly undernourished. There needs to be a greater hunger in the hearts of God's people today to become better acquainted with their Lord through a Spirit-directed study of His Word.

As we give the Holy Spirit full control of our lives and through Him reckon ourselves "dead indeed unto sin, but alive unto God," and allow Him to lead us in our devotional lives we shall grow in the knowledge of our Lord. May we open our hearts to the searching of the Holy Spirit for Him to reveal what may be hindering us from really learning to know Christ as our indwelling, victorious Lord.

Musoma, Tanganyika Terr., E. Africa.

CHRISTIANITY, A HEART RELIGION

BY FRANK BYLER

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

In Christian society and in Christian services one is continually hearing terms concerning the heart of man. Is your heart right with God? Give your heart to Christ. In your heart, what do you think or do? Man's heart is wicked. To be saved you must have a new heart. These are only a few of the many expressions about the heart. But what is meant by the heart of man? Certainly we know that it is an organ which is essential to man's life. Parts of the brain can be cut out, lungs can be collapsed, stomachs can be removed, and many other operations can be carried out and man can live, yet if the heart is made to cease its function, death is the inevitable result. The heart is fundamental to life.

In a spiritual sense, then, the heart is spoken of as the source of life or death. It is the seat of life, the man's innermost motives, attitudes, and desires. It is what a man truly is in relation to God. This does not mean what a man is by nature, for one may act far out of line with his loyalties, devotion, and love to God, in some unguarded moment or some tense situation. On the other hand, one may put on a beautiful front of outward expressions against the dictates of the innermost self. All hypocrisy is an example of this. The heart is not the outward expressions, for it is the hidden, innermost attitudes toward God, and the motives which produce action in normal situations.

God is truly concerned with the heart of man in this sense. A few statements and illustrations from His Word will convince one of this truth. Jesus emphasized this heart condition as the cause for sin and righteousness. "Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:18-23). In other words, Jesus is saying that the sins of man are

not so much the outward acts, right or wrong as they may be, but the attitudes, motives, and desires which prompted those sins. In this sense one may be guilty of a sin without formally carrying it out in outward action.

Paul caught this meaning when he complimented the Roman Christians in Romans 6:16, 17. He is speaking of being servants of sin or servants of Christ, and he says, "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Paul is not saying that they were living perfect lives, but in contrast to yielding themselves to sin and thus living in sin, they have with their innermost motives, attitudes, and desires turned to serve Christ. This is indeed commendable, regardless of the degree of success in attaining outward obedience. Paul also is emphasizing this point of "heart religion" in Romans 10:9, where he insists upon believing in the heart as a requirement for salvation: No, believing is not an intellectual activity alone, but it is deep-seated in the convictions and attitudes of man. Belief is essential to salvation and this, God says through Paul, is connected with the heart.

Even the Old Testament has its emphasis upon "heart religion" as the only one satisfactory to God. Outward forms are only an abomination to God if they are not accompanied by the inner spiritual condition of the heart which they are to represent. "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:1-15). When the Jews were experiencing great and terrible judgments because of their sins, Joel gave this advice as a means of receiving mercy from God: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your

heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (Joel 2:12, 13). In those days when one wished to show his distress of mind and soul he would rend his clothes, just as in the present time people will wring their hands or tear their hair. Joel is telling them that such an expression as rending their clothes will have nothing to do with getting mercy from God, but rather they should repent, for it is their hearts that contain the seat of their trouble. He says therefore, "rend your heart"—make the adjustment there if you desire mercy.

In the Old Testament, God is spoken of as looking upon the heart of man. In II Chronicles 16:9, He is said to be looking throughout the world to find hearts that are perfect toward Him: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." King Asa of Judah was threatened by King Baasha of Israel and in order to drive him away, Asa sent money to the king of Syria and asked him to defeat Israel for Judah. So Benhadad, king of Syria, agreed, and he defeated Israel and freed Asa from this threat. But God spoke to Asa by the prophet, rebuking him for putting his confidence in a man, namely, Benhadad of Syria. He pointed out that when Asa was fighting Ethiopia and the Lubims, who had a huge host of chariots and horsemen, Asa had trusted the Lord and he won the battle. The reason for this was that his heart was "perfect toward God," for the eyes of the Lord are looking for such, upon which He can shower His blessings—even in Old Testament times.

Another instance is at the time when Samuel was to anoint a successor to King Saul. He went down to the home of Jesse, and there, from his sons, he was to anoint the successor. Jesse's sons began to pass before Samuel. Eliab came first, and Samuel thought surely this was the one. God then spoke to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). So God chose David, the one nobody else would have chosen, because his heart was the one of which God approved.

Surely this is a serious thing, then, for man. If the heart is thus the place where God looks for the evidence to determine His workers; if the condition of the heart is the basis for obtaining divine mercy and blessing; if belief, which is the way to salvation, is connected with the heart; if obedience comes from the heart and sin has its source in the heart—surely one will be interested in knowing about the heart as it relates to this "heart religion."

Two truths are made especially clear in the Bible. First, disobedience in the heart is the cause for the condemnation of man, and second, belief in the heart is the only basis for his salvation. Let us consider these two truths in turn.

Disobedience in the heart is the cause for man's condemnation because it springs from the depraved nature, and not from a regenerated heart. Adam, before the fall, had a perfect heart. His motives, desires, and innermost self were glorifying God. But when he sinned, mankind received a depraved nature as a direct result. This nature is naturally at enmity with God, and naturally in rebellion, "The heart is deceitful above all things, and desperately wicked." According

to Mark 7:18-23, the sins of man come from within a man and defile him. This depraved heart expresses its disobedience in at least two ways. It is first of all rebellious, desirous of fighting God, and of doing that which is contrary to God's will. True, it may result in a fairly good moral life, but it is at the same time revolting against the plan of salvation which God has provided. It is seeking to do its own will, and not the will of God. It is expressed in a very common term, "I can do as I please." Yes, this heart can do as it pleases, it can refuse to submit to God and disobey, but this disobedience is the evidence of the depraved heart from which it springs. Christ said, "My meat is to do the will of him that sent me." To know what God's will is and to refuse to do it as a practice in everyday life is the rebellion of a depraved heart.

Another expression is found in some people, who, though professing regeneration and willingness to obey God, are at the same time desiring ignorance of God's will. To know His will means that one should yield and obey. But the disobedient heart may be equally as disobedient in ignorance as in light. A disobedient heart does not need light on God's will to disobey Him. The very fact that it desires not to know, reveals the fact of disobedience at heart, and the true condition of it.

I am reminded of some girls who were in a class of instruction for baptism. They, however, did not want to wear the prayer head covering. They were told that "to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Then they asked why they were told, saying that if they had never been told they could have gone without it without sinning. This was not altogether true, however, because disobedience in the heart was here expressed, not only toward the prayer head covering, but also toward other commands known or unknown. It was expressed in their desire for ignorance.

Disobedience, then, is the cause for condemnation because it springs from an unregenerate heart, and man cannot be saved in this condition. Jesus told Nicodemus, "Ye must be born again." It also condemns, however, because it is the direct opposite of belief. In scripture, belief is contrasted with disobedience rather than with unbelief. Let us look at three scriptures that make this contrast. In the Authorized Version, belief is contrasted with unbelief, but in the word "unbelief," unfaithfulness and disobedience are implied. The Revised Version has the better translation, contrasting belief with disobedience.

In the third chapter of John, a discourse of John the Baptist is recorded. In conclusion he speaks of the way of salvation and the cause of God's wrath abiding upon others. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36, R.V.). Thus to believe is to be saved, and to disobey is to be lost.

In Acts 14:1 and 2 (R.V.), Luke contrasts believers with those who disobey: "And it came to pass in Iconium that they entered together into a synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren." There were just two groups. One accepted the Gospel and met the condition of salvation; the others disobeyed and were sinners.

One other place should be considered yet

in this contrast. In Hebrews, the writer is giving a lesson on who shall attain and who shall fall short of the promised rest of the righteous. Those who followed God and believed, entered into that rest, the promised land of Canaan, but the large group of Israelites who were disobedient wandered forty years in the wilderness and died, failing to enter into the land. "For we who have believed do enter into that rest." (Heb. 5:3, R.V.). Here the promised rest of salvation is likened unto the land of Canaan. In contrast to believers attaining salvation, it says in verse eleven of the same chapter, "Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience." As disobedience was the cause of many failing to enter Canaan, so the "same example of disobedience" will cause many to fail to enter into salvation.

This does not mean that obedience is the means of salvation. It does, however, mean that the heart that allows one to willfully practice disobedience, is lost, while obedience is merely the evidence of a heart which is right with God. This should be a very solemn warning. If your heart allows you to willfully, willingly disobey, beware! Men are eternally condemned for practicing disobedience to God.

In contrast to this, however, belief in Christ from the heart saves a man. This belief or faith is not a mere intellectual exercise, but something that affects the innermost attitudes, motives, and desires. This faith or belief saves man because it contains the elements required for salvation, namely, repentance and submission. A faith that comes short of this is not one that affects the heart, and therefore is not able to place the heart into a state which will pass God's approval.

Repentance is essential to salvation. There are only two choices, repent or perish. In Luke 13:3, Jesus makes the statement clearly,

I DO NOT FEAR

By Arlean Leibert

He walks with me;
I do not fear,
Even though the way
Be dark and drear.

He knows the path
That I have trod;
Oh! the blessed thought,
He still is God.

The world still bears
Its load of woe;
Men do not know
Which way to go.

O Christians, then
Let us arise,
And point the way
Unto the skies,

That men the way
Of peace may know,
And in the knowledge
Of Christ may grow.

He walks with me;
I do not fear,
Even though the way
Be dark and drear.

He holds my hand,
Guides all the way;
He is my help,
My strength and stay.

Nampa, Idaho.

"Except ye repent, ye shall all likewise perish." Peter in his second epistle says that God is long-suffering, "not willing that any should perish, but that all should come to repentance." Acts 17:30 says that God commands "all men every where to repent." After Pentecost the disciples preached repentance for the remission of sins. Yes, repentance is essential to salvation. This means that a person has turned his back on sin; he has forsaken sin in his heart. His general direction, desire, and all his motives are leading him away from sin. This is saying nothing of the degree of success in this direction. It merely means that his innermost self has forsaken sin. His human nature may still lead him to sin, but it does not get the sanction of his will and of his heart. This attitude is a part of faith. One does not truly believe and have faith while he is holding on to the old way of life. It means forsaking that completely.

Belief has a positive element also. This positive element is submission to Christ. Faith means to reject and forsake sin and the old life, but it also means to place oneself in the hands of another, trusting the destiny to him. Belief in the heart does not mean to call on the Lord to be saved and then to say, "Thanks, Lord, I think I can make it now." No, that would be neither forsaking the old life nor placing oneself in the hands of another. Truly, the sinner needs Christ to save him, just as Peter needed Christ to save him from the water at the time he attempted to walk upon it. But he also needs Christ to keep him saved, just as Peter needed Christ to keep him on top of the water after he began to walk upon the water again. He needs to place himself unreservedly into Christ's hand. The very best Christian needs Christ just as much to be saved as the very worst criminal needs Him to become saved. You and I need Him today just as much as we did the day He lifted us from our sins. You can no more be saved now without submitting to Him than you could at the moment you were first saved, without submitting to Him to let Him apply the blood of atonement to your life. Yes, belief in the heart means that one is surrendered completely to Christ.

This surrender means also that one has surrendered to Christ as his Lord as well as his Saviour. There is no Saviour but He who is also Lord. In my mind, it was no mere chance that Paul in Romans so frequently refers to Christ as "Lord." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ. . . ." and how many there are who claim to be saved who would like to stop there, but Paul says "through Jesus Christ our Lord." Romans 4:24, 10:9, and other references have this same emphasis. This is not an outward act; it is a condition of the heart, of a person's inner self being surrendered to Christ as the Lord and ruler of his life, of one whose will it is to do Christ's will.

Repentance and submission are requirements for salvation. These are not works of righteousness; one does not, cannot do these things except by the power of the Holy Spirit. These are the elements, the parts of belief in the heart. They are a heart right with God. They will improve one's life, but while this is the heart condition, his life may be far from righteous. He may be falling short on every side, and sin may seem to have him in its clutches, but the man is saved because in his heart he has repented and submitted. God

be praised, it is not by works of righteousness which we have done, but by His grace He saves us. If it were on the grounds of obedience, who could be saved? If it is not on the grounds of obedience, there is no line that can be drawn whereunto one must attain for salvation. No, salvation is dependent upon belief in Jesus Christ, which means repentance and submission. Be not alarmed, this will not allow one to become lax concerning his life. It dare not, for his heart is in such a condition that it cannot. His heart will not allow him to practice disobedience, and there will result a constant progress upward.

In conclusion, let me contrast a saint and a sinner in a very humble illustration. When we were small and lived on a farm, my brothers and I would frequently get through with our work early enough on Saturday evening to get cleaned up for Sunday and go out to play for a while before dark. After we were cleaned up, had our baths, and were dressed in clean clothes, we could frolic barefoot on the lawn. If by accident we happened to get those clean clothes just a bit dirty, we tried to wipe the dirt off. If by chance we happened to get one toe in the mud, we tried to wipe it off on the grass. But then imagine the neighbor boy coming over. He had no bath, and he still had his dirty clothes on. He could splash right through the mud holes; it wouldn't bother him. What was the difference? Merely this, we were clean and wanted to stay clean, at least for the evening, and he was dirty and

didn't care if he got dirtier. So it is with a saint and a sinner. A saint is one who has been cleaned up, his sins are forgiven, and in his heart he wants to stay clean. The least transgression is quickly done away in true repentance and confession. Every effort is put forth to keep from transgressing. The sinner is dirty; he intends for the present at least to continue in his sins. It is just the difference of the heart, but God looks on the heart.

How is it with you? Paul said, "Let a man examine himself." Is your heart right with God? Have you come to know that Christianity is a heart religion, not one of attaining salvation by outward forms and expressions? Yes, we all come short; therefore, we cannot earn it. But we can all believe and thus have a heart perfect toward God, and receive it. That heart, your innermost attitudes, motives, and desires, will determine your eternal destiny. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12, 15). Your heart determines whether or not your name is written in the book of life. God does not look on the outward appearance, but God looks on the heart.

West Liberty, Ohio.

THE LAW OF LOVE APPLIED IN ALL HUMAN RELATIONSHIPS

BY HILDA BIXLER

What is the law of love? The Old Testament law said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Christ gave a higher standard of love when He said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). Is that the standard of love which must be applied in dealing with all people under all conditions? Yes, as Jesus has loved us in taking our place on the cross and suffering for our sin, so are we to love each other.

Humanly this is impossible. When a soul is regenerated, love for God and one's fellow men becomes the controlling factor in life where before the affections and activities of life were centered in self. This change is wrought in the moral nature of man by the Spirit of God. Nothing but divine power can produce this change.

Wm. E. Barton tells of crossing a high pass in the Rocky Mountains by train on a bright morning and the train rose above the clouds. Across from him sat a small boy and a girl. "Look, look," the boy cried, "we are riding on top of a cloud!" The worldly-wise sister said scornfully: "Nobody can ride on a cloud. We have rails under us as always." But the boy persisted: "Jesus can ride on a cloud. I saw a picture of Him." Knowingly the sister responded, "Yes, but He ain't us."

Dozens of others make that same answer when we speak of following the example of Christ. He won the base and brutal to God by love that stooped to the lowliest service, and when a man lives close to God, he is able to do the same.

Let us think of a few relationships in which perhaps we find it most difficult to get along agreeably with others and apply Christ's law of love.

Love in the Church

Christians can work together harmoniously in spite of the fact that each one is fitted for a different task. Paul used a striking figure to urge co-operation in the church. The body, he says, is made up of many members and all its members constitute one body. Co-ordination and harmonious working of these members brings comfort and efficiency. Where one member is deficient the whole is weakened. The members differ in function, but they all contribute to the general well-being of the body. Each part of the body is an integral part of the whole and each is necessary to the perfect working of the body.

Those having responsible positions in the church cannot consider those who perform lowly tasks as unimportant. Neither can they who do more insignificant things feel that there is no need for leaders. Each member in the church is dependent on all the other members. If one member is not working as he should, the entire church suffers, even as our body suffers when only one finger is injured. If our brother has frailties which vex us, let us kindly overlook them, remembering that we have faults which are annoying to him.

The cultivation of the spirit of brotherly love does much for the advancement of the body of Christ. One of the tests of the Christian life is the test of brotherly love. "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). Hatred is so universal that when you meet one who is filled with love,

you may know that he is a Christian. Where love is the rule, there is peace, mutual sympathy, and helpfulness, and the spiritual uplift of the congregation is assured.

Mutual Helpfulness

Love manifests itself in mutual helpfulness. According to our way of thinking, the church is a large family where God is the Father and where children think of each other as brothers and sisters. Mennonite communities are known, among other things, for their efficient system of mutual aid. In case of sickness, accident, death, fire, or other losses, the home congregation stands by, willing to help bear the burden.

The young men who are bravely standing for the principles which we uphold are worthy of our continued financial support. In the rehabilitation program we cannot fail to help them get started in business, or to receive professional training, or in whatever they hope to do.

Ministering to the needs of suffering humanity is a manifestation of Christian love. Countless opportunities for doing relief work present themselves to the church today. Millions have lost their homes who need to be shown love and mercy. The hungry are waiting to be fed, the ill-clad to be properly clothed, and the sick and dying are longing for help and comfort during their last hours. This ministry of comfort and healing is clearly taught in the New Testament and exemplified by Christ Himself. Are we willing to give sacrificially of our time and means that others may again have the necessities of life?

Love in Business

The world gives us many excellent business principles, but it is not generally known that the Bible also has many business principles which cannot be excelled.

One of the best is the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). This principle needs application more than explanation.

Another one is found in Colossians: "Lie not one to another." Had Paul been addressing an American congregation his language might have sounded something like this: "Do not misrepresent the goods you have for sale. Do not give some reason for selling an article when you know that your real reason is something else. Christian people, tell the truth. Tell it when it pays; tell it when it means a financial loss to you. Tell it in words; tell it in deeds. Let the word **honesty** be written boldly across your very life."

We should not be overconcerned about our own rights. In the church at Corinth there was a member who was cheated by a brother in the church. To regain his loss the man took the case into public court. He was severely rebuked by Paul for doing this. The apostle advised that such things be cared for by the church and not by people of the world. He says further that in the light of Christ's suffering on the cross for our sins against Him we should suffer material loss rather than demand justice.

You may ask: "Do we not have a right to be treated fairly?" An Iowa farmer-minister found one morning that five hundred dollars' worth of corn had been stolen from him the night before. He could have gone to court and received his five hundred dollars (which he needed) but instead he took the Christ way and suffered the material loss. He stood a far better chance of winning the thief to Christ by taking this course of action than he would have if he had

demanding what rightfully belonged to him. In this age of materialism it is essential that we put forth special effort "to do justly, and to love mercy, and to walk humbly with . . . God."

Love in Dealing with People of Other Races

Race prejudice is a very subtle sin which often leads to actual hatred and violence. It was almost impossible to secure a burying place for the body of a prominent Chinaman who died in Chicago recently. A Mennonite brother from the South resented the free mingling of negroes and whites in the northern cities and on trains and busses. The transportation system in the city of brotherly love was tied up because the white people did not want the streetcars to be operated by negroes. A farmers' organization of the West petitioned Congress to make it impossible for people of the yellow race to own land in the United States. A so-called Christian community threatened violence if Japanese citizens or the United States found employment in their community. A "fundamental" religious magazine conducted a campaign of hatred against the Jews. Negro and Mexican children are deprived of the opportunities of education because they are not permitted to attend school with the white children.

All these discriminations of race do not reflect the spirit of Christ. When Jesus was on earth He showed equal interest in and love to Jews, Samaritans, Gentiles, and all the different peoples that might have been found in Galilee. He took no part in hostility to the Gentiles or Samaritans (Himself being a Jew), but He brought them salvation.

The good Samaritan showed us that to be a neighbor is to know nothing of race prejudice.

In both Peter and Paul we see that the love of God constrained them to do more than refrain from molesting or injuring those of other races. They took them the Gospel. Their love gave positive benefits. Are we carrying the Gospel to all the different races found in large numbers in our country? "Let us not love in word, neither in tongue; but in deed and in truth."

Love in Conversation

In James 3:1-12 we have a searching passage on the sins of the tongue. There we see pictures of a horse held in by the bit, of the ship turned by the touch of the pilot, of the forest set aflame by the smallest spark, of venomous beasts, fruitful trees, and gushing fountains. While the writer dwells on the evil possibilities of the tongue, he nevertheless has in mind its possibilities for good.

The use of the tongue is a test of life. Unkind, bitter, impure speech indicates that the speaker, whatever his position or profession, is not filled with the Spirit of God.

Recently I heard an eight-year-old ask her mother: "Aren't we glad that Hitler is dead?" The Christian woman thoughtfully replied: "Jane, we are never happy about the misfortunes of others. That is one way in which Satan traps us—gloating over others' misfortunes."

I believe that Satan receives a great deal of satisfaction out of the gossip which is often heard in Christian circles. If we understood why others do things differently from what we think they should, we would be much slower in condemning their course of action. Enlarging on their weak points brings unhappiness both to them and to ourselves.

Folk spoke kindly and respectfully of our

late President Roosevelt after he had passed away. During his administration he did not receive the honor that was due him, as a minister of God. The Bible very definitely tells us to speak about our rulers. We should in our prayers bring them before God: "I exhort . . . that . . . supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Tim. 2:1, 2).

After people's eyes are closed in death and their bodies laid away to rest, we remember the smile when we thought no one cared, their encouraging words which inspired us to begin anew when we had failed, and their word of comfort in a time of sorrow. May all Christians cultivate the grace of speaking kindly to and of our fellow men while they are living with us.

We may at times be obliged to speak severely to someone regarding his course of conduct; but even then the utmost plainness of speech may be softened by the spirit of love which prompted the utterance. Never

JESUS OUR CAPTAIN

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust Thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christ-like self-control.

O Jesus, Prince of life and truth,
Beneath Thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and Thee,
To die, to suffer and be spent,
To set our brothers free.

In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banners shed,
We answer to Thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress,
We gladly enter in.

—Anonymous.

did preacher speak so plainly as our Lord; never did such terrible "woes" come from human lips as were those uttered by Him; but He bathed His most terrible denunciations in tears of tenderest affection. A certain instructor tells his ministerial students: "We must preach about hell, but we must preach about it with tears in our eyes."

Love for Enemies

This is one of the paradoxes of Scripture—to treat our enemy as a nonenemy. The spirit of legalism says, "I will give what I get." God does not treat men that way. The sun shines and the rain falls on the ground of both His friends and His enemies. It was not for friends that God gave His great Gift. It was while we were enemies to God that He gave His only Son. He shows men good, not to repay what they have earned, but because this spirit of mercy is a part of His own nature.

So are we to show to all men a good will which no evil on their part can overcome; not resistance or force when kindness fails,

but unfailing love all the time. This is the real test—a test which God stood when He sent His Son to redeem His enemies; a test which Christ stood when He laid down His life for His enemies; a test which God wishes us to stand when we are tempted to seek revenge for any cause.

Nonresistance, or love in action, is proved not only by our participation or refusal to participate in war but also by our everyday living. Unless we show true Christian love in our church relationships, in aiding those who are in need of help, in our business, in our attitude toward all peoples, in our speech, and toward our enemies, we are not truly nonresistant as we claim to be.

May we draw more freely from God's vast storehouse of divine love which is at our disposal and which will prevent much friction in our human relationships.

Dalton, Ohio.

EDITORIALS

(Continued from page 246)

other home forever beyond the sunset, "the land of fadeless day" where the greatest glories of earth and sea and sky will be eclipsed in measures beyond human comprehension. The glory that we witnessed was still in cloudland, but in homeland above there will be neither clouds nor the things which they symbolize.

Soon night blotted out the glorious scene and we traveled through the darkness. But we put our trust in the captain and pilot to steer us by compass and beam to our destination. But beyond that we committed ourselves to the Greater Captain and Pilot who is the Master of earth and sea and sky and brings His own "unto their desired haven." And so as we gave ourselves unto His care for the night and retired to our berth we still thought of cloudland, and home, and heaven, as we went to sleep to the drone of the giant motors.

Morning came before we were aware of it, and when we awakened, the sun was already above the horizon, streaming his rays of glory over fleecy clouds, below which we could see the deep blue of the great Atlantic. It was a scene of glory and hope and cheer. We thanked God for our safe voyage through the night and were inspired to journey on through life with the hope and confidence that someday we would greet the eternal glory in the land where there is neither sun or moon, because "the Lamb is the light thereof."

LIGHT FROM PLANTS

Some mushrooms are light-givers, and in Australia they are so numerous, especially in the region of Swan Island, that they have, according to report, been used as lamps. Naturalists describe them as about two inches across and claim that if a large number of them are hung around a room a good light is provided. But as the plant dries up the light dies.

Fox fire or "witches glow," found in forests and meadows, seems very mysterious to those not familiar with it, but when investigated shows nothing but decayed wood. The student of botany, however, knows that some fungus growth has taken possession of the dead tree, and when disturbed makes it a beautiful spectacle. This fungus is sometimes found, too, on decayed vegetables and is called phosphorescence.—S. S. Messenger.

OUR HOME CIRCLE

THE MARRIAGE CONTRACT

BY MRS. C. K. LEHMAN

She was so small so short a time ago
She lay against my heart, a baby thing,
And now I watch the lovely flush and glow
Illumine her that only love can bring.

They told me I should feel hot, jealous pain
When first she turned to other arms from mine;
I have not found it so. Not loss, but gain
It is for me, she's found a thing so fine.

I love him with a strange and tender love—
This tall, sweet boy, whose laughing, clear,
young eyes
Saw dreams come true in her, and sought to prove
Her not a child, but woman, woman wise.

They love absorbed. I see her wholly his
As he is hers until the end of time.
And yet,—yet, I know that each one is
In some way wholly, deeply, sweetly mine.

The unknown author of these lovely little verses has voiced the exact sentiments of many another mother when this great change comes into the life of her daughter. Truly it seems to me that the time has been short indeed since our oldest daughter was a tiny "baby thing" and lay in my arms. Through the years she loved her home better than any other place on earth. But this summer she, of her own free choice, walked out from under its sheltering roof-tree because she was a partner to a life contract to live with another. That contract was the marriage contract and by becoming a party to it she gave herself to her bridegroom. Her status changed from that of a daughter to that of a wife and from the day of the wedding that change has been verified both legally and morally.

God has put His stamp of approval on such change of status by saying that when a man marries he should "leave his father and mother, and cleave to his wife." This forsaking of the old home for the new applies equally to the woman who marries.

In discussing the marriage contract it is well to look to the definite meaning of both these words. The definition of marriage according to the Standard Dictionary is as follows: "The legal union of a man with a woman for life; the state or condition of being married; the legal relation of bride and bridegroom to each other in wedlock." The explanation that follows this definition is full of meaning. I ask you to read and reread it. "In this sense marriage is a status or condition which, though originating in a contract, is not capable of being terminated by the parties' rescission of the contract, because the interests of the state and of children require the affixing of certain duties and obligations upon the parties."

The meaning of the word "contract" is, an agreement between two or more parties for the doing or not doing of some specific thing. Woolsey in his "Introduction to International Law" has this to say concerning a contract: "A contract is one of the highest acts of the human free will: it is the will bending itself in regard to the future,—and surrendering the

right to change a certain expressed intention so that it becomes morally and jurally a wrong to act otherwise; it is the act of two parties in which each or one of the two conveys power over himself to the other, in consideration of something done or to be done by the other."

The above definition, too, is food for thought, and in order to get its full implication it may also bear rereading. Keeping in mind the thoughts given above, we are compelled to acknowledge that the marriage contract is no light thing to be flaunted, but a matter to be considered carefully and prayerfully before one becomes a party to it.

The reason there is always plenty of grist for the divorce mills to grind today is because men and women do not have stamina enough to live up to the terms of their wedding contract. They aren't big enough to see that "the interests of the state and of children require the affixing of certain duties and obligations upon the parties." They lightly

THE ROSE OF SHARON

Sweeter than all earthly roses
Is my Christ, the Rose of Sharon.
He's my King and Rock of Ages
And my only hope for heaven.
My dear Saviour, oh, so lovely,
Fills my heart with joy divine.
And my soul is full of glory,
For I'm His and He is mine.

Jesus is my Rose of Sharon,
Now and evermore shall be;
He has sealed my name for heaven,
And He lives and blooms in me.
By His grace and loving-kindness,
So abundant, pure, divine,
He has given me sight for blindness
And renewed this heart of mine.

Christ, my glorious Rose of Sharon,
Gave His life on Calvary,
To redeem my soul for heaven,
Poor, unworthy though I be.
Love divine as pure as heaven,
Fragrant, rich, abundant, free,
Blooms in Christ, my Rose of Sharon,
For poor mortals such as we.

Christ, my glorious Rose of Sharon,
Is a grand reality;
All my sins He has forgiven,
And is daily keeping me.
Oh, how altogether lovely,
With a radiance from above,
Is my Rose of Sharon truly,
Gentle as a heavenly dove.

I will praise my Rose of Sharon
And His precious name adore
Till I reach my home in heaven
With the blood-washed gone before;
Then with all the saints in glory,
We shall bloom with Him in heaven,
And forever sing the story
Of the wondrous Rose of Sharon.

—Alfred S. Rotz.

waive these duties and obligations, catering only to self for the present, putting their immediate comfort and happiness ahead of future good, maybe oftentimes coming to their senses too late, only to find that never can they "do evil, that good may come."

People who become partners to a business contract put their whole interest, their best thought and study and labor into it and many times sacrifice time and comfort to make their business a going concern. If they do less than this their business becomes a drag and usually dissolves entirely. Is not the same thing true of the marriage contract? If, in the fear of the Lord, the husband and wife both give of the best of themselves to the fulfilling of their share of the contract, it naturally follows that their marriage will be a success. George N. Luccock in his book, "The Home God Meant," says, "Happy marriages do not happen." As you can't sign a business contract and expect it to bring you great wealth without any further effort on your part, neither can you sign a marriage contract and expect it to bring you untold happiness without your lifting a finger toward accomplishing that condition which brings happiness.

It is along such lines, when young people or older ones are making every effort to deny themselves some comforts for the sake of the future good, that Satan comes with his temptations. He says to them, "Why do you deny yourself for the sake of your companion?" "You have some rights too." "Why do you want to have children?" "They'll always keep you tied down." "Why do you try so hard to save money?" "You're young only once; go on and have a good time." Satan knows too well the number of homes broken on the shoals of financial troubles not to try to wreck your home on them also. He'll try you on your fidelity to each other. He will suggest that it is old-fashioned, unsocial, and smug to be too loyal to your companion, that you should play around with others. If he can't tempt you on the big things, he'll try to wreck your happiness and get you to break your contract because of little annoyances and incompatibilities that are normal to any two or more people living together in close contact. What success he has in tempting people along such lines is attested to by the number of broken homes. Satan always has us look at self and at the present. Our heavenly Father urges us to give up our self-will and always look beyond the present as well as at the things about us. In His Word we read, "Where there is no vision, the people perish." This statement is true of those who are parties in the marriage contract. If they look only at the present and the thrill, the romance, the social prestige that marriage might give them, without accepting in their thinking the far-reaching responsibilities of their contract, they are poor indeed and are in a fair way to perish along the way.

Every business contract embodies certain principles and specifications and requires certain obligations of the parties making it. So does the marriage contract. Let us carefully read what we who are married have agreed to and what those who are yet unmarried will agree to if and when they take that important step.

Both bridegroom and bride agree to the first two questions:

1. Do you believe that matrimony is an ordinance instituted of God, and confirmed and sanctioned by Jesus Christ, and that you

must therefore enter upon it in the fear of God?

2. Do you confess and declare that you are unmarried, and free from all other marriage relations and engagements whatsoever?

The bridegroom agrees to the following:

Will you, in the presence of God, and these witnesses, take the sister by your side, to be your wedded wife; will you love and cherish her, provide and care for her in health and sickness, in prosperity and adversity, exercise patience, kindness, and forbearance toward her, live with her in peace as becometh a faithful, Christian husband; and, forsaking all others, keep yourself only unto her as long as you both shall live?

The bride agrees to the following:

Will you, in the presence of God, and these witnesses, take the brother by your side, to be your wedded husband; will you love and cherish him in health and in sickness, in prosperity and adversity, share with him the joys and sorrows of life, exercising patience, kindness, and forbearance toward him, and live with him in peace as becometh a faithful Christian wife; and, forsaking all others, keep yourself only unto him as long as you both shall live?

Surely these promises are food for thought. How can a young man who has really promised to love, cherish, provide and care for a wife loosely regard such vows, or how can a young woman who has promised likewise to love and cherish a husband and share the joys and sorrows of life with him quail at the first clouds that appear on the matrimonial horizon? And if the two are normal human beings clouds will likely appear. Those of you who have read "Little Women" remember how Meg (when she and John moved into their little cottage) told John he could always feel free to bring home a guest unannounced at any time. John took her at her word, but the day he chose to bring a guest was the day Meg had tried to make her first jelly, which wouldn't jell. John found her in tears, with jelly messed over everything. He suggested throwing the stuff out and asked her to get them something else to eat, adding humorously that they wouldn't ask for jelly. This bit of humor on his part was the last straw for Meg. She took it for an insult, and, hot, sticky, tired, and self-pitying, betook herself to her room. After cleaning herself up and resting a while, she returned to the kitchen, only to be told by the little maid that "they had eaten 'a much, and greatly laughed, and the master bid her throw away all the sweet stuff, and hide the pots," and that they had strolled away together.

In this little incident we find a typical situation. Didn't they love each other enough that such a tilt could occur? Surely they did. But, nevertheless, they were hurt and insulted and were feeling hard toward each other, and when they met later in the evening they were both as cool as cucumbers toward each other. But now, what to do? They had decided early in their married life that they would never carry any personal differences between themselves to outsiders, which was victory No. 1. Now Meg felt like going to her mother and telling her all about it, but she was too loyal to John. Instead, she remembered some advice her godly mother had given her one time.

John is a good man, but he has his faults, and you must learn to see and bear with them,

remembering your own. . . . Watch yourself, be the first to ask pardon if you both err, and guard against the little piques, misunderstandings, and hasty words that often pave the way for bitter sorrow and regret.

These words came back to Meg, as she sat sewing in the sunset, especially the last. This was the first serious disagreement; her own hasty speeches sounded both silly and unkind, as she recalled them, her own anger looked childish now, and thoughts of poor John coming home to such a scene quite melted her heart. She glanced at him with tears in her eyes, but he did not see them; she put down her work and got up, thinking, "I will be the first to say, 'Forgive me,'" but he did not seem to hear her; she went very slowly across the room, for pride was hard to swallow, and stood by him, but he did not turn his head. For a minute she felt as if she really couldn't do it; then came the thought, "This is the beginning, I'll do my part, and have nothing to reproach myself with," and stooping down she softly kissed her husband on the forehead. Of course that settled it; the penitent kiss was better than a world of words, and John had her on his knee in a minute, saying tenderly, "It was too bad to laugh at the poor little jelly-pots. Forgive me, dear, I never will again!"

But he did, oh, bless you, yes, hundreds of times, and so did Meg, both declaring that it was the sweetest jelly they ever made; for family peace was preserved in that little family jar.

In this situation Meg was able to do several things that helped her out of her dilemma. She was able, in her calmer moments, to pull herself out of the picture and mentally stand outside and look in and review it and see her own mistakes, her childishness and foolishness; she had a desire to do the right thing and she was able to swallow her pride and take the step required of her in righting the situation. On the other hand, John was willing to forgive without any reproaches. And, last but not least, they both had a sense of humor that enabled them to look back later and laugh at themselves. And wholesome laughter relieves many a tense situation and saves the day which otherwise might not turn out so well.

Truly a little rift can be an opening for a large wedge of misunderstanding and differences that will finally split wide the friendship and even the marriage of two people who do not keep up the terms of their contract. The marriage contract says, "exercise patience, kindness, and forbearance." These three virtues if practiced are some of the ballast that help us keep our balance. We have all seen the little celluloid toys that, no matter what we do to them or how we place them, always rebound and stand upright. We may lay them flat, stand them on their heads, lay something on them to keep them down, but the instant pressure is released they bound back to an upright position. That is an illustration of human beings. Without the right kind of ballast we are like the celluloid toys without a weight. We are light, aimless, and without stamina of any kind. But those who have a ballast of godliness, good Christian heritage, common sense and a sense of humor will not be overwhelmed by any storms, matrimonial or otherwise, but will immediately, as soon as the pressure that prostrates them is released, bound back to an upright position and be as ready to face life as they ever were before.

If nothing more has been accomplished by the reading of this article than the stimulating of your thinking along the line of the solemn promises you have made or will make, it has been worth while. For further and definite

reading and help along this line I would recommend to you the following excellent books: "The Home Beautiful," by J. R. Miller; "The Fine Art of Living Together," by Albert W. Beaven; and "The Home God-Meant," by George N. Luccock.

Any right contract that is made, be it financial, professional, or matrimonial, reaps rewards for those who are party to it, and its influence through those parties will reach out to many other lives. From experience many of us know how our own lives have been enriched by being party to the marriage contract and we would recommend the entering into that contract to all others who are chosen by God and a loving partner to become a party to it. The contract becomes more binding and precious as life goes on. Though fulfilling all the requirements may demand much of us, yet we always gain more than we lose. There is no subtraction in happy marriage. There is increase, addition and multiplication, not only in numbers as a family grows, but in interests, in love, in friendships, and in all that makes life worth while here, and, in addition, of souls to glorify God throughout all eternity. Surely the responsibilities of those entering into the marriage contract are overwhelming and it is only by the help of God that we can in our weakness dare to venture into so great a work with Him.

Harrisonburg, Va.

THE MOTHER AT THE WINDOW

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

"Now we see through a glass darkly; but then face to face" (I Cor. 13:12).

"Beloved, now are we the sons (and daughters) of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him, for we shall see him as he is" (I John 3:2).

A story is told, in a tract of "The Old Mother at the Window." The author says, "I pass the little old brick house on Elm Street every day, and have done so, morning and evening, ever since I first came into the town a good many years ago. My attention was drawn to it by the old woman who sat by the window overlooking the trim little garden before the street, peering intently at each passing face. At first I thought nothing of it, but as the weeks grew into months and these into years, I became filled with curiosity. She was well advanced in years, the silver of age tinting her hair, her thin hands resting upon the window sills clearly betraying years of hard labor. She uttered not a word, though often I saw her lips tremble. Nothing of either season or weather would cause her to forsake her place of watching. Though the snow would pile high, or the ivy trail across the window, or the curtain of rain lash itself across the pane in the fury of storm it meant naught to her. She would remain and watch—watch—"

"Then one day I thought that I would appease my curiosity by inquiring of a native of the town. This I did—and there was a wistful smile on his face as he listened quietly to my question. Then he sighed and laid a gentle hand upon my shoulder.

"'My boy,' he said, 'she is waiting for her son to come home. Many years ago he left; a fine strapping young lad filled to the brim with hope and joy. He kissed her good-by and waved a hand as he passed through the gate. 'I'll be home very soon, mother!' he

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MISSIONS

THE LORD'S WORK IN THE ARKANSAS FIELD

III. Opportunity Land

BY FRANK HORST

The Ozarks proper are a region of hilly uplands in northern Arkansas, southern Missouri, northwestern Oklahoma, and southeastern Kansas, except for the level country running parallel to the Mississippi River of eastern Arkansas and Missouri. They are named for a tribe of Indians noted for skill in archery: from the French "aux arcs" (with bows). The climate, the timber, the soil, the wild life, and the people are quite similar all through. There are many small towns and villages and also country stores but almost no cities. This is due to the difficulty of building railroads and highways and to the lack of marketable merchandise in large quantities.

A man of wide experience who has traveled in all forty-eight states and in a number of foreign countries purchased a home in the Ozarks about five years ago. Quite recently he was asked in which of the states he would prefer to live, just as a matter of personal choice. He made this rather significant answer, "Do you mean next to Arkansas?" He sees in the state of Arkansas what so many of the state's own people are awakening to, and that is that there are unexplored possibilities and undeveloped resources. This feeling is coming to the front in cities and rural sections, in press and conversation, from the state capitol throughout the state. On the automobile license plates of a recent year were written (with the identification numbers) these words, **Opportunity Land**. The opportunities are perhaps greater in the hill country than in the level farm sections.

On the other hand, there are many people who feel that the hill country has served its purpose and now is fit for only forestry, wild life, and possibly Indians. From sixty to one hundred years ago many people moved into the Ozark hills. They came principally from the hills of Kentucky and West Virginia. They were an industrious and thrifty people, as is usually the case among pioneers. They found the virgin timber large and beautiful. The land was quickly and easily homesteaded. The timber served a twofold purpose: (1) building material and (2) a source of income. The newly cleared land was fertile and produced grains, fruits, berries, and cotton. Besides this there was good hunting and fishing. Of course there were the many hardships encountered in pioneer life. There were poor roads over rough, steep, rocky mountainsides; there were forest fires, crop failures, sicknesses, and corresponding drawbacks. In this generation the natural resources are used and have not been replaced. There is still considerable lumbering but not enough to provide a living for many families. The spur of war demands and prices has stimulated the cutting of pines for poles and posts. On the lands where this has been done it will be about forty years before there will be another cutting of good saw-mill timber. There is still hunting, fishing,

and trapping in season. These are profitable as sports and hobbies but not on a commercial basis, as was once the case. The soil has lost its original fertility.

Dwelling on these facts is somewhat discouraging, but there are many counterfacts.

The section to which the Lord called Sister Douglass to pioneer the work for the Mennonite Church is in the Ozark National Forest. There are a number of national forests, reservations, and state parks in the Ozarks. In these national forest areas the government is offering to buy back the land that was once homesteaded. The price is three dollars per acre. Hundreds of acres have been sold back to the government for forestry. The Ozark National Forest approximates two thousand square miles. There are many lookout towers placed at advantageous locations. Their principal use is fire control. For us who are on private land (there are still many farms, and even small towns inside the forest area) there are rules to be followed. We are not to start an outdoor fire of any consequence without first notifying of "intention to burn." Otherwise they might call their fire-fighting men to the scene and we would probably have some fast talking to do and a fine to pay. The most dangerous season for fires is soon after the leaves fall and then during the deer hunting seasons, which are one week each in November and December. Many of the thousands of hunters who come each season are careless with their smoking and with campfires.

Visitors are impressed with the scenic beauty. Living here for some time one becomes accustomed to it and takes it for granted. When one comments on the natural beauty of the mountains he is often faced with the reply, "Yes, but you can't eat it." However, with the clear mountain streams, the rock formations, the birds, the trees, the wild flowers, and all these harmoniously blended with various hues of skies and clouds, the eyes are given an abundant, continual feast.

It is common information among local people that they do not live as well as their forefathers. This is true in several phases of life. Once there were a number of active churches and many Christian people; today there are fewer. Once the gardens produced more abundantly than now. Once almost every home had a smokehouse well furnished with meat all winter; now most places do not even have a smokehouse. Of course an entering factor here is the different method of preserving meats. Then a small farm of a few cultivated acres was sufficient for the family; now many depend on day work for support. This is reported to have been at one time the most thickly settled rural section in America; now many have moved to other locations. It is not that they do not like to live here, but they need a better living. Many would like to return if they

were assured of a living. Then it was rare for one to go as far as Kentucky or Oklahoma to visit relatives; now a number of families are represented in California, aside from those in enlisted service. Then most of the food except coffee, salt, sugar, and flour was produced at home; now we can conveniently purchase canned and packaged foods. Home-made clothes have almost disappeared, though there are still a few wool cards and spinning wheels in occasional use.

The White River Division of the Missouri Pacific Railroad was built through this country in 1901. It brought many changes. Previous to that, goods brought from outside were shipped on river steamers, or men with teams and wagons would make the long trip of about one hundred fifty miles to Little Rock, or West Plains, Missouri, or other trading centers. The nearest railroad depot is at Calico Rock, about seven miles from Culp. The railroad created a better market for livestock, cream, cotton, and other products, and it was a great aid to passenger and mail service. It is on the line between Kansas City and Memphis. At present there is one passenger train each way daily and good freight service.

For about thirty years following the building of the railroad there were few changes, except those produced by World War I. Habits of life and thought moved along in much the same channels. Mountain folks were not so much excited by periods of prosperity nor so much hurt by times of depression. Slowly, but very evidently the timber was being cut faster than it was growing, and the fertility taken from the soil was not being replaced. The government, seeing what was happening, made an offer to buy the land, and turned it back to forestry. By 1930 some plans were being made for the building of roads for the purpose of fire control. Bridges were built and firebreaks were cut in the years following. Men and boys serving on W.P.A. and in the C.C.C. did much toward building new roads and repairing the old wagon roads, making them usable for cars and trucks. Previous to that there were almost no cars. A few Model T's were able to make the grades. The C.C.C. boys planted many pines and built the lookout towers. They were still busy and left much work undone when the war called them to other activities.

One who has been reared in the city or in the more highly commercialized rural sections would be well repaid to spend a vacation (without pay) in one of the uncommercialized sections of the Ozarks. It is as educational as a visit to foreign shores. One of the outstanding characteristics of the Ozark Mountain people is their friendliness and hospitality and their way of making visitors feel welcome and that they are glad to share what they have. The lack of furniture is balanced by an abundance of hospitality. Many homes still have an open hearth for heat, with a small range in the kitchen. It is common to have beds, table, and other articles of furniture in one room. During the day the beds serve as chairs. Houses are built of unmilled lumber and are unpainted. The last few years many have been greatly improved both for appearance and warmth by being covered on the outside with red or green slated asphalt or brick roll siding.

There are many log houses, some of which are very attractive even though they are old. Many rooms are cleverly papered with religious or farm papers. These cover the bare walls and help to keep the winter weather outside the house. Hand-hewn roof shingles

are common. Heating is with wood and lighting with kerosene. Windows are few and window screens still fewer. Doors and door and window casings are homemade, with a variety of hooks and latches for fasteners. Rail fences, one-horse sleds (used instead of a cart or wagon), walking plows and cultivators, burros, and ten-year-old (or more) model cars or trucks are not uncommon. Water is supplied from springs or cisterns. There are almost no wells. Springs are abundant, though some people need to carry water quite long distances or up steep hills to their homes. The family wash is often carried to the spring or creek, where with the aid of a washtub and "rubboard" the clothes are cleaned. A recent visitor decided she would not complain the next time her machine did not work. She had observed a family washing, with trees and fence serving as the line.

Considering the many disadvantages and the limited incomes it is remarkable that many of these people live and manage as well as they do. Lest the above paragraph leave the wrong impression it is right to mention that there are a few tractors, hand washing machines, wallpapered rooms, mantle lamps and lanterns, painted houses, sheet metal roofs, and screened windows. These things are more common especially the past ten years. It is encouraging also to notice that when one or more members of the family accept Christ the home becomes neater and cleaner, and often the living is better because the money is no more squandered in sinful activities and appetites.

The lack of active Gospel work soon tells in the hearts and lives of sin's victims. Among some present-day holds with which Satan has victimized many of the mountain people as well as those in other places are childhood use of tobacco, the free flow of alcoholic beverages and liquors, youth marriages, divorces, superstition, community clannishness, a hatred for the Word and people of God, and of course the following result—a great letdown on morals. There are many who can neither read nor write. The average have learned to read, to figure simple arithmetic, and to write at least a legible letter. The education of the present generation has been sadly neglected. There have been comparatively few eighth-grade graduates and of course still fewer in high school. In fact, the writer knows of only one from this entire community who has completed the full four-year high-school course within the scope of the past fifteen years. There probably are more. On the other hand, many of the grade-school pupils, especially girls, pride themselves in their good handwriting; some are very good readers; others are leaders in singing, spelling, or other activities.

Someone has remarked that he can stand in the depot of a large city and just about tell which trains are going to the Ozarks by the people who go aboard. Their ways, their physical appearance, and their dialect are their own. They are more emotional than many other people, and are often easy marks for emotional religion. The men usually are tall and slender. Often among both men and women they are very well developed, physically, and they develop earlier than the northerners. There are very few fat people. This is likely due to the climate and the diet, but most of all to the fact that they walk so much. We as workers with them have learned to appreciate their ways. We like their dialect, nor would we change them emotionally, except to direct these characteristics from self

to Christ, from sin to the Saviour, from spiritual inactivity to a happy, radiant, victorious, Spirit-filled fellowship with Jesus.

Those of us whom the Lord has called to serve in this area recognize that we are living in **Opportunity Land**. The challenge to us in the words of Jesus is, "Whosoever ye will ye may do them good." "They" are the people of our community and of regions farther away, the saved and the unsaved, Christians of our own denomination or of any denomination. There is the unending challenge of the sick, the discouraged, the aged; and from those who are well there is the standing invitation in almost every home, "You all come see us." In one home less than ten miles from our door there are several members who are striving to live Christian principles and practices. In visiting one day they were questioned as to whether they had ever received the encouragement of baptism and church fellowship, to which they gave the very touching reply, "No, there's never been anyone to do it for us." Our



The Cataract from Which Cataract Creek Is Named—Ozark National Forest

desire is to serve the people first spiritually, and then otherwise as needs may arise.

There are opportunities industrially. A recent survey reveals that since January 1, 1945, "approximately eight hundred new industries have begun operations in Arkansas." This includes the several divisions of the poultry industry in our section recently begun by Mennonite brethren from Virginia. (This will be discussed in a later issue.) There are many business and professional opportunities.

We are glad the Lord has led us in helping the community intellectually and economically as well as spiritually. We believe these things work together for good at home as well as in foreign fields.

One condition which makes our work seem so isolated is that we live near White River, which for a distance of about one hundred miles is unspanned by a bridge. We are about halfway between two bridges. There are a number of ferries, of course. These are always slow, usually dangerous, and in case of high water they are impossible. Then the only means of crossing is by small boat with motor or hand paddling.

Two things would greatly facilitate our work. One is a bridge and the other a helicopter. We are glad to anticipate having at least a small share in the encouragement toward bridge building, for one of the things that will do it will be to begin developing the country commercially, as the poultry industry does.

Another encouraging factor in our work is the fine attitude of government and forest officials. Many of our local people have felt that residents are unwelcome since so much land has been turned back to forest and there is a continual offer for more. Very recently I approached the forest ranger of the Ozark National Forest on this matter. He is the highest official in this district. I talked with him about the parochial school and its work and other phases of the church work here. He was very helpful and co-operative in his attitude. He even offered us the use of building timbers from the forest in case we need them for the school building. He suggested that there are some whom the forest officials as well as the neighbors are glad to see move, but "a good citizen is an asset to the forest and we want him to stay." His parting statement to me was to the effect that if there was anything they could do to help us in any way we should "let them know."

The most recent word from men who are supposed to know is that by spring there should be a high line through this community, bringing to us the blessings of electricity. We are rejoicing in this hope also. The country is already partly surveyed for the line.

Finally, our country abounds in nature's attractions, and they bring their spiritual encouragements. When the day seems long and the body tired we can take the short walk up the stream to the spring of fresh flowing water. Here in refreshment and meditation we are reminded of the truth that from us should continually flow rivers of living water. Downstream and close by is a massive rock bluff which leads our minds to Christ who is our Rock—to our protection, our safety, our security in Him.

Sometimes we may choose to climb the hill and watch the sun go down. On the way we pass by the trees. Some are noble looking, strong limbed, and upright, reaching heavenward. Others at one time looked about as well, but for some reason have fallen. Examining them we find, almost without exception, that disease and decay have been active in the heart. Here we are reminded that "he shall be like a tree." On reaching the top and viewing the sunset we remember at close of day the Lord's goodness to us in the past, and we pause to thank Him. We are also conscious of many tasks unfinished, and we ask for strength that we might faithfully carry on in the work yet undone. We think of the darkness of sin-blinded lives who have spurned the Sun of righteousness; they, too, need our intercession. "The night cometh, when no man can work," and we return home to get the usual rest for mind and body. We are happy to be active in **Opportunity Land**.

Calico Rock, Ark.

Never shrink from deep devotion because you fear its trials or its sacrifices. Paul in martyrdom was unspeakably happier than God's half-hearted servants."—William R. Huntington.

NEEDS AND CONDITIONS IN EUROPE

IV. Need of Shelter

BY M. C. LEHMAN

Independently of time and weather, the problem of shelter during wartime is produced mainly by the nature of warfare itself. Intensified bombing from the air and ground artillery destroys more houses than rapidly moving infantry warfare. If, however, a "scorched earth" policy is adopted by retreating armies, whereby all property of any value to the enemy is demolished, then swift infantry movements mean the loss of nearly all shelter. Note the following by a German soldier:

Yes, when we give up a city we leave only ruins. Explosions rise on the left, on the right, and behind. Houses are leveled with the ground. The fire spares only the stoves, and it all looks like a forest of stone. Huge bulks of buildings cave in as the result of a good blasting job. Stupendous fires turn night into day. Believe me, no English bombs can produce such destruction. If we have to retreat to the frontier the Russians won't have a single town or village left between the Volga and the German border. Yes, here reigns total war in its highest and consummate form. What is happening here is something unknown in world history.

I know that you at home have to live through some trying minutes, owing to the heavy aid raids. But, believe me, it is much worse when the enemy is on your own territory. There is no escape for the civilian population here. Without shelter they must starve and freeze. We are going to do some more burning. Embrace my little chick. Your, Karl,—National Planning Association, **Clothing and Shelter for European Relief.**

After the bombing of many German cities, American military authorities estimated that at least a million homes had been destroyed. It is estimated that three million more were damaged.

Conditions Attending Inadequate Shelter

Prime Minister Churchill said that, during the first bombardment of London with robot bombs, 17,000 houses were totally destroyed and about 800,000 received damage. Millions of English people have evacuated cities to escape death from German bombs and live in temporary shelters in open fields and forests. This makes the necessary medical care of invalids and semi-invalids impossible, and produces much suffering.

I remember arriving in Warsaw on December 28, 1939, and being horrified to see a city, very congested in peacetime, having more than a fifth of its former housing completely demolished, and a population of 400,000 more than before the siege. In mid-winter, families of six were living in small, single-room, half-underground apartments without heat. The concrete walls and floors were damp. Sanitary facilities were, in many cases, a few blocks away.

With the demolition of houses, as above noted, the water supply of cities is frequently cut off, because water mains to sources of supply are broken, or the reservoirs destroyed. This was the case for many months in Warsaw. With the lack of shelter was also a lack of water, essential for consumption and sanitation. Cold, exposure, and dirt go hand in hand in such cases. Typhus, a louse-borne disease, under such conditions became rampant in Warsaw.

Pneumonia and kindred diseases, caused by

exposure due to lack of shelter, soon carry off the less robust. Thousands soon need medical care, and hospitals are frequently completely lacking and nearly always insufficient.

Eyewitnesses, just returned from Le Havre, France, say there are 9,000 people there now in the dead of winter without a single blanket, and 10,000 people with only one to a person. These also say there are 50,000 homeless youths in France between the ages of eight and thirteen years.

Statistics as to the number of people in Europe who are shelterless are not to be had, but some indication may be gotten from statistics for England. In June, 1943, before the severe robot bombing, two and three-quarter million houses in England and Wales had been damaged, the **New York Times** reported. This was one house out of every five. When we allow our imaginations to expand these figures to Europe, bewilderment and horror grip us. The severe bombings that large continental cities have experienced make us recoil at the inevitable suffering.

A Long-term Project

A large and acute demand for housing presents itself in Europe. Quite different from the feeding program, this will be a project spread over a minimum of ten or twelve years. Temporary buildings of a fabricated type are already being built in certain factories, for use in such a program of reconstruction. Many damaged buildings will be replaceable. Help in supervision of such an undertaking will be necessary. There will be many unemployed people in Europe after the war who can work in such a project, although they may not be skilled workmen.

The "use of demountable or movable structures, or even trailers, at frontier stations" will be a possible expedient.—**Clothing and Shelter for European Relief.** This will be a means of accommodating refugees at borders while awaiting permission to enter the countries where they previously lived. Political control of people returning will be necessary for obvious reasons. Such border groups will be a service project where private agencies like the Mennonite Central Committee could do useful work.

Via M.C.C. Headquarters, Akron, Pa.

SIGHT-SEEING

I have seen a tangle of ants mired in the dregs of a honey jar to which they had come to sate themselves in sweetness:

I have seen the protecting globe of an electric light darkened by the dried remains of a thousand insects that have found death as they sought light:

I have seen fish frantically flapping and gasping on a boat bottom, having been lured by a metal spoon to eat a glue-and-hair fly:

I have seen mice with their noses against a morsel of cheese and their back broken by the sudden snap of a steel spring:

I have seen, lying beside the highway or ground under tire-treads of hundreds of passing cars, the carcasses of dogs, cats, bunnies and other animals of the night that were dazzled by the bright lights:

I have seen gorgeous sedans full of exuberant youth, shouting in glee as they streaked to meet death at the corner:

I have seen those who once thought that it was always fair weather when good fellows got together, gathered in huddles of consolation in the rainy days of later life, on street corners and in flop-houses, poor-houses and asylums:

I have seen dirty doorways darkened by the used-up bodies of old women still in their thirties, who might have been the mothers of happy children:

I have seen tiers of gray cells, with sullen clanking doors, housing men who occasionally have tears on their gray faces because, in the search for the glamor of life, they neglected its laws:

I have seen the bodies of successful and shrewd men, lying in beautiful caskets and surrounded by soft luxury, who have left behind them untold piles of property but no aching hearts:

I have seen two generations of civilized human beings using the magical products of a God-given science for self-destruction.—William K. Anderson in *Christian Century*.

Whatever is necessary for your improvement, your enjoyment, your usefulness, is close to you. Distance lends enchantment to the view, but when a man is wise he knows he is standing on enchanted ground. A man's star is never in the sky. It is in his brain. Your ship of gold is not on the high seas; it is at the quay waiting to be unloaded and discharged. Your fortune is not at the bottom of a rainbow; it is at your feet.—W. L. Wilkinson.



Without a Home, This Refugee Mother with Her Child Finds a Temporary Place for Rest Beside a Garden Wall

AFTER THE MANNER OF INDIANS

BY J. W. SHANK

In spite of contacts with white people and some teaching, the Indians are yet distinctly Indian in their characteristics and ways. For the purpose of depicting the Indian character more or less concretely I shall present a series of incidents that came to our attention.

She Wouldn't Wash His Shirt

The school session for the day was over. I had started to get my supper, for it was almost dark. But here came Casimiro all stirred up about something. "You must come and help me," he said, half sobbing, "My wife and my father have driven me from home." After some questioning, the following facts were revealed: Casimiro had decided to go to town next day, upon my advice, to consult with a doctor about his heart trouble. Since he had no clean shirt to wear, he had asked his wife to wash the shirt he wore so that he would be presentable. She had refused to do it. There was a family squabble in which the father and brother had taken the part of the wife. Casimiro fled as an outcast. Later I found that in his anger he had told his wife to go and live with his brother. Shortly after that Casimiro left for distant parts. We do not know how the matter will end, for the brother has gone, also taking Casimiro's wife with him.

The Big Calf is Very Much Dying

Modesta had been instructed to work in the field where the cattle had been turned in to graze for a few hours. He was to see that they did not pass to the cotton field. A large calf evidently ate too many green sprouts from the sorghum patch. He stretched out, groaning, and really died later. The Indian, seeing the danger, wanted to emphasize the seriousness of the situation. He hurried to the house in great excitement and announced, "The big calf is dying very much." In spite of applied remedies by the missionary, the calf indeed died "very much."

The Missionary Rides a Donkey

It was too hot and too far to walk three miles to the bus. The Indian chief apologetically asked if I would ride on a donkey. No horse was available on that particular day. "Certainly," I consented. After fixing him up with blankets instead of a saddle, and a makeshift bridle with twisted leather around the lower jaw instead of a proper bit, they said I could mount. I noticed suppressed giggles as I was getting on. Even the chief could not keep from laughing. The reason for this, as I figured it out, was that only Indians or only very poor people ever stoop to ride a donkey. It seemed too bad that a more or less respectable person had to go astride the comical donkey.

Honeymoon in a Cotton Field

In a religious service on Sunday evening we had asked the blessings of the Lord upon Nanyo and Florita, for they had decided to be married. It was at the beginning of the cotton harvest. All of the Indians were astir on Monday morning so as to be off early to the fields. They were to earn their first money after months of scarcity and almost privation. Nanyo seemed very much troubled about something. He wanted to ask a question. I saw it by the way in which he was rubbing his hands together. Finally he came out with this: "Should we go to the harvest field today?" I looked at him, puzzled at first at

such a strange question. Then it dawned upon me that he feared it might not be appropriate for newlyweds in a Christian colony to go out to work at once after marriage. So I answered, "It looks like it will be a fine day to work, don't you think so?" "All right," said Nanyo. A few minutes later we saw the newlyweds going off across the field with the rest, their cotton bags slung over their backs.

And They All Went to Town

Cotton picking had gone on for a few weeks. The Indians were happy with their newly earned pesos. They could hardly wait to spend some of it. Mauricio and his wife and grown son announced that they wanted to go to town. We said that we thought it would be better for them to wait a few days, for we would be going in the big truck and they could ride the seventeen miles to town. No, they had to go to town on that particular day, so they walked the seventeen miles and back as though the trip were nothing. The only visible evidence we had of their "necessary trip" was a new sweater for Lorenza and a new poncho for the son, Ernesto. It was still summertime but the poncho and the sweater were used daily.

Strayed or Stolen

Celician's ox was gone and couldn't be found. Surely, someone had stolen him and butchered him, of that Celician was sure. She and her relatives began spying around. There was Serabia whose record for butchering other people's cattle was well known in the colony. Sure enough! They found a pool of blood at a certain place near Serabia's home. They could see where the animal had lain. Off to town they went to inform the police. The result: Serabia and several of his nearest neighbors were arrested and put into jail awaiting trial. They were put at hard labor and were given severe physical tests to make them confess. In the meantime another neighbor returned from a visit to a distant colony. He reported that the ox had returned to his old home safe and sound. What a disgrace for Celician! Now she had to face the officers and the innocent Serabia and the other neighbors. Celician knows well that revenge may be due her some day for that foolish mistake of hers.

The New Wife Wanted Mamma

Bonito wanted a wife. He told me he was going to find one in another colony nineteen miles away. Dressed in his best clothes he started off in high hopes to win a companion. A few days later it was reported that Bonito had arrived with his bride. She must have been bashful for she did not come to church the next day. A few more days passed and it was reported that the bride had gone back to her mother. Bonito, however, was not discouraged, for he said, "When she gets used to this new place she will come and stay."

* * *

Since the Indians are people as we are, they feel strongly as we do. Their desires are to them very important. They are not easily persuaded to change this or that notion however wild it may seem to others. God has endowed them with personality, and it is necessary that the missionary recognizes this so that he may not hurt them nor discourage them. We need the grace of God to do our part with these most interesting and lovable people.

Chaco, Argentina.

BROKEN HOMES

The record of divorces in this country is such as to make thoughtful people tremble for the future of our home life, the happiness and proper spiritual environment for thousands upon thousands of little children, as well as older boys and girls. How can the sacredness of marriage vows be taught and emphasized so that they shall "not be entered into lightly, but reverently, discreetly and in the fear of God?"

Would that all the frank, adventurous, lovable young people of today who are meeting here and there in groups to discuss and speak out bravely on the subjects of war, temperance, race relations, and the faults and failings of the church, would do all in their power to uphold the sacredness of marriage vows and to emphasize the importance of the Christian home as one of our nation's bulwarks. They are the nucleus of a forward-looking, aggressive group, who could do much to drive back the onslaught on our home life.

We all know so many happy homes that it is hard to realize how constantly the divorce evil is increasing. It is easy to say that it is better to separate than to live unhappily and we grant that circumstances sometimes justify such a course. But is there no better way? With all our education and our boasted ideals as a Christian nation, must we give up the struggle to preserve our Christian homes and allow the tyrant divorce ruthlessly to destroy that which is our most precious possession?

The laws of our states regarding divorce are many and varied; their unification is urged by students of this subject as a safeguard. But back of the laws, here, as in every moral question, must be the right ideals, the conscientious attitude, toward sacred vows and toward parenthood.

Who shall instill such principles better than the Christian Church, the schools and colleges, and the Christian fathers and mothers of our land?—The United Evangelical.

ONE HOUR

"What, could ye not watch with me one hour?"

If a whole "hour" is too long for you, take half an hour: or even to begin with, take a quarter. Christ is not a hard taskmaster. He will not bind you to a hard-and-fast bargain—if you are unwilling. And, besides, you can get through a great deal in half an hour, or even in a quarter of an hour. You can name a great many forgotten things, in half an hour or even in a quarter. You can go over your past day, in a rough way, in much less than an hour. . . . Prayer is the most elastic exercise possible.

Communion with God has no hard-and-fast rules and regulations. And if, at the end of a half hour, you are beginning to have some liberty, and possibly to feel some delight, go on. You have still another half hour before you. Never mind the clock striking. Tell it to strike loud for those who should be home by this time, and in their beds. Say to it as Theresa said afterwards: "Strike on, for by thy striking thou art but telling me that I am another hour nearer my Heavenly Bridegroom!" Then there is your Bible to help you to fill up your hour. And, once you have begun, really, to read your Bible, one hour each night will be far too short. You will forget hours and everything else many a night over your Bible, once you have begun to read it to yourself alone.—Alexander Whyte.

EDUCATIONAL

THE CLOISTERS OF EPHRATA

BY GERALD B. WINROD

I recently had the pleasure of visiting the Cloisters of Ephrata—one of Pennsylvania's noted historical landmarks. I wish, at this time, to share with our great family of Defender readers, some of the information and inspiration that came to me from the visit.

Ephrata is an interesting little city in the southeastern part of the Keystone State. The Cloisters, comprising a group of large steep-roofed houses with small windows and low doorways, are located on the west side of the community, across Cocalico Creek. These quaint buildings, a Mecca for Christian tourists, have made the city famous. They comprise the first Protestant Monastery in America and furnish the basis for a most interesting narrative. Spiritual currents which contributed much to shaping the destiny of America, flowed from this religious center in colonial days.

In his scholarly treatise on "Sectarians," Julius Friedrich Sachse says: "Ephrata! Of all the words and names in the vocabulary of Pennsylvania none embraces so much of what is mystical and legendary as the word Ephrata, when it is used to denote the old monastic community which once flourished in the valley of the Cocalico in Lancaster County."

The original name of the borough was "Kloster," meaning "Cloister." It also bore the nickname "Dunkertown." The word "Dunker" comes from dunk, meaning "to dip." Webster's Dictionary applies the term to "religious denominations practicing trine immersion." It makes specific reference to "Seventh-Day Baptists, founded in 1728, who observe the seventh day as the Sabbath and live a communal and ascetic life."

First-Day Baptists

The latter part of the seventeenth century witnessed a bitter controversy among the Protestant churches of Europe. Revival and reform movements were in progress. Leaders of the dissension were men of learning and deep piety. They became known as Pietists.

During the year 1708, nine sincere men began meeting regularly in Schwarzenau, Germany, for the purpose of systematically studying the New Testament. It was their wish to discover what restrictions Apostolic Christianity actually placed upon the followers of Christ. They felt that believers of their day were enslaved by traditions and preconceived ideas foreign to the simple demands and doctrines of Scripture. Their research brought into existence an organization known as Dunkers, or First-Day German Baptists.

Because of strict adherence to certain well-defined religious tenets, including objection to union of church and state, members of the new sect were bitterly persecuted. Several families emigrated to America in 1719. They settled for the most part in Pennsylvania.

A church was established at Germantown in 1723, with one Peter Becker as the leader. This congregation grew rapidly. Branches were soon organized in other parts of the state. One group, four miles east of the city

of Lancaster, became particularly flourishing. The name of this community was Muehlbach, now known as Bird-in-Hand.

Conrad Beissel, A Leader

Among those who fled from Europe and settled at Muehlbach was Conrad Beissel, a commanding personality of extraordinary ability as a leader. He had been a member of the Reformed Church in Germany. After reaching America, he became convinced that the seventh day, or Jewish Sabbath, was the one on which Christians should worship. This conviction resulted in the organizing of a new denomination—**The Seventh-day Baptists.**

In his Bible study he apparently overlooked such passages as Colossians 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days," and Mark 2:27, "The sabbath was made for man, and not man for the sabbath."

Beissel published a treatise on the subject of Sabbath observance in 1725 which created widespread discussion. This caused him to seek seclusion and enter upon a life of self-abnegation. He chose as his home a wilderness cave on the banks of Cocalico Creek. There, he became even more diligent in examining the Scriptures. Soon, others who shared his views, followed him into the wilderness. Cottages were built and a theocratic neighborhood was established.

Within three years—to be exact, 1728, the new religious society was born, with Conrad Beissel as the leader. The group adopted the seventh day for public worship, and their descendants have continued the plan down to the present time.

Communal Life and Celibacy

A system of Christian communism gradually developed in the colony. As the number of adherents increased, they decided upon a mode of life that provided for all things in common. Their resources were pooled. By hard work and the application of honest principles, a strong and prosperous community was created. All property belonged to the group as a whole.

Personal desires and selfish ambitions were swept away in the stream of religious worship—prayer, praise, hymn-singing, and Bible study—which completely dominated the group.

The first of a series of huge monastic houses was erected in 1735. The two main buildings were the Brother House and the Sister House. The former was torn down a few years ago by persons devoid of appreciation of historical values. The latter still stands and receives thousands of visitors annually.

One writer says: "The erection of the Brother House 'Bethany,' and the Sister House 'Saron,' and the Chapel 'Saal,' in the 1740's was said to mark the beginning of 'large buildings' in America. The dimensions of the Houses were said to have been based

on Biblical calculations, narratives, and prophecies."

The colony owned five hundred acres of land on which several industries were established, including a paper mill, gristmill, flax mill, blacksmith shop, tannery, pottery, and stone quarry. The soil was faithfully tilled. Women did needle work and weaving.

Dr. William M. Fahnestock wrote a book about the Seventh-Day Baptists in 1835 and explained their position on celibacy as follows: "Celibacy they consider a virtue, but never require it, nor do they take any vows in reference to it. They never prohibit marriage, as is stated by some writers. Celibacy was urged as being more conducive to a holy life. . . ."

"They do not approve of paying their ministers a salary. They think that the Gospel was sent without money and without price, and that every one called to preach the Word, should do it from the love of the cause. However, they never have any scruples in affording their ministers such supplies of life as they possess themselves."

Worship and Penance

At one time there were as many as a hundred men, and eighty women, in the Cloisters. A contemporary writer said of them: "They are often represented as living on vegetables, the rules of the society forbidding meats for the purpose of mortifying the natural appetite, and also as lying on wooden benches, with billets of wood for pillows, as an act of penance."

Upon entering the vacant, silent cells of the Sister House and traversing its long narrow passages, the twentieth-century visitor feels that he is walking the tortuous windings of some old castle. Everything is in a remarkable state of preservation.

Each tiny room contains a slab of hand-hewn lumber, just large enough to accommodate a human body. These boards, placed very near the floor, were used as beds. At the head of each such bench there is a small wooden block which served as a pillow.

Both Houses had special rooms for night meetings, where the groups would assemble from midnight to one o'clock in the morning. These services were held separately—the men worshiping in the Brother House and the women in the Sister House.

On the first floor of the Saal, or Sister House, is the Chapel, furnished with pulpit benches and tables, exactly as arranged by Conrad Beissel. Here they held their public services. The original hour glass may be seen on the preacher's stand. It often turned over twice before the sermon was ended. The men sat on one side and the women on the other, the seating being arranged so that they faced each other.

The ceilings of the rooms have an elevation of less than seven feet. The passages leading to the cells are barely wide enough to admit one person. Two could not pass in these halls. The doors are only five feet high, and twenty inches wide. They were purposely built low so that inmates would have to bow in passing from one room to another, and thereby be reminded that humility is a religious necessity.

Daily Routine

The Ephrata celibates were kept occupied from early morning to late at night. Beissel believed in hard work and rigid discipline.

Following the evening meal, they would retire to their separate places for reading, writing, and study. This continued from seven to nine o'clock. Then three hours of

sleep were permitted, ending at midnight. Thereupon everyone would rise for an hour of worship and prayer. This was called a "matin."

After that, they would return to their cells for four hours' sleep, rising at five to attend another matin, which continued until six o'clock. Next came three hours of hard work and the first meal of the day at nine o'clock. After breakfast, they returned to their labor until five o'clock in the evening.

Vulgar or profane language was unthinkable. Gossiping was discouraged. Coarse laughter was branded as the expression of a fool. Whistling was forbidden.

At first they had no horses or oxen. This made it necessary to plow the fields by man power. The brethren took positions on each side of a long rope. Another brother would guide the plow. By these strenuous and tiresome exertions they broke the soil and brought it under cultivation. Relief came later when funds were available with which to purchase beasts of burden.

Printing equipment was installed at the Cloisters during the year 1745. The inmates became experts at the trade. They manufactured their own paper, ink, and type. Many remarkable pieces of literature came from the presses. Their greatest achievement in this field was the translation and production of "Der Blutige Schau-Platz oder Martyrer-Spiegel"—which means "The Martyr's Mirror."

This was a ponderous volume, consisting of seventeen hundred large pages and an artistic frontispiece. Thirteen men and women worked on it three years. The finished product was made available in both bound and unbound form, with or without a plate portraying a baptismal scene by immersion. This picture could be left out of copies meant for persons who rejected the Baptist form of baptism.

Monroe Aurand says: "The work was as a sort of accommodation to the Mennonites and other sects. It stands out today as one of the real contributions to printing art in colonial America. Ink and type were made at the Cloisters. Truly these monks were artists and craftsmen."

During the Revolutionary War, with the Continental Congress being moved from place to place, colonial money was printed on their presses.

Both Brothers and Sisters wore a distinctive type of garb, consisting of shirt and vest covered with a long white gown. Under the gowns the Brothers wore trousers and the Sisters wore skirts.

Progress Through Persecution

Conrad Beissel remained the leader of the sect until the time of his death, July 6, 1768, "in the 52nd year of his spiritual life, but the 72nd year and fourth month of his natural life." A simple tomb marks his burial place in "God's Acre"—the name given the cemetery located on the sacred premises. The Society had about three hundred members at the time of his death.

Peter Miller, a graduate of Heidelberg University who came to America in 1730, succeeded Beissel. He lived to be eighty-six years old and died September 25, 1796. Prior to entering the monastery, he served as pastor of three Reformed congregations in Pennsylvania. He was a personal friend of George Washington.

Miller frequently led missionary tours as far away as Long Island and New England. One of his co-oworkers, the pious Michael Wohlfahr, preached on the streets of Phila-

delphia with such power and eloquence that the interest of prominent citizens like Benjamin Franklin became aroused in the organization.

As might be expected, the group encountered prejudice and opposition. Their mode of living, dress, and general conduct produced deep-seated antagonisms. Their prosperity created jealousy. But the historical record shows that persecution only served to strengthen them. On one occasion when a neighbor tried to burn their buildings, a strong wind rose, blew the flames in the opposite direction, and consumed the barn of the instigator.

An effort was made to terrorize them in 1789 by arresting one of their number for working on Sunday. The victim was sentenced by a justice of the peace to pay a fine. Had this conviction been allowed to stand, it would have set a dangerous precedent. The case was appealed and Peter Miller represented the defendant in court.

Unknown to the prosecution, Miller had previously brought the matter to the attention of George Washington. He received in return, a letter which, analyzed today, stands as a classic defense of American civil liberty. The document was submitted at the proper moment during the trial and introduced into evidence. Both the judge and jury were profoundly impressed. The man was acquitted.

The text of George Washington's letter was as follows:

If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his conscience.

(Signed) George Washington.

Caring for Wounded Soldiers

During the battle of Brandywine, Washington lost about twelve hundred soldiers, killed

and wounded. Being forced to winter at Valley Forge, many others became ill. The General sent five hundred sick and wounded to Ephrata to be cared for by his friend, Peter Miller, and the people of the Cloisters.

The huge buildings were turned into hospitals, with the loyal Sisters acting as nurses. There was an abundance of food. Every possible comfort was provided, but despite best efforts, there were two hundred deaths due to an epidemic of smallpox. A large monument was erected by the state, bearing this inscription:

Sacred to the memory of the patriotic soldiers of the American Revolution, who fought in the battle of Brandywine, September 11, 1777, A.D. About five hundred of the sick and wounded were brought to Ephrata for treatment. Several hundred died and were buried in this consecrated ground. Dulce et decorum est pro patria mori.

General Washington is said to have visited Ephrata twice. His first trip was in connection with Peter Miller's work of translating and printing the declaration of independence in the seven different languages spoken at that time in the colonies. This is regarded as one of the most important acts of public service performed by Miller. The second visit was to see the sick and wounded soldiers housed there.

Governor Penn called at the Cloisters frequently. Desirous of giving tangible proof of his personal respect and high regard, he had five thousand acres of land surrounding Ephrata surveyed and turned over to them. But after due consideration they refused to accept the gift.

World's First Sabbath School

Another interesting fact connected with these folk is that the first Sunday school in the world was held in the Cloisters. It was conducted by Ludwig Hacker, one of their number, in 1738. This was forty-two years before Robert Raikes organized his Sunday school in Gloucester, England.

The Seventh-Day Baptists called their communion service a love feast. Unlike their Lutheran, Amish, Moravian, Mennonite, and other neighbors, the event was to them an occasion for partaking of a frugal meal. The food placed before the worshipers consisted of bread, butter, apple butter, pickles, and coffee. At this meeting the Brothers greeted Brothers, and Sisters greeted Sisters, with the holy kiss.



Bird's-eye View of the Cloister

To them, communion was an occasion for heart-searching and spiritual consecration. Like other groups, they emphasized the importance of such New Testament passages as I Corinthians 10:21, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

The doctrinal views of the Society were summed up by Dr. William M. Fahnestock as follows:

1. They receive the Bible as the only rule of faith, covenant and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, especially the New Testament. They do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in His Word.
2. They believe in the Divinity of our Lord Jesus Christ, and the Trinity of the God-head.
3. They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ.
4. They contend for the observance of the original Sabbath.
5. They hold to the Apostolic Baptism—and administer trine immersion, with laying

on of hands and prayer while the recipient yet remains kneeling in the water.

6. They celebrate the Lord's Supper at night, in imitation of our Saviour; washing at the same time each other's feet, agreeably to His command and example, as is expressly stated in the 13th chapter of the evangelist John, 14th and 15th verses.

Mr. Ruben S. Kachel, one of the eleven living members of the old Ephrata Seventh-Day Baptist Church—a man of extraordinary intelligence and devotion to the historical ideals of the organization, remarked to me: "From the time of Beissel down to the present hour, members of the Society have been deep students of Bible prophecy. I would say, considering the changes and developments of the years, that today the Seventh-Day Baptists are like other Baptists except that they regard Saturday, not Sunday, as the proper day for divine worship."

There are two Seventh-Day Baptist organizations in the United States today—known as "Seventh-Day Baptists" and "German Seventh-Day Baptists." The latter group trace their origin directly to the Ephrata Cloisters. The most recent census report lists them as having only three churches, with a total of four hundred ninety-three members.—The Defender Magazine.

EXPLORING ONE'S REGION

BY EDWIN L. WEAVER

Exploring the region in which one is located provides contacts with the earth and its resources, and may offer pleasures as great as those derived from the thrilling adventures and strange sights of temporary tours through distant places. Near at hand one may observe the admirable landscapes, the growing vegetation, and the various aspects of wonderful scenery; he may find abundantly available the contacts with nature that bring complete satisfaction to all the senses and delight to the soul.

Drafted men in Civilian Public Service units have these opportunities in opulent measure, for many of the base camps are located in the most scenic parts of the country—in the Blue Ridge Mountains of Virginia and Pennsylvania, the Black Hills of South Dakota, the Rockies of Colorado, and the Sierra Nevadas of California. The newcomer to a camp ordinarily knows nothing in detail about the area into which he is placed. The process of familiarization offers the joy of discovering the configuration of the earth's surface and the phenomena of natural history.

A typical example of what can be seen and experienced has been well expressed by a member of the camp near Hill City, South Dakota, and recorded in *The Rushmore Reflector* (February, 1945). Writing from a photographer's point of view, the author proceeds thus: "There are few places that so delight the photographer as the Black Hills of South Dakota. Endless subjects and compositions lend themselves to the photographer's art and ingenuity, teasing and tantalizing him to reach out just once more in the hope of capturing the true spirit of a scene. The Needles, with their strange and beautiful formations; the limestone ridges and their towering castles, which must have been built by some anarchic architect; amazing valleys dark with spruce and pine; rolling hills and jagged cliffs; lakes beautiful in their

setting of trees and sky—all these are elements of the photographer's paradise."

What was commonly known as the Sideling Hill Camp, situated in the Buchanan State Forest (near the birthplace of James Buchanan, the only native of Pennsylvania ever to attain the presidency) of the Blue Ridge Mountains and near the village of Wells Tannery in Fulton County, has now for months been a region deserted and quiet; consequently, reminiscences of exploratory activities there may be permissible. Although some draftees liked to write to friends at home how close to the famed and much-traveled Pennsylvania Turnpike the camp was, the fact remains that it was very much removed from human habitation. Notwithstanding its elevation to an extent that the winter air was often colder there than in other not-far-distant areas, the barracks were in a hollow surrounded by high hills on nearly every side. In some directions one could walk miles over the forest-covered hills without seeing any inhabited house.

At the time this camp was in a flourishing condition and when soil conservation projects and highway landscaping activities were going steadily forward, a new camp assignee, George Hill, arrived. After the new camper had gone through all the orientation processes, had met the camp officials and the fellow campers, and had received his arm injections for typhoid fever and his vaccination for smallpox, he began to look around to see in what strange manner of place he was. Soon he began to seek out the various roads and trails that led from the camp site.

One by one new discoveries were realized on the occasional rambles that George made. Many times he walked on Oregon Road northeastward from camp without observing any special object other than what a mountain forest naturally affords. But on moonlight nights in the depth of winter, when the earth's surface is snow-covered, the eye

pierces farther into the woods than ordinarily—especially where the trees stand more or less apart from each other. On one such night suddenly to discern a white-painted cottage in the forest, and that not very far from the road, was a surprise. Although passing that way often before, he had never known there was a house so near the barracks; this discovery, of course, was an inducement to enter into the woods in order to acquire a clearer picture of this house and its surroundings. It was uninhabited, but the fact of its existence and the knowledge later acquired of its occasional use as a summer residence made the camper feel less isolated from the world of mankind.

On another winter evening, or rather late afternoon, at a time when a blanket of pure, white snow lay on the ground, the new camper struck out from camp in a new direction. He crossed the small stream flowing down the hillside behind the newly constructed library building, proceeded forward a short distance and turned left, where, on a narrow plank, he soon crossed the wider stream—Sideling Hill Creek is perhaps the proper name for this one—and followed a trail up hill and down. After advancing not much more than one-half mile, unexpectedly in a valley down below, open and cultivated fields unfolded themselves and some distance away a set of farm buildings. This was a surprising discovery, for George had always thought that the camp was rather far removed from inhabited areas. Later information revealed that this was the Duvall farm named after the man who lived there, and that it was reached by the Duvall Trail. On this farm, said those who knew, lived the camp's nearest neighbor.

Often for a rather short walk was this trail used later. On one occasion several large deer sped away from near the path; an examination of their tracks on the fresh snow showed what tremendously long strides over thickets and around trees they were able to take. At another time a large bird, perhaps the ruffed grouse, burst from a low thicket. As George Hill sometimes stood at the trail's end and viewed the limited valley with its few cultivated fields, he marveled at the isolation of the place. He was surrounded by hills on every side and seemed barred from the whole world. By means of reflection he tried to realize what effect such a barrier of hills with an open sky above has or might have upon the soul of man. Communion with the Creator was seemingly aided rather than shut off. He wondered whether the so-called plain people of Pennsylvania, who generation after generation maintain a fairly strict nonconformity to the surrounding world, are encouraged by the arrangement of the earth's surface. The hills themselves are a means of separation, particularly for such as live in valleys.

Once on a Sunday afternoon, near the time of the departure of winter and the arrival of spring, George took a walk southward from camp, across the Turnpike and along Snowfield Trail toward the foot of the major elevation of Sideling Hill. After a short distance on this trail he reached a path leading directly westward. Following this he soon found himself on a broad path that seemed to become increasingly higher than the surface of the valley below—the fact is, the surrounding area is a downward sloping hillside. Before long he was many feet above the ground below, but abruptly the pathway stopped. On the left side of this broad and high footway was a long and rather narrow depression covered with ice.

Here many a camper on bright, crisp moonlit nights spent carefree hours skating. Descending at the end of the elevated pathway, our observer found down below and a short distance farther on a stone archway of some width over a brook of running water. To all appearances this arched bridge had been built many years before. Upon later inquiry he learned that here nearly sixty years ago engineers of the South Penn Railroad had done much work in the construction of a new railroad; also that the very long tunnel through Sideling Hill, now used by the Pennsylvania Turnpike, was constructed at least in part for this same purpose, and likewise the elevated path by which he had reached the place and the arched bridge below. By authoritative orders the construction engineers folded the blueprints and abandoned the uncompleted project on November 1, 1885. This knowledge gave George a new interest in the history of thinly populated Fulton County, and a greater appreciation for these abandoned works of man as well as the handiwork of God as discovered in the varied scenes of nature.

In early spring, when a rising sun in a clear sky warms the air after a frosty morning, the temptation comes for a longer ramble. One morning our intrepid explorer followed Sideling Hill Creek until he arrived outside the limits of the State Forest and to the point where the creek reaches the highway leading into Wells Tannery. This was a rugged trip. He followed a path winding from one direction to another through shrubs and bushes, but at most places paralleling the course of the stream. At places the hills rise abruptly from the sides of the stream, leaving a very narrow path and perhaps at points where the water is tumbling over large rocks. At other spots the way ahead is blocked by rocky hills, necessitating sharp turns by the hurrying water. While rounding a bend of the brook where near-by hills rise abruptly, with suddenness two deer darted swiftly up the steep hills and sped away into the forest. Farther on it became necessary to cross the creek, and eventually to lose all trace of any path. Numerous perplexing barriers required cumbersome detours through scratching underbrush or at treacherous closeness to the water's edge. Now and then huge log jams obstruct the course of the stream. Beavers have been known to work in this locality, and

in fact one busy at dam construction was observed by campers; but all evidence indicates that these logs were piled up by floods. With a realization that the rewards of exploration on this tour were rather dubious, the public highway was finally reached; wearily the explorer returned to camp by means of this highway and Oregon Road.

A day occasionally came when a larger number of hours could be devoted to exploratory tours into the camp environs. At ten o'clock one cold spring day he started out for a five- or six-hour observation trip, leaving the barracks by way of the Oregon Road which passes through the grounds of Civilian Public Service Camp Number 20. This road, incidentally, is not a public highway, but was constructed for forest management and protection. Although signs indicate that it is not to be entered except in case of forest fire or other emergency, it was continually used by members of the camp and sometimes by persons of the community. After coming to Snowfield Trail, George followed this well-marked path toward the north and northwest until he reached the top of what is known as Rays Hill, a position attained by considerable upward climbing. Unlike Sideling Hill, Rays Hill has a narrow crest along which is a road he chose to follow by turning to the left. Fisher Road, as it is called, follows this ridge for miles. By looking down the precipitous slopes on both sides, he became distinctly aware of the elevation and was enabled to view the far-spreading, forest-covered valleys and hills. The entrance upon Fisher Road from Snowfield Trail is one and three-fourth miles from Oregon Road, but after walking until the beginning of Red Bank Trail one is one-half mile closer to the latter road. Against a cold, strong wind bearing flakes of snow George continued, passing in the meantime the beginning of Tarkiln Trail to the left and Garlick Trail to the right. Continuing a considerable distance, he crossed Boundary Line Trail and at last reached United States Highway 30 at Bill's Place, where is located the smallest post office in the United States. With the exception of the return by way of Oregon Road the twelve-mile tour was finished.

At a later date another tour of similar range but in an opposite direction was taken. Leaving camp on Oregon Road north, George

turned right at State Highway 915 on which he walked to the top of Sideling Hill. Here he directed his steps to the left and journeyed forward past the old stone house and the barn now belonging to the Fulton County Rod and Gun Club. Going on he perceived the Pennsylvania Turnpike and cars crawling out of the tunnel on the other side of Sideling Hill. He made a left turn and followed the narrow road along the mountain-side—a road with an immense wall of rocks on one side and a declivity on the other. Water was trickling out of the rocks. Eventually a trail was reached which, according to signs, was to lead to Ross Road and Summit Road. This trail was the boundary of the Buchanan State Forest; from it he entered and followed Summit Road, a beautiful thoroughfare on the summit of Sideling Hill northeastward, and came after a time to Anderson Trail. Turning left he accepted this trail, which crossed the main trunk of Sideling Hill and brought him again to the north side. It was a trail which pointed directly to a white church in the distance. One and one-half miles forward on Anderson Trail, George went, then took a road left along Sideling Hill Creek, a stream of considerable size in this area. This road led back toward camp, which our explorer finally reached.

Wakarusa, Ind.

THE MOTHER AT THE WINDOW

(Continued from page 243)

called back to her. 'Wait for me, won't you?' I could see a tear roll down the old man's cheek. 'And she waits for him, though the years have rolled away into the great distance. Where the boy is, no one knows. Perhaps he has forgotten—or perhaps—perhaps—'

"He could not go on. Yet I knew what he meant. I thought of her sitting there by the window, peering at each passing face—peering eagerly, yearningly—"

The story has two lessons. One, of the mother, waiting and watching for her lost or wayward son. The other, of the Saviour, waiting and knocking at the door of the wayward one's heart. "For they watch for your souls, as they that must give account" (Heb. 13:17).

"You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
'Till ready to break—
So cherish that mother, my boy.

"You have only one mother, my girl,
Who'll stick to you through good and ill,
And love you, although
The world is your foe—
So care for that love ever still.

"You have only one mother to pray
That in the good path you may stay;
Who for you won't spare
Self-sacrifice rare—
Remember that mother, always.

"You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight
To help her all pains ever take.

"We have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear kiss."
—God's Windowsill in "Cleveland Gospel Herald."



Partial View of Sideling Hill Camp

BIBLE STUDY

CHRISTIAN DOCTRINE

LXX. The Repentance of God

BY THE BIBLE STUDY EDITOR

The records of the Scripture that tell of the repentance of God seem very strange to us who are accustomed to think that repentance belongs to the experience of those who have sinned. The New Testament is full of calls to repentance, but nowhere have we a record of God's repentance as we have in the Old Testament. May it not be possible for us to see a condition in the New Testament which is similar to that of the Old, in this, that God does turn from His purposes of judgment to those of mercy and forgiveness.

It is definitely stated in Genesis that the reason for the judgment of the world was the wicked inclinations of the human family. Gen. 6:5-8: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." God declared his purpose of destroying all flesh, yet he manifested the grace of salvation to one man. It is in this instance of salvation for the one man that the significance of God's repentance is revealed.

In a former verse of the same chapter there is a statement which also sheds light on the purpose of God concerning the creation which He had made of man and of all flesh on the earth. In verse three, the Lord said, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." The fact that God had a particular fellowship with His creature man in those early days is evident. Enoch walked with God. The Lord had not forsaken men even after they had been driven out of the garden of Eden. The very life which men possessed was from God. It was possible for men to keep in fellowship with their Creator even though they were men of flesh and blood. There were no other beings in the world save those who were created flesh. But the life which was in that flesh was of God. The rendering of the passage, "My spirit," should be understood that the spirit in man was of God and is even now of God. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:4, 5). The same could have been said of the days of Noah, for there has been no change in the created life of man from the days of Adam. Noah continued in the same character of life as that which he possessed before the flood, and humanity continues in the same nature of life as that which proceeded from the generations of Noah. Man is not a part of God, but he possesses the spirit of life which God gave to mankind. It was the

fact that the spirit of God which He had given to man was striving ineffectively with man which God declared to be the cause for the destruction of all life. This interpretation is suggested by Lange in his commentary, and also by a translation of the Hebrew text by Berry, "Interlinear Old Testament." "My spirit shall not rule in man forever in their erring; since he is flesh." The term "strive," from "Dun," is used in this manner only once, the same Hebrew term being translated "judgment," and is used only once. Varieties of interpretations are the results of this translation, and applications of the text have been varied. The term "error" is omitted in the authorized and revised versions, being formed as a conjunction.

The questions arise, "Did God repent because He could no longer control man by His spirit which was operating outside of and independent of man? Or did God repent because of man's failure to use his God-given powers in the manner intended by the Creator?" It is possible that the spirit of God strives with man whether outside or inside of his mind or soul. Paul suggests that the spirit strives in man in the sense that he has a mind and conscience that operate concerning the things of God. Rom. 1, 2: "Who hold the truth in unrighteousness. . . . They did not like to retain God in their knowledge. . . . The Gentiles, which have not the law, do by nature the things contained in the law . . . which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Abel was as much a fallen man as was Cain, but the spirit of God which was in him was his monitor and he honored God by his faith. In the days of Enos, the son of Seth, "began men to call upon the name of the Lord" [or to call themselves by the name of the Lord. Marg.] It was such a man that was found in Enoch, who prophesied concerning the judgment of the ungodly. The spirit of the life of man differs from the Holy Spirit who is the Comforter of those who believe on the Lord through Jesus Christ. The Holy Spirit cannot be received by the world, "because it seeth him not, neither knoweth him" (John 14:17). But every son of man has the spirit of life which God imparted as the life of man. This spirit of life used by men to live after the flesh is the condemnation of man, and the cause of the sorrow of God and of Christ. It is also contrary to the life of a Christian, who, after accepting the Holy Spirit, is inclined to walk after the flesh as he did before he accepted Christ and the gift of the Holy Spirit. "If ye live after the flesh, ye shall die" (Rom. 8:13). It is possible that the believer may grieve the Holy Spirit by a life that follows the flesh more than the Spirit. "Put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; and be

renewed in the spirit of your mind. . . . And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:21-30). In this section two spirits are mentioned—the spirit of your mind, and the Holy Spirit. Man is responsible to God for both.

Repentance for the Antediluvian World

It would be presumptuous to try to explain the sentiments of the Almighty or to attempt to give His reasons for His acts and His attitudes toward man and His judgments toward the world that had sinned. Suffice it to say that God repented that He had made man, and that it grieved Him at His heart. After seventeen hundred years of human life on the earth the Lord expressed His displeasure with man, and determined to destroy man from the earth, with all other life as well. One may ask if this was an afterthought with God. Had not God said to Adam, In the day that thou eatest thereof thou shalt surely die? And all that sinned died, and death continued during that whole period of time. Adam died, and so did Seth; and Methuselah died in the year of the flood. It was in the providence of the Creator to justify His righteousness by the judgment of sin. Even if the sin of men in the flesh was a fulfillment of the judgment of Adam's transgression, yet God had the prerogative of judgment for sin, and that judgment was death, see Rom. 3:3-8. God has the right to judge every man.

But one must not forget the love of God along with the judgment of God. Truly, there was sorrow in the heart of God even when there was transgression in the life of man that merited the judgment of death. "Was there not compassion for the first transgression? There was an atonement for the sin of Adam and Eve, and there was promise of a final victory over the evil one who had enticed them to sin. There was compassion toward Cain, for God spoke to him in kindness and entreaty. There was comfort for Eve and blessing in granting her another son instead of Abel who had been slain. There was an extension of mercy to the families of Cain who continued on the earth as long as did the sons of God. Lamech knew of the curse upon Cain for having killed Abel, and seemed to understand that judgment was his portion even to seventy and sevenfold for the destruction of human life. The spirit that was in him understood the things of God, but he did not refrain from the sin of murder. There is no record that the seventy and sevenfold judgment of God was visited upon him, while we may feel that the mercy of God was even extended to such an one as Lamech.

Peter expresses the attitude of God in those early days, when he says, "The longsuffering of God waited in the days of Noah" (I Pet. 3:20). The mercy of God was being maintained all through the years of the great transgression of the families of the earth. There were righteous ones on the earth as well as the families of the children of men. Like the days of our Lord, there were those who were the salt of the earth and the light of the world. But the righteous died as well as the sinners in those days, even though their days were numbered by hundreds of years. While

men were disregarding the spirit of life that was in them to lead them to the acknowledgment of God and righteousness, the Lord waited with long-suffering. In those days it could have been said, "God so loved the world."

The wrath of God is justifiable in the light of man's duty to live in righteousness by the spirit of life that is in Him. When to this spirit of life there is added the word of truth as given by the law, the prophets, and the Gospel of grace, and greater responsibility to God is required, then the exceeding wrath of God as revealed in the Revelation is also justifiable. But even the wrath of God is turned away in the light of His grace when men turn again to the Lord. But when men refuse to repent, the wrath of God is visited upon them without restraint. "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:19).

In the light of conditions that existed in the antediluvian world, with the continuation of the wickedness of the children of Cain and the necessity of judgment, one can, at least, glimpse the spirit of God when He said, "It repenteth me that I have made them" (Gen. 6:7). Again, when one understands the continued waning of the faith of the sons of God and their disregard of the distinction between their race and the children of Cain, the same ground for repentance is understood. It was not the case that God had erred in the creation of man. When the sixth day was concluded, and man had been made the crown of God's created work, He saw that it was very good." God had not been so unwise as to create that for which He needed to repent, for such an act would have been an error, and sin does not belong to God.

Let us remember again, that from the created family of man there comes the great host of redeemed ones, the company of saints, the glorious body, the bride of Christ. The called-out ones from the world are a fulfillment of the purpose of God in His eternal kingdom. Shall we conclude that God was grieved at His heart because of having created man from whom He shall have such excellent glory? There was no mistake on the part of God in placing man in the garden to become subject to the temptation of the serpent. In the providence of God it was possible for man to retrieve all that was lost. The high place which Enoch occupied in relation to His Creator is proof of the possibilities for all men in that age. But, when men in the flesh chose rather to seek the things of the flesh, instead of the things of God, the repentance of God, or His regret for man, was an expression of His love and of His mercy, and His determination to destroy man was in harmony with His righteousness. Truly, God makes no mistakes when He provides a just means of saving men from their sins, and He makes no mistake when He visits just judgments upon the evil, whether that evil is found in Satan or in those who continue to be deceived by Satan and serve him. As the text implies, God repented that the man He had made should misuse the spirit of God which was in him to serve the flesh in which he was created. "For that he also is flesh" (Gen. 6:3).

"I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the

earth." (Marg., "from the earth.") The cause of God's repentance is here declared to be not on account of the creation, but because of the wickedness and violence that was found in man after the creation. John declares, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:16). This lust of the flesh began in the garden of Eden, through the temptation by the serpent. This was not of God. It continued through the seed of Adam and is still in the nature of man. This is the grief of God at His heart. And this condition brought about the expression of the marvelous love of God, and is the basis of the grace of redemption and the salvation of men who are sinners and enemies of God. But all of the love and mercy of God may be rejected by men and thus result in the eternal damnation of the ungodly.

Another attitude of the repentance of God is found in this that He becomes the Judge and the Executor of judgment against men whom He created. Instead of the Giver and Sustainer of life, as He was in the garden of Eden He became the destroyer of all flesh save that which was preserved in the ark with Noah. Here was a change of attitude on the part of God, differing from that of creation. But the change of attitude was caused by the disregard of men for the will and purposes of God. God continued to be merciful and long-suffering; he continued to supply the needs of men. He loved the fellowship of men and sought their good during all of those years before the great destruction. He also added one hundred and twenty years to the period of grace before the destruction determined was brought about. But, because of His righteousness, He changed His attitude of mercy and love to that of judgment.

The Repentance of God After the Flood

The expressions of repentance on the part of God, though numerous in the text of the Scriptures after the time of the flood, are not so startling, nor do they seem to be so confusing as this statement concerning God in the creation of man. Yet, the same language is used and the same terms of the Hebrew are used and similarly translated. I Sam. 15:11: "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night." This statement is illustrative of the good which was in the purpose of God—a thing which He had done and from which he had purposed to change His course of action. It was not that He had erred in His choice of a man, for Saul also was among the prophets, and the "Spirit of the Lord" came upon Him and "God gave Him another heart" (I Sam. 10:6-10). The temptation to greatness and personal glory had come into the heart of Saul. The man changed from the character with which God had endowed him. When he was "little in his own eyes" God blessed him. When he dared to disobey, God repented from having chosen him king; see I Sam. 15:10-23. Disobedience to the word of the Lord was the sin of Adam and the generations previous to the time of the flood. It was disobedience that caused God to repent concerning Saul's kingship. It is disobedience that constitutes the sin of men of every age which causes the judgments of God to fall upon man instead of the blessings which were the purpose of God for His creation.

Another phase of the repentance of God is that of His changing His course of action

relative to judgments which He determined to visit upon mankind—upon His own people to whom He had made promises, and upon nations upon whom He had invoked His judgments. A familiar case is that of the judgment of Nineveh. When the king of Nineveh learned of the judgment to come he called for a fasting and for sackcloth and a turning from evil. He appealed to God to "turn and repent, and turn away from his fierce anger." "And God saw their works, that they turned from their evil way; and **God repented** of the evil, that he had said that he would do unto them; and **he did it not**" (Jonah 3:1-10). There is an element of compassion and love in this action of the Lord, for there were thousands in the city of Nineveh who were innocent of wrong; see 4:11.

Moses called upon God to repent of the judgment pronounced upon Israel and He repented of the evil which He had purposed; see Ex. 32:12-14. In the days of David, God repented and spared in part the judgment sent upon the king for the sake of the people who had not sinned; see II Sam. 24:14-17. David appealed to the mercy of God, and in God's repentance there has been love and mercy. When men honor the Lord His mercy endureth, even when His judgments are righteous. His purposes stand, for He is God and not man. When repentance is found in man there is found mercy to forgive and to change judgment into loving kindness, "Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil" (Joel 2:13). Another remarkable passage describing the ways of Israel and the attitude of God toward the people is found in Hosea 11. In the early days of Israel they were faithful, but had turned away until the anger of the Lord was kindled against them and judgment determined. This judgment was carried out in justice to God's righteousness. But where repentance and faithfulness were found in Israel the repentance of God culminated: "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city." The love of God was revealed and His compassion in the previous verse: "How shall I give thee up, Ephraim? . . . how shall I make thee as Admah? mine heart is turned within me, my repentings are kindled together." The spirit of repentance is found in Judah, and the spirit of persistence in evil was seen in Israel, see Hosea 11.

As in the Old Testament, so also in the New, the judgments of God rest upon the wicked, but His mercy is extended to all men everywhere, to whom He calls for repentance; see Acts 17:30. The ground for God's changed attitude toward men is found in the atonement for their sins through Jesus Christ the Lord and Saviour. God can and does forgive men when His justice is satisfied. "The wages of sin is death," but God has sent His Son to die for us. When men turn to God in faith and in the name of the Saviour He forgives, repenting of His judgments, for He loves men today as in the beginning. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on Him" (John 3:36). The provisions for God's repentance from His judgments are found in His own work of redemption for men and in the faith of those who accept His salvation.

"An educated person not only sees through things, but sees things through."

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE HOME A SCHOOL OF CHRISTIAN LIVING.—Deut. 6:4-9; Luke 2:51, 52; Eph. 5:22, 25; 6:1-4.

Lesson for October 14, 1945

Golden Text.—Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

The plants that are raised in your garden or on your farm need constant protection and careful cultivation; noxious weeds do not. Your livestock needs your care, protection, and instruction; evil beasts do not. If truth is not defended against error and if your children are not carefully trained in the truth from childhood, we will presently have a generation devoid of all truth and wholly given to walking in the ways of sin. Even as citizens of the nations of the earth can gain and retain their liberty only by constant struggle and resistance to the forces that would enslave, so also must we do in the realm of religious freedom. The forces of hell are all bent on our moral and religious debasement and enslavement; and we can gain and retain our freedom to live in the right only by the help of God and our own determination that for us and our houses "we will serve the Lord."

Deut. 6:4-9.—We cling to the things we love; we struggle desperately against the things we hate. The natural unregenerate heart of man hates God and all good, but it loves evil and clings tenaciously to it. Huxley, the scientist, himself not a Christian, observed that men bitterly opposed all efforts devoted to their improvement. If man gets better, it is in spite of his natural tendencies. Even the children of saintly parents look with longing at forbidden fruit; how much more the children where there is no parental restraint!

Yes, there is a reason why evil men and seducers wax worse and worse. In one day within the last few weeks there were over three hundred crimes against society in the city of Los Angeles alone that were tabulated. How many more remained undetected we can only conjecture. We drag our children by the thousand to the movies, where they are early educated in crime, but we do not take them to church; much less do we teach them the things of God and right in the home.

Man loves the gods of his own making which abet him in his evil ways, but before man can love Jehovah with all his heart, soul, and strength he must undergo a spiritual rebirth.

Words chiseled on stone or printed on paper are quickly neglected and forgotten, but written upon the fleshly tables of the heart they become the guiding star of all my doings and goings.

That which is of supreme interest to me is the thing I will always talk about; and it is only when Jesus is my all in all that I will speak of Him from the time I rise in the morning until the time I retire at night, and then meditate upon Him during the night watches.

The heathen do not fail to give their idol gods a prominent place in their houses. I should be able to tell that I am entering a godly home the moment I tread upon your doorstep. In the Temple every whit of it bespoke glory to God. Does your house, with

all its furnishings, books, etc., do the same? It should. But your card tables, your ash trays, and your cocktail vessels do not. And usually your library also falls far short of meeting this ideal.

Luke 2:51, 52.—Of the youth of Jesus we know only what is recorded in these verses. That He learned to read, that He was by custom a regular attendant and an active participant in the services of the synagogue, that He was an obedient son in the home, and that He had a supreme interest in the things of the kingdom of His Father, are all evident. And that He was constantly advancing with the years is also evident. When you cease to advance, you will begin to travel in reverse; and if you cease getting better, you will rapidly get worse.

Eph. 5:22, 25.—Friction in the home is like emery dust or grit in the bearings of your motor. The long-pull, the strong-pull, and the all-pull-together home is the home that gives you a foretaste of heaven. The father, the strongest, takes the burden of the heavy toil and danger; the mother, the gentlest, sings sweet lullabies as she cleans dirty faces and bodies, nurses wounds and illnesses, makes the clothes, and prepares the food; while the children add their good will and strength to make home the dearest spot on earth. By the help of God every home can be like that. When children grow up in such a home, they will be schooled to meet life and triumph in it when once they leave to start homes of their own. Unless God is supreme in the home, evil will be supreme in the nation.

MAKING THE HOME CHRISTIAN.—**Luke 10:38-42; I Cor. 12:31; 13:1-13; 14:1a**
Lesson for October 21, 1945

Golden Text.—Even a child is known by his doings.—Prov. 20:11.

Luke 10:38-42.—The home in Bethany was an exceptional home. They loved the Lord and were beloved of Him. But indications are that it was not always thus. Once it is called the home of Simon, the leper. Had Simon been the father in this home? Or had he been the husband to Martha, whose possession it became upon her husband's decease? We are left in ignorance. But when God comes into a home, things change. In Ex. 15:26 we have the name, Jehovah-Raphaka (The God who is health). When God comes in, disease and death go out. They did in the home of Bethany. Then, it appears that Mary, beautiful and good, with a marvelous insight and grasp of spiritual truth, had at one time trodden the primrose path. But she was forgiven much; consequently she loved much. And Lazarus, too, felt the mighty power of the God of all grace when his body was revived after four days of death. Psalm 103:3, 4 was proved in this home. He healeth all thy diseases; He forgiveth all thine iniquities; He redeemeth thy life from destruction; He crowneth thee with loving-kindness and tender mercies. The Christian home is not one where trouble and sorrow never enter, but it is one where the Saviour always stands by as a very present and omnipotent help.

Solomon, the preacher, declared that there was nothing better for a man than that he

should eat and drink, and then boasted that he knew of none that could get to the table quicker nor eat more than he. Eccl. 2:24, 25. Society folks agree with him. And judging by the way the average family sets the table for the preacher, it seems that the housewives of today think the preachers of today are like that preacher of long ago.

But Paul tells us that the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Martha needed to unlearn some of her society manners before she could get the most out of life. Many a housewife who would make her home the best needs to unlearn some things with Martha; and the guests who are just thinking of the fine dinners had better change from thinking about the stomach to thinking about the things of the soul.

I Cor. 12:31. "Good, better, best; never let it rest until your good is better, and your better is best."

To a large degree the mother, and in a lesser degree the father are anxious that their children should be masters in the amenities. For this reason the children are forced to learn music, dancing, card playing, conversation, and (God have mercy upon us) even smoking and drinking so that they may become social leaders in those circles where their wealth may place them. Are the parents choosing the best for their sons and daughters? If Lot and his wife chose the best for their children when they moved to Sodom and introduced their children into the society of Sodom, yes; but if Lot erred (and he did), then these parents, church members though they may be, who train their children for the social mart are also damning their daughters even as did Lot. There is a better thing than being clever; it is being good.

A heart filled with a durable love is the greatest asset in making a home. And if to the natural affection, which is still found betimes, is added the love that comes into the heart when the grace of God and the Spirit of God transform us, you have the greatest thing in the world.

I Cor. 13:4-13.—Paul is here depicting divine love made perfect in the soul. What is true of divine love is also true of natural affection, though in a lesser degree. And it is in the home that natural affection augmented by the addition of divine love has its greatest opportunities for manifestation.

As natural love and divine love complement each other in the home, so mutual esteem and divine love complement each other in the brotherhood of the saints.

It is strange how we make those suffer who love us. But love enables them to suffer without losing the spirit of kindness. Love never envies nor begrudges, but will share of her blessings with others to the point of personal privation. Like the mother of James and John, love desires that others become great and good even though she remains forever unknown. Love always seeks the best for, and thinks the best of, others. Give me a home where the love of God for each other rules and I will always hasten to its shelter and embrace when the day's work is done.

THE INFLUENCE OF CHRISTIAN HOMES.—**Acts 16:13-15; II Tim. 1:1-6; 3:14, 15; Titus 2:1-4, 11, 12.**

Lesson for October 28, 1945

Golden Text.—Let every one of us please his neighbour.—Rom. 15:2.

There are but twenty-six letters in the English alphabet, but with those letters I can write any and all the words of the language. What the letter is to the word, the home is to the church and nation. It is the basic institution of all society. And the earlier the influence on the life, the more lasting will be the impression.

Acts 16:13-15.—When Abraham entered into a covenant relationship with God, all his family, including more than three hundred adult men, had to do likewise. When Cornelius, Lydia, and the Philippian jailer turned to the Lord, all that were in their homes did likewise. And you can be sure that they received plenty of encouragement from the head of the house. A house divided against itself shall not stand, and you may be sure that where those in the home who profess to be servants of the Lord have insufficient influence to cause other members of the family to turn to the Lord their influence outside the home will also be indifferent. My first and greatest obligations are to my family. And I have no right to take care of my neighbor's vineyard to the neglect of my own.

Lydia was probably the most prominent woman in Philippi, and when she and her household turned to the Lord it made others take notice. From her store came food and shelter for the evangelists while they continued at Philippi and for a long time thereafter.

I Tim. 1:1-6.—Consciously and unconsciously we are constantly influencing others either for that which is better or for that which is worse. And my neighbors will be better or worse because of my living among them.

Lois and Eunice did not have to pretend that they were believers. Their faith was real. Reality always has more power than the shadow. And what I am (not what I appear to be) and what I believe (rather than what I teach) are the things that leave a permanent impress upon those with whom I am in daily contact. It would seem strange to me had Timothy turned out differently than he did. Like begets like; and unfeigned faith in the elders will beget unfeigned faith in the children. Paul, the preacher, was also a man of unfeigned faith. To him religion was more than a garment; it was life itself.

Unfeigned faith does not close itself against more light. When God spoke to Saul, he conferred not with flesh and blood as to what he should do; and I am confident that when Lois and Eunice heard the Gospel from the lips of Saul, they both stepped from their Judaism into the glorious light of the Gospel, leading little Timothy with them as they did so.

Faith never grows stronger by being fed on doubts, and the church is being damaged almost irreparably today by having a host of teachers who only in part believe what they are preaching and teaching.

Timothy had been a convert from the time of Paul's first missionary tour; he was still faithful and had made much progress in the spiritual life by the time Paul returned on his second tour—so much that he was highly recommended to the position of yokefellow in the Gospel with Paul.

In Paul's last letter he exhorts Timothy to do something to rekindle the fire of his zeal. By so doing he would exercise himself in a larger way in the spiritual graces that he had received from the hand of God to equip him for service. The unfaithful servant isn't the only one who buries his talents in a napkin. To the extent that I fail to make full use of my ministry I am doing likewise.

Titus 2:1-12.—If I am a successful teacher, somebody will learn something. If I teach sound doctrine, my hearers will learn sound doctrine. And there is instruction for all. There is a message for aged men and women; there is instruction for young men and maidens; and there is instruction for the little ones. And that teaching should be carried right into the homes. If you teach only those who come to church, a large section of the popu-

lace remains untaught. In season and out of season, in the home, in the church, or at the market place—wherever you find people, there is your door of opportunity to teach; and you are to continue till all shall know Him, from the least to the greatest. Then only can you say with Paul that your hands are free from the blood of all men.

FELLOWSHIP IN THE CHURCH.—Matt. 18:15-20; Acts 2:44-47; 4:31-37; Rom. 12; Phil. 1:27-2:4; I John 3:14-24

Lesson for November 4, 1945

Golden Text.—Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Rom. 12:10.

Matthew 18:15-20.—The law of the Lord is perfect, but imperfect men handle it. In this chapter we have directions from the Master for the adjustment of differences and the correction of wrongs within the body of Christ. In all denominations, and to a special degree in our church this chapter is used as the basis of instruction to the congregation. But, alas, we fall far short both in the letter and in the spirit of obeying its instructions. Most of the differences within the church could be corrected amicably to the benefit of the entire body if we would practice the teachings of this chapter.

Acts 2:44-47.—A new movement has a spirit of camaraderie that is not found in older organizations. This was true of the infant church. During the centuries since, this spirit has declined from generation to generation until today it is but the ghost of its original self. Today we say that it was impractical. It was not, but it ceased to be possible when the spirit of brotherhood declined. We still have a little of that spirit left. Rev. 3:2 applies here.

Acts 4:31-37.—In these verses we have a reiteration of Acts 2:44-47. It meant power

OCTOBER'S BRIGHT BLUE WEATHER

O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather;

When loud the bumblebee makes haste,
Belated, thriftless, vagrant,
And goldenrod is dying fast,
And lanes with grapes are fragrant;

When gentians roll their fringes tight
To save them for the morning,
And chestnuts fall from satin burrs
Without a sound of warning;

When on the ground red apples lie
In piles like jewels shining,
And redder still on old stone walls
Are leaves of woodbine twining;

When all lovely wayside things
Their white-winged seeds are sowing,
And in the fields, still green and fair,
Late aftermaths are growing;

When springs run low, and on the brooks
In idle golden freighting,
Bright leaves sink noiseless in the hush
Of woods, for winter waiting;

When comrades seek sweet country
haunts
By twos and twos together,
And count like misers, hour by hour,
October's bright blue weather;

O suns and skies and flowers of June,
Count all your boasts together,
Love loveth best of all the year,
October's bright blue weather.

—Helen Hunt Jackson.

with God in prayer, and power over men in testimony. If it were possible to regain the spirit of the early church, we would also regain its power.

Romans 12.—The Book of Romans might well be called, "The Gospel According to Paul." In the first eleven chapters he covers the doctrinal teachings of the faith: the universal extent of the Fall; the universal need of redemption; the mighty power of God to save through the atonement of Christ; His mighty power to keep by the Spirit; the universality of the message, but its acceptance only by those who are the election of grace. At this point he stands in awe at the wisdom and knowledge of God and stops the thought by the doxology of Rom. 11:36. Beginning with chapter twelve he urges a complete consecration of each believer and the living of a life transformed through a regeneration so complete as to give the believer an entirely new and different vision of life. Then only will the good and perfect will of God be acceptable to us.

Verses 3 to 18 are the printed portion of our lesson. The entire chapter gives us fifty-one commands and exhortations. Let us get busy, and see how long it will take us to get in the habit of living them. A habit is something that has been done so often that we repeat it without conscious thought through nervous reflexes. To some, Paul's exhortation about self-esteem in verse three is rather vague. I am somebody who is rather extraordinary (?). Why shouldn't I think more highly of myself than I do of my brethren? But, brother, I would not get such an opinion of myself if I saw myself in the light of the glory of Jesus Christ. Could I see myself thus, boasting would never again come from my lips. Paul, the greatest of the apostles, saw himself as less than the least of all saints. I am less than that, but I do not know how to put it into words.

The protoplasmic cell is the smallest thing that has life, and all living things are composed of such cells, singly or in multiplied numbers. Though I am but a cell in the body of Christ, yet I (and many more like me) am necessary to complete the body. And the complete body will have power only as the individual cells are healthy.

Our ability to do the work of God is measured by the degree of faith and grace that God imparts to us. Let us therefore labor according to that measure of faith.

The rich man does not parade his riches, nor the wise man his wisdom. Only he who is lacking displays a false front (a hypocrite).

It is only when I abhor evil that I struggle myself free from its clutches. Until I abhor it, no matter how many times you drag me away from it I will return to it again. But when I love the good, no barnacle ever clung more tenaciously to its home than I will cling to my Lord.

Let your brotherly love be as affectionate as the conjugal love of an ideal husband and wife. I haven't started to tell what God wants me to be that I am not. The longest road known to man is the road of improvement. Let us get started on it. And God will help and cheer us on the way.

FORMAL PRAYER

I often say my prayers,
But do I ever pray;
And do the wishes of my heart
Go with the words I say?

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

For words without the heart,
The Lord will never hear,
Nor will he to those lips attend
Whose prayers are not sincere.

—John Burton.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

During the last three months of the year 1945 we have topics that fit into a unit which he have entitled, "We Study the Bible." The first of this unit was given in the September issue of the Monitor. During this month we have three topics which go with the one in last month's issue, namely, "How We Got Our Bible." All these bear on the special theme, "Learning to Know the Bible." Listing our topics for the month under the general head, we have the following:—

Learning to Know the Bible

1. How We Got Our Bible.
2. The Structure of the Bible.
3. It Is in the Bible.
4. Great Passages of the Bible.

Under the topic, "The Structure of the Bible," we see that the Bible, with its history, law, prophecy, and poetry, as given under the Old Testament, and its Gospels (history and law), Acts (history), Epistles (practical principles), and Revelation (prophecy), completes a structure in which God deals consistently with the human family and reveals His will and purpose, and opens up His great plan of redemption to man.

The Bible contains what humanity needs to meet the issues of life. "It is in the Bible." There's no question of importance in our life, affecting eternal issues, for which we cannot find help and direction from the Word of God. Since the Bible deals with our problems, we should give heed to what it has to say. We think men foolish to struggle on in ignorance in secular affairs when there are experts who have given us knowledge and experience that would make our work a success. How much more foolish it is to go through life and miss the true way of life and salvation, which is brought to us in the Bible, just because we neglect to seek its counsels!

Men mark the great sayings of men and take note of their great speeches and writings because they have struck some great chord in the affairs of men. How much more should we familiarize ourselves with the great passages of the Bible which have affected the streams of life in relation to the eternal issues!

The last topic recorded in this issue of the Monitor is from the November topics and will come under a slightly different general head. In these topics we plan to lead our people to a deeper love for the Bible. The topic for this issue is, "With God and the Bible." We want to associate all our study of the Bible with its Author. Since we love and serve Him, we naturally will love His Word and will study it with a deep and loving desire to please Him.

May the Lord direct our thoughts during these studies and enable us to prize our Bibles more and more and to understand them better and better as our lives become enriched spiritually.

THE STRUCTURE OF THE BIBLE Luke 24:44-48; I Cor. 10:1-11; Heb. 10:1-25

Topic for October 14

MOTTO

"Thoroughly furnished."

MEDITATIONS ON THE TOPIC

The Bible, God's Structure.—A Structure is a building made up into one complete thing. It may have separate parts without any particular resemblance, yet there is no part that does not fit into the whole structure and contain the unity of purpose which the whole is designed to meet.

We look at the Bible as being of two parts, namely, the Old and the New Testaments, yet we cannot take the one away without impairing the completeness of the whole. And while there are changes made in the laws under the New that differ from the Old, we find that these changes are due to dispensational conditions rather than a change in the Author of the Book.

The Old Testament reveals God in all its history and laws and ordinances, both in His righteousness and judgment, as well as His righteousness and mercy. And while the manner of God's manifestation seems contradictory when we study the teaching of Christ as compared to the teaching of God by Moses, there is no contradiction of His character in the change of laws. For while the Old reveals the lessons of God's wrath against sin and how He used the servants of God to carry them out at His command, the New reveals the

mercy of God in forgiving sin, bringing a long-suffering truce into the world, using God's servants to bear the tidings of forgiveness which precede the coming of His wrath in the day when He will "bring every work into judgment" by the standards of the acceptance or rejection of His mercy. Acts 17:30, 31; II Pet. 3:9, 10.

The designs of the laws and ordinances of the Old were to point to the full plan of God in Christ under the New. "The law was our schoolmaster to bring us unto Christ." We still need to know the elementary lessons which the "schoolmaster" brought so that we can appreciate the lessons of grace which are brought to us in Christ.

When the Jews refused Christ on the ground that He was destroying the law and the prophets, he was failing to follow the very end for which the law and the prophets were given. When men of today try to go back to the times of the law, they are rejecting the very One whom God has sent to reveal His grace. Deut. 18:15-19.

OUTLINE STUDY

I. Grand Ideas Around Which All Bible Materials Cluster (Pierson).

1. The doctrine of God.—Gen. 1:1; Ps. 8:1; Heb. 1:1.
2. The doctrine of man.—Ps. 8:4; 139:14.
3. The fall of man.—Gen. 3:1-7; Ps. 53:2, 3.
4. The Redeemer.—II Cor. 5:19.
5. The saved man.—Eph. 2:4-10.
6. The Holy Spirit.—I Cor. 6:19; Matt. 25:31-46.
7. Man's final destiny.—Matt. 25:31-46.

II. All Is Profitable.

1. For man's highest welfare.—II Tim. 3:15-17.
2. For man's highest hope.—Rom. 15:4.
3. For admonition.—I Cor. 10:11.
4. Things left out on purpose.—John 21:25; 20:30, 31.
5. A purpose for all that is written.—John 20:31; Luke 1:4; Matt. 5:17-20.
6. There is no contradiction or lack of harmony.—II Pet. 3:16; I Pet. 2:8; I Cor. 2:12-14.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Profit."
2. The Bible Is a Perfect Book.
 - a. What it tells about God.
 - b. What it tells about man.
 - c. What it tells about sin.
 - d. What it tells about Jesus Christ.
 - e. What it tells about salvation.
 - f. What it tells about heaven and hell.
 - g. What it tells about the Spirit of God.
 - h. What the Bible does not tell.
 - i. Its truthfulness.
 - j. Its faultlessness.

For Seniors

1. Themes of the Bible.
2. Perfection of the Bible.
3. The Purpose of the Bible.

PERSONAL THOUGHT

"In these last days" God has "spoken unto us by his Son" (Heb. 1:2). Do we truly appreciate the lessons of the mighty God who knows just how to prepare His Book to give us the fullest understanding of Himself and of His salvation in Christ? Let us diligently search the Scriptures.

SEED THOUGHTS

The Bible certainly is a complete organism. For on a careful study it is found to contain in itself a well-considered plan throughout, showing that each part belongs to, and contributes toward, the beauty and perfection of the whole—that whole being pervaded in every part by the Spirit of life (Jno. 6:63; Eph. 4:17) and manifesting itself in such a completeness that there is neither need nor room for any additional part or parts.—Collett.

From Adam to the flood we get the history of the **human race**—God dealing with man as man. Here we see man under **conscience**.

From the flood onwards, throughout the Old Testament, we get the history, not of the human race, but of the **chosen race**—Israel, through Noah, Abraham, David, etc.—God dealing with His own peculiar people, the nations of the earth only being referred to in so far as they bear upon, and affect, that chosen race. Here we see man under **law**.

In the New Testament we get the history, not of the human race, nor of the chosen race, the Jew, but of the **church of God**—God dealing with His people in Christ. Here we see man under **grace**.—Collett.

In the Old Testament we see Christ
In the New Testament we see Jesus.
In the Old Testament we see a just God.
In the New Testament we see a Saviour.
Isa. 45:21.—Sel.

The New is in the Old contained,
While the Old is by the New explained.
—Selected.

The New is in the Old concealed,
While the Old is by the New revealed.—Sel.

The New is enfolded in the Old, while the Old is unfolded by the New; or yet again, the Old is the solid and firm foundation of God's unchangeable law of righteousness, on which the New with all its beauty and grace is built.—Selected.

Of the Bible it can be truly said:

It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee!—Sel.

IT IS IN THE BIBLE

Acts 17:11; Rom. 1:1-7; Josh. 1:7, 8; I Pet. 2:1-10

Topic for October 21

MOTTO

"It is written."

MEDITATIONS ON THE TOPIC

Treasures of Value in the Bible.—The Bible is one Book that gives teaching and help worth while for everybody in every situation in life. It is a blessed guide for childhood and youth and insures success to each one who has his life directed thereby. It helps those who enter the responsibilities of manhood and womanhood to meet their difficulties and problems in the right way. It takes up the man or the woman, the boy or the girl who has made a great mistake in life and leads them into the most helpful way to peace and blessing, and enables them to make a success of the remainder of life and secure the home in glory.

When all other things have failed in our life and there seems to be no hope for the future, the Bible can bring us hope and confidence for the future. Those who have walked all their life in the way of righteousness will find more and more enrichment for their lives through an earnest searching of the Bible and its teachings.

The Christian worker who meets with multiplied problems in the people among whom he or she works will find the Bible a source book for counsel to those whom he or she serves. It will pay to acquaint oneself with the principles and teachings that apply to all the varied situations of life, for in so doing we shall be enabled to help many souls to the way of the Lord in their personal situation of life. And while we are helping souls, we are strengthening ourselves before God and safeguarding our lives from the evils that would otherwise steal upon us to rob us of our peace and joy in His service. The Bible gives us the outlook of courage for the future if we meet all the conditions.

OUTLINE STUDY

I. Great Prophecies and Their Fulfillment.

1. The seed of the woman.—Gen. 3:15; Fulfilled.—Gal. 4:4.
2. The seed of Abraham.—Gen. 17:7; Fulfilled.—Gal. 3:16.
3. The seed of David.—Ps. 132:11; Jer. 23:5; Fulfilled.—Acts. 13:23; Rom. 1:4.
4. Christ born in Bethlehem.—Micah 5:2; Fulfilled.—Matt. 2:1; Luke 2:4-6.
5. Sufferings for others.—Isa. 53:4-6, 12; Dan. 9:26; Fulfilled.—Matt. 20:28.
6. His resurrection.—Ps. 16:10; Isa. 26:19; Fulfilled.—Luke 24:6, 31, 34.
7. High priesthood in glory.—Zech. 6:13; Fulfilled.—Rom. 8:34.

II. Light on Life's Duties.

1. To those who follow Jesus.—John 8:12; 1:4, 5, 9.
2. A guide in the way of peace.—Luke 1:79.
3. To keep us from sin.—Ps. 119:11.
4. To show the way of righteousness.—Ps. 119:9.

III. To Protect Us from Error and Evil.

1. In time of temptation.—Matt. 4:4, 6, 7, 10.
2. To correct error in doctrine.—Matt. 19:3-9; 22:23-33.
3. To convince gainsayers.—Titus 1:9-13.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "It is written."
2. What Have You Found in the Bible?
 - a. About Jesus.
 - b. About the way of salvation.
 - c. About heaven.
 - d. About hell.
 - e. About the way of purity.
 - f. About the end of sin.
 - g. About love and kindness.
 - h. About the way of prayer.
 - i. About what God has promised.

For Seniors

1. Personal Discoveries in the Bible.
2. Our Obligation to Bible Truth.
3. Learning to Love the Bible.

PERSONAL THOUGHT

The Lord has given us His Word to lighten our pathway and keep our feet from stumbling. It is a guidebook to show us the way of life and to lead to everlasting glory.

SEED THOUGHTS

The Bible is the treasure of the poor, the solace of the sick, the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow that admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, and despair, and death vanish at the touch of holy inspiration.—R. Hall.

The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deed of an inheritance incorruptible and undefiled, and that fadeth not away. It contains the pearl of great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Saviour and the living God Himself.—Jas. Hamilton.

The Bible has been my guide in perplexity, and my comfort in trouble. It has aroused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the language of a stranger or servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread. The Bible presents me with real manna, and feeds me with the bread of life.—Selected.

One gem from that ocean is worth all the pebbles from earthly streams.—Robert McCheyne.

GREAT PASSAGES OF THE BIBLE

Hosea 8:12; Matt. 22:34-46

Topic for October 28

MOTTO

"Open thou mine eyes, that I may behold wondrous things out of thy law."

MEDITATIONS ON THE TOPIC

Great Passages.—Great passages are different from favorite passages in this, that favorite passages are such as have fixed themselves in our own experience and affection so as to impress us personally, while great passages are such as have an important truth that greatly affects the plans and works of God and

stands forth as such whether we have recognized it or not.

Jesus selected a great passage when the lawyer asked for the first and great commandment. His selection struck the very heart of the law and the prophets and that is why it was so great. We may choose passages from similar viewpoints as to greatness when we choose passages that hold an important truth relating to God and man. Often the favorite passage that has struck a special experience in your heart may also be a great passage in the sense above described because what has so specially brought a blessing in your heart contains some great law or principle that has to do with God's great plan for mankind.

In our selection of great passages for the Outline Study, we have not chosen all that may be so classified. We have rather chosen sample passages that occupy a great place because of their content and position in relation to God's Book and its message. You may be able to choose one designated as **your choice** from these selected, or from what you select yourself or from the list compiled by another.

The prophet Hosea was used of God to rebuke Israel for their indifference to the "great things" of God's law which He had set before them.

The sadness of the situation was that they received them as a "strange thing." When we become so dull spiritually that we cannot appreciate the great passages of the Bible when they are presented to us, it is imperative that something be done to awaken us to our condition.

May we enjoy the study of such great passages of the Bible as time will permit to be considered and thereby contribute to our knowledge as well as spiritual strength.

OUTLINE STUDY

I. Great Passages in Genesis.

1. The story of creation.—Gen. 1.
2. Abraham's prayer for Sodom.—Gen. 18:16-33.
3. Jacob's dream.—Gen. 28:10-22.
4. Judah's defense.—Gen. 44:18-34.

II. Great Passages from the Historical Books.

1. The story of Israel's deliverance from Pharaoh.—Ex. 14:5-30.
2. Elijah's preservation.—I King 17:1-16.
3. Naaman.—II Kings 5:1-14.
4. Esther's triumph.—Esther 4:1-17.

III. Great Passages from Poetical Books.

1. The two ways.—Psalm 1.
2. The Shepherd Psalm.—Psalm 23.
3. What is man?—Psalm 8.
4. God's omnipresence.—Psalm 139.
5. Old Age.—Eccles. 12.

IV. Great Passages from the New Testament.

1. The Beatitudes.—Matt. 5:1-16.
2. The wise and foolish builders.—Matt. 7:21-27.
3. Jesus the example of humility.—John 13:1-17.
4. Nonconformity to the world.—Rom. 12.
5. The greatest way.—I Cor. 13.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Great."
2. Great Passages.
 - a. Memorize one for recital.
 - b. Learn to read one well.
 - c. Make a list of passages you consider important.

For Seniors

1. Memorize Your Choice Passage.
2. Prepare a Select Passage for Reading.
3. Give an Exposition of a Great Passage.

PERSONAL THOUGHT

Thanks to the Lord for the great things that have been written in the Bible. May we nourish our souls upon them and fit ourselves to serve God more acceptably.

SEED THOUGHTS

To God be the glory,—great things He hath done,
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the Life-gate that all may go in.

O perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus a pardon receives.

Great things He hath taught us, great things He hath done,
And great our rejoicing thro' Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see.

Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father, thro' Jesus the Son,
And give Him the glory,—great things He hath done.—F. J. Crosby.

WITH GOD AND THE BIBLE

Isaiah 40:9-31

Topic for November 4

MOTTO

"O how love I thy law!"

MEDITATIONS ON THE TOPIC

Companionship with God and His Book.

—Friendship is deepened when we are able not only to see but also to talk with a friend and to become acquainted with his writings and work. God has revealed Himself to men by various manifestations. The Psalmist saw a declaration of the glory of God by looking into the heavens. Ps. 19:1-6. But he also was brought nearer to God as he became acquainted with His word and laws. Ps. 19:7-14. So it is not enough to behold creation alone. We want a God who is manifest to our souls. When we take up His Book and find the mind and will of God revealed and His works of creation explained, everything is made more clear to our minds and we are enabled to enter into a fellowship that has been invited by His very words and proved by our willingness to enter into the experience of what they have suggested. Jer. 15:16; I Pet. 2:2.

It must have been such an experience of fellowship with God and the Bible that the writer of Psalm 119 felt as he told about walking "in the law of the Lord" and of seeking Him "with the whole heart" (Ps. 119:1, 2). And what the writer of this Psalm realized we no doubt also can realize if we will come to the Lord, seek Him with all our heart, meditate in the Word of God, and use it to cleanse our way (Ps. 119:9) and to keep us from sin. 119:11. It will be quite likely that we shall also begin to pray that our eyes may be opened to behold the wondrous things of God's law (119:18), and to ask God to teach us and give us understanding, and to incline our heart unto His Word and turn it away from beholding vanity. Ps. 119:33, 36, 37.

OUTLINE STUDY

I. What the Word of God Accomplishes.

It accomplishes what He pleases.—Isa. 55:10, 11.

1. In the creation of the heavens and the earth.—Gen. 1:1; Ps. 33:6-9.
2. Because He knows all things from the beginning.—Isa. 46:9-11.
3. Because of His great power.—Isa. 40:26, 27.
4. He stands faithful to His promise.—Ps. 89:33-37.

5. In the salvation of men.—Rom. 10:8-15.
6. In the judgment of men.—Heb. 4:12, 13; John 12:48.

II. God Is Known Through the Word.

1. It reveals His attributes.—Isa. 40:26-29; Ps. 139:1-6.
2. Understanding the Word requires spiritual discernment.—I Cor. 2:6-14.
3. His words in us give us power in prayer.—John 15:7.
4. Obedience to God gives enlightenment and fellowship.—I John 1:6, 7; John 17:17.
5. Hearing His word brings faith.—Rom. 10:17.
6. The Word begets men as children of God.—I Pet. 1:23-25.
7. The written Word assures us of our standing.—I John 5:13.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word. "Meditate."
2. Fellowship with God by His Word.
 - a. Remembering the Creator.
 - b. Praying to Him.
 - c. Hearing and reading His Word.
 - d. Learning of God by the Bible.
 - e. Learning and keeping His commandments.
 - f. Finding God's blessing by reading and prayer.
 - g. Keeping from sinning against God by the Word.

For Seniors

1. The Word Revealing Self to Us.
2. The Word Revealing God to Us.
3. The Word, the Source of Christian Assurance.

PERSONAL THOUGHT

When we love God, His words are sweet to our spiritual taste. If we can thus relish the words of God, we will often be found in meditation upon the Holy Bible which is given by inspiration of God.

SEED THOUGHTS

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—H. Clay Trumbull.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—Tholuck.

The Bible is not only the revealer of the unknown God to man, but His grand interpreter as the God of nature. In revealing God, it has given us the key that unlocks the profoundest mysteries of creation, the clue by which to thread the labyrinth of the universe, the glass through which to look from Nature up to Nature's God.—Halsey.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truth.—Bushnell.

Go to the Cross, and meet there God in sacrifice. Behold Him as Jesus bearing your sin, receiving the shafts of your enmity! Embrace Him, believe in Him, take Him to your inmost heart. Do this, and you shall feel sin die within you, and a glorious quickening, Christ the power of God, Christ in you the hope of glory, shall be consciously risen upon you, as the morn of your new creation.—Horace Bushnell.

DISCIPLINE OF DELAY

By V. Raymond Edman

We have been told that our disappointments may be God's appointments, that God's delays are not His denials; but do we believe what we hear? Delay, with its apparent destruction of all hope, can be a deep discipline to the soul that would serve the Lord Jesus. We live in a restless, impatient day. We have little time for preparation, and less for meditation or worship. We feel we must be active, energetic, enthusiastic, and humanly effective; and we cannot understand why inactivity, weakness, weariness, and seeming uselessness should become our lot. It all appears to be futile and foolish, without plan or purpose.

The discipline of delay is written large in the life of God's people, as we can observe in Abraham's long waiting for the son of promise, in Joseph's years in Egypt, victim of cruel circumstances, in Moses' long obscurity in the desert, in Hannah's empty home and aching heart, even in the silent years spent by our Lord Jesus in the narrow streets of Nazareth. We trace that discipline in a few lives whose experience we can compare with our own, for our learning and encouragement.

David knew this discipline. As a lad, caring for his father's sheep, he was anointed of Samuel to be king over Israel; but thereafter stretched years of delay, on the stony hillsides of Bethlehem, in the cave of Adullam whither he had been driven by the insane and unnecessary envy of Saul until he fled to the fierce Philistines, more friendly than his own people. There he could say truly, "I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind; I am like a broken vessel" (Psalm 31:11, 12). The delay seemed to be interminable and intolerable, but was indispensable in preparing David for his long career as king of his people, to which office he had been appointed many years before. Delay never thwarts God's purpose; rather, it polishes His instrument.

Paul came to know the patience of hindered purpose. Stopped at the gate of Damascus, penitent in the street called Straight, seeing under the touch of Ananias and filled with the Spirit, he became a chosen vessel to bear the Gospel to great and small. "Straightway, he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Then came the discipline of delay in the desert of Arabia, where he learned by revelation of God, not by precept of man, the glorious Gospel of the grace of God. After Arabia he could go to Antioch and its world-wide missionary program, to Athens and its proud Areopagus, to Achaia and its wicked Corinth, to the arena of Ephesus, and if necessary, to Rome. The delay that instructs and prepares saves time, never loses it. After such a delay one can walk with step of assurance and heart of flame.

Hudson Taylor knew the testing that tempers the steel of the soul. Invalided home at twenty-nine after six years of intensive service in China, he settled with his little family in the east end of London. Outside interests lessened; friends began to forget; and five long hidden years were spent in a dreary street of a poor part of London, where the Taylors were "shut up to prayer and patience." From the record of those years it has been written, "Yet, without those hidden years, with all their growth and testing, how could

the vision and enthusiasm of youth have been matured for the leadership that was to be?" Faith, faithfulness, devotion, self-sacrifice, unremitting labor, patient and persevering prayer became their portion and power; but more, there was "the deep, prolonged exercise of a soul that is following hard after God . . . the gradual strengthening here, of a man called to walk by faith not by sight; the unutterable confidence of a heart cleaving to God and God alone, which pleases Him as nothing else can." As the years of obscurity progressed, "prayer was the only way by which the burdened heart could obtain any relief"; and when the discipline was complete, there emerged the China Inland Mission, at first only a tiny root, but destined of God to fill the land of China with Gospel fruit.

Have you come to the discipline of delay? Inactivity for activity, weakness for strength, silence for speaking, sickness for health, forgetfulness for friendship, obscurity for opportunity? Then let the seeming darkness of delay discipline your soul in the patience of the saints, in the promises of God, who will not suffer His faithfulness to fail, in the presence of the Saviour by His Spirit, in the provision of needed grace from nail-scarred hands. In God's time and way there will be position for you as for David, prevailing prayer as for Elijah, and place of service as for Paul and for Hudson Taylor. Delay will strengthen and hasten your steps of true service.

SMALL BUT MIGHTY

By Chauncey E. Grieser

"The tongue is a fire, a world of iniquity" (Jas. 3:6).

When we think of the tongue and its uses in this present day and age, we realize that this is a very timely subject. Erdman says, "The use of the tongue is a test of life." How are we doing in this test? Are we making a passing grade or are we blessing God and cursing men? James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

The tongue, one of our greatest blessings, may also be our greatest curse. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! . . . So is the tongue among our members, that it defileth the whole body . . ." (Jas. 3:5, 6).

Just as a single spark may set fire to a large forest, so one malicious word may bring disaster to a life or a community. Proverbs 18:7 reminds us that "a fool's mouth is his destruction, and his lips are the snare of his soul." Surely it pays to let Christ rule our lives, because James says, "The tongue can no man tame."

Among the seven things mentioned in Proverbs 6 which God hates are the lying tongue and the false witness. If we want to be religious and do not bridle our tongues, our religion is vain. Revelation 21:8 says, ". . . and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

"Out of the abundance of the heart the mouth speaketh." Thus we see that our words are an index to what is in our hearts. Again we say with Erdman, "The use of the tongue is a test of life. Unless controlled by the power of Christ the gift of speech may be a deadly peril to the soul."

Thanks be to God, who giveth us victory through Jesus Christ our Lord, our tongues

can be used for many good purposes. James states that the right use and proper control of the tongue is a proof of Christian maturity.

The tongue should be used to preach the good news of Christ, our Saviour (Matt. 28:19), and also for giving thanks: I Thess. 5:18. It may be used to praise God, our Maker (Ps. 100:1); and we are all aware of the fact that "a soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

There is a promise for those who use their tongues in the right way. I Peter 3:10 says, "For he that will love life; and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord" (Ps. 19:14).

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

Greystone Park, N.J.

HOW SPIRITUAL POWER IS LOST

By E. E. Shelhamer

We all admire anything that is powerful—for instance, a horse, an engine, or Niagara Falls. On the other hand, we pity weak and sickly things. Now let us notice how a Spirit-filled saint can become a weakling.

In Thought Life

"As he thinketh in his heart, so is he" (Prov. 23:7). He is no better than the thoughts he entertains. No difference if he does appear well when preaching, singing, or praying. If he allows himself to dwell upon unkind, unclean, or uncharitable thoughts, he is already prepared to go further. Samson was shorn of his power and was not aware of it until the crucial test came. Be astonished and alarmed, O man, if you can allow yourself for one moment to cherish thoughts that you would not want spoken aloud! Inward purity gives poise and prestige that can not be had by sitting before a large audience.

Too Much Talk

Like an engine, there must not be needless escaping of steam. Lincoln said he traveled on a crude steamboat up the Ohio River, and the whistle was so large that when they blew it, the change in the speed of the boat was noticeable. Yes, a big talker is usually weak in pulling heavy loads at an altar.

Lack of Solitude

It was when "Jacob was left alone" that the angel met him. He had to get away from his family, servants, and cattle. Valuable as these are, many a man has allowed them to crowd out communion with God. The result is loss of spiritual power. One can bring on leanness of soul by being too much in public. As surely as one mingles too freely with worldly-minded people he will be contaminated.

After spending a "pleasant evening," have you not often gone to your room dejected in soul? Do you not frequently awake in the night, or early morning and feel like saying, "Lord, forgive me for talking and laughing too much?"

Self-indulgence

It was when David "tarried still at Jerusalem," ate big dinners, mingled freely with

politicians and was inactive, instead of being at the forefront of the battle, that he lost self-control and went down like a big oak with a crash. One old writer said, "Self-indulgence is the law of death, while self-denial is the law of life."

France became weak before her enemies, principally because of wine and women and loss of all sense of purity in heart and life. Purity and power are inseparable. Friend, is there a lack of holy unction? If so, do not pray for more power, but rather for purity.

Holding a Grudge

We are in a world of criticism and misunderstandings. When one is injured or misjudged he can do one of four things: (1) **Flare up** and answer back! (2) Be too refined to do this, but **harbor and hold it!** (3) Be so Christlike as to forgive it! (4) Not only **forgive**, but **forget!** It takes a magnanimous man to be able to say, "I am too busy minding God and winning souls to remember an insult. I **study** to forget everything that reflects unfavorably upon another, and on the other hand, I **study** to remember everything that tends to his advantage." What a happy world this would be if we could measure up to this. **Go thou and do likewise!**

Austin Phelps tells a fine story of Dannacker, the German sculptor. For eight years he labored on a statue of Christ. After his first two years of labor, the statue seemed finished. What more could he do to add to its perfection?

To test it he called into the studio a little child and, directing her attention to the statue, asked: "Who is that?" She answered, "A great man."

He turned away disheartened, but took his chisel and began again. For six years he worked, and at the end invited another little child into his workshop. He stood her before the figure and asked, "Who is that?" She looked for a moment, then, folding her hands before her, answered, "Suffer little children to come unto Me." Dannacker knew that his work was done.

The sculptor declared that during those six years' patient toil Christ had revealed Himself to him, and he had tried to transfer to the marble the vision he had seen.

When, later, Napoleon asked him to make a statue of Venus for the Louvre, he refused. "A man who has seen Christ can never employ his gifts in carving a pagan goddess. My art is a consecrated thing," he told the Emperor.

NIGHT

As the tender hush of an autumn night drapes with folds of royal purple, and sprinkles with beautiful charm the golden, glistening glory of winking star dust, the mighty Creator views a masterpiece, His creation.

A whispering breeze steals softly through the trees, and lifts gently each blade of grass with a waving kiss. Somewhere a sparkling wave dances in the silver moonlight. Beyond peaceful valleys, lofty ranges lift their friendly peaks toward the stars; and far over the prairies, desert sands, and cactus kiss the sky with thankfulness to heaven for a little oasis gem. As the Creator answers the parched sands, the grace and reverent splendor of night unfolds completely around me.

Night, ah beautiful night, good night.

—Earl D. Brunk.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

AMERICA! WHITHER BOUND

Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14:34.

Wilt thou not revive us again: that thy people may rejoice in thee?—Psalm 85:6.

The first text is the declaration of an abiding fact, the second a challenging prayer. True patriots who desire their nation's greatness will see to it that their lives will help to make the nation great. No nation can long thrive without it. Universal, eternal, unchangeable, are the laws of righteousness, and by whomsoever they are violated—in individuals, families, churches, or nations—such violation will surely be followed by shame and remorse.

What saith history? The earth is covered with the wrecks and ruins of past civilizations. Crumbling monuments speak their own story of dead cities, empires, republics, and dynasties, and civilizations. Some endured thousands of years. Some, like Babylon, Media, Persia, Assyria, and Rome, are only names. Others are absolutely forgotten. Excavations reveal civilizations forgotten, unknown, lost in dust and ashes of the prehistoric past. How vital then the question, "Americal Whither Bound?" How essential the prayer, "Wilt thou not revive us again?" Truly, we need a great revival, a spiritual awakening.

The Process of National Decay

Historians tell us there are five steps. First, **obscurity of origin**—ours the bleak shores of the Atlantic. Second, **prosperity, growth, and expansion**, the rise to strength and glory. We have risen until we are the best-known nation in the world. Third, **luxury, comfort and ease**. This today seems to be the chief objective of millions. Fourth, **dissipation, ruin, disintegration**, that is, excess of indulgence and vicious pleasures. The question rises, "Is this the program of the day?" Fifth, **collapse, failure, extinction**. This is history's story. God forbid that it shall be our fate. May we reflect, pause, and ponder.

The great Roman Empire is a warning example. Its march to the dust heap of nations was only five steps. First, **concentration of wealth**. A small minority of people controlled the wealth of the nation. Some two thousand control the wealth of the civilized world today. Second, **the worship of wealth**. Money purchased anything: conscience, character, virtue, position, purity, and—nothing. There was nothing that money could not buy when Rome was dying. Third, **political plunder**. One Roman governor made a fortune in one year. Mark Antony laid a miniature empire at the feet of Cleopatra, and in the end all was lost—"The foul Egyptian betrayed me." Fourth, **universal extravagance**. Belles were covered with diamonds. Diamonds were worn on the ears, feet, ankles, wrists, and bosom. Last, **universal ignorance**. Poets, teachers, artists, scholars, and philosophers were allowed to starve. Dancers, acrobats, sports, low actors, and professional magicians received princely salaries. Today, we pay actors far more than the man who occupies the White House. Athletes draw far better salaries than the important teachers of our youth. The lack of teachers can be traced to the low salaries drawn, and the lure of higher wages in less important directions. All this speaks its own warning message.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Drift of American Life

It is well to ask, "Are we being driven to ports that offer no secure harbor?"

For good or ill we have internationalism thrown upon us. The days of isolation are past. Powerful ideologies, such as fascism, nazism, and communism, are rampant.

There is the vast mechanization of life. This with its shorter hours and fewer days of work gives us much leisure time. As Kipling says, "There is no doubt about the efficiency of the machine, but what about the man?" They also have made our jobs and old age more insecure. Huge salaries have put more money into our pockets. The question will not down—"Have we learned to use either of them wisely?"

We have increased facilities for training the mind and hand. All this aids in making more money and facilitates the spending of more money. Today, even the automobile has ceased to be a luxury.

The movie industry has risen in our midst, which Roger Babson says, "is the biggest factor in the lives of the rising generation." If the ads tell the story truly, we have gone from the burlesque of the past for the entertainment of the present.

The advertising industry of today has its own effect. It encourages everybody to "keep up with the Joneses." It has improved our eating habits, our health, and some other things, but in the aggregate it has bred dissatisfaction and an ocean of discontent.

Today, sports have become an obsession. Gambling is a mania. All this will have its effects upon the character and conduct of the nation.

There is a marked breakdown in home life. Divorce and immorality are rocking the very foundations of the home. Millions of children are disowned.

Then we have our annual crop of 40,000 new criminals, causing our multiplied robberies and killings, and other crimes.

Truly, America is at the crossroad. Today, we have the grandest opportunity to lead the world. The world is looking in our direction for guidance. Shall we give it to them?

Shall we humble ourselves because of our sins? Shall we ask God to cleanse our hearts from corruption by His Holy and Divine Spirit? Shall we return to the practice of good works? Shall we believe that sin is a reproach to any people; that the state of the wicked is appalling; that the terror of the law of God hangs over them; that the sacrifice of Calvary increases their guilt; that millions have disregarded their Creator by rejecting His mercy and despising His goodness; that many have debased their souls, having stifled their souls by the dust of worldliness; that we have spurned our duties; that we have loved too much the gaieties, pleasures, and frivolities of the world? Should we not with bended knees pray, "Wilt thou not revive us again; that thy people may rejoice in thee?"

What We Still Have

There are five great survivals. First, the state, that is, organized government, or the

rule of law and order—a respect for law in the hearts of millions. "The powers that be are ordained of God." The state has survived. Humanity's progress has always been along the line of organized government. Long may it continue to exist and bless the nation.

Second, we still have **religious liberty**, that is, freedom of conscience. The Christian Church, where she has been true to the Bible, has fostered this. Third, we still have the **Lord's Day**. It may not be kept holy, but it is still recognized—one day's rest in seven. As someone has well said, "Take them regularly—or in a hospital in a row." One day in seven is God's timetable, the clockwork of the skies. It has well said: "No Sabbath—no church; no church—no worship; no worship—no religion; no religion—no morality; no morality—no society: Fourth, we still have the **rights of property**. Every self-respecting man wants to own something, if only a few feet of land and some real estate. The right to own a dollar is based on the same principle which allows another to own a million. Regulation of riches is true to divine principles, but confiscation of property is criminal. Last, we still have the **family**, that is, the marriage of one man to one woman. Womanhood is still exalted by millions. Where women are degraded the nation falls. Most young men expect to lead some clean girl to the marriage altar. There is no room for a double standard.

May none of these boon blessings be lost. All of them are dependent upon the spiritual things of life.

The warning of a late President of the United States, spoken to the writer on a New York Central train, is timely: "Unless the Christian Church rises up and does what she has not been doing, the last twenty-five years, our civilization is doomed."

The Challenge to America

Dr. Dodds spoke the following timely words: "We face a revolution, or the return of the Lord, or a revival." May a kindly Providence give us the latter.

How may America get back to God? How do revivals come? There are six marks of a successful revival. First, **genuine revivals originate in a spirit of humble and united prayer**. A revival is in its deepest and most fundamental sense, a visitation from God, both illuminating and transforming. It follows the prayers of God's people.

Second, it **usually commences with the ministers of Christ**. Only as a minister's soul is touched with the holy fire will he be enabled to proclaim the Word of God in awakening, converting, and sanctifying power. Third, **revivals give fresh impulse to personal work**. Individual work is almost a lost art. It was the chief mark of the early Christians. They buttonholed men everywhere. Fourth, **revivals are open and public and attract the attention of people**. "The multitudes came together." They still do. Roadways can still be lined, church buildings packed. This was true in the authentic report of the first revival on the Day of Pentecost. It still happens. Fifth, **revivals furnish a powerful impulse to benevolence**. The early Christians all regarded themselves as stewards. The offerings still flow where revival fires burn. Extinguish these fires, and archangels cannot thaw the heart, so as to open the purse. Finally, **"genuine revivals are productive of lasting results in normal living"**. The disciples "continued stedfastly in the apostles' doctrine." They were present in the Temple; they prayed; they gave; they

labored; they spoke for God; they won souls; they had happy home life. They even ate their bread with gladness of heart. They praised God; they were not full of grumbling. They certainly witnessed a harvest of souls.

The challenge to America is, after all, a challenge to the church. What are the conditions? First, **recognize the sovereignty and work of the Holy Spirit.** He is in charge. Second, **may we humble ourselves.** Human nature is proud. It may be turtle or peacock pride. That hinders the flow. Third, **seek the face of God.** This can be lost in many ways. Indifference, compromise, and sin steal the fire of devotion from the heart. Failing to witness for God extinguishes the flame. So does following afar off. May we return and confess. Fourth, **prayer kindles the fire.** Prayer is either a potent power or a prodigious farce. Ten days of prayer preceded the Day of Pentecost. Fifth, **turning from our wicked ways.** "Turning from iniquity" is absolutely necessary. Peter did. James and John did. The rest of them did. The old fire of sin died out, and a new flame burned. Turn from what grieves the Spirit. Turning is more important than confessing. Sixth, **by preaching the Word** without additions or subtractions. The Word of God is a hammer; it breaks the rocks in pieces. It is truly the Sword of the Spirit. Last, **may we cultivate an evangelistic spirit.** Other torches can be lit. The flame can be increased. Even Jesus said, "I will make you fishers of men." As soon as Zion travailed, she brought forth her children." Passion for souls can be implanted and transplanted. Paul preached in the city of Ephesus night and day for the space of three years—with tears.

The need of the hour is for churches who will follow the "pattern church" of the Book of Acts. This record has become the "Manual of Instruction for All Ages." Following their example will give us a **witnessing church.** Their witness was irresistible. They were a **separated church**—not a mixed multitude of compromisers who warmed themselves at the world's fires. They gloriously kept from the evil. They were a **protesting church,** against all life apart from Christ. They bade defiance to the "powers of darkness," and exposed error of every kind. They believed they were the custodians of the truth. There was a ring of genuineness in them. They could say, "Here they are; you used to know them before. You know them now." They, too, were a **challenging church.** They were not on a dress parade. They were soldiers ready for the fray. They battled sin, self, the devil, and evil men.

We would have a revival before nightfall, if we would get back to the "simplicity of Christ" and the "early Christian Church"—back to a simple program of daily living in fellowship with God, and constantly speaking for God. We need to understand afresh that the "Evangel" is the "Good News" of the Gospel. Evangelism is the "heart of Christianity." It is this that warms the heart of civilization. It is the same fire which brought Jesus Christ to the earth, the same flame which took Him to the cross. This inner light, which the spirit of Christ kindled, also sent a handful of apostles to the world of their day. It still sends missionaries to all parts of the world. This moved Stephen to face a shower of stones. This drove Ridley and Latimer through sheets of flames. This passion kept Livingstone in the jungles of Africa, when he might have returned to England to high honors. It drove John and Betty Stam to their death in China, with bloody swords.

We have a fighting chance left us to make American life the most robust, most purposeful, and most wholesome that humanity ever produced. But it is a fighting chance. To save nations we must save the individual. This only the Gospel of Christ can do. Legislation has its place; education and culture are indispensable, but they cannot produce life—that is as endless as God.

It is high time to awake. The day of opportunity is far spent. The night of sin running rampant with lawlessness and misrule. Entire denominations, whole congregations, family groups, do not usually wake up in groups. The awakeners are the Peter Waldos of Lyons, the Wycliffes and the Lollards, the John Wesleys, the Martin Luthers, the Menno Simons, the Moodys, the Spurgeons, the Finneys, and such like. May it please God to use us.

Sometime ago a poet, by the name of Tenny, said good-bye to his pastor, Dr. Ferris, who was leaving his charge to assume another in the city of Los Angeles. Mr. Tenny said, "Dr. Ferris, may I tell you a story?" He replied, "Since you are a Christian you may tell me any story you wish to tell."

The doorbell rang, a small boy had just thrown my only son's bicycle on the veranda. It was badly broken up, with blood spattered all over it. He said, "Mr. Tenny, your boy is badly hurt. He was knocked over by a car. They took him to the hospital with the ambulance." After some time I located him, finding him in the ward in the rear bed. When he saw me coming in he beckoned me to his bed with his hand. His first words were, "Daddy, I'm dreadfully hurt. I'm going to die." To which I replied, "No, son you'll live." However, his warm hands and fevered brow alarmed me. Presently, he said, "Daddy, since I'm going to die, won't you pray for me?" Up to that time I had never prayed. I did not know what to say when I bowed down at his bedside. He urged me to say, "Our Father which art in heaven." I said it, not because God was my Father, but for the boy's sake. Then, "Hallowed be thy name." I said it, for the boy's sake. He prayed on, "Thy kingdom come. Thy will be done in earth, as it is in heaven." There I stopped; that is where millions stop. I wasn't ready to do the will of God in my life. This stop nearly broke his heart. He said, "Daddy, why don't you pray on?" I said, "Son, I can't do it. I'm not ready to do the will of God." His last words were, "Why, don't you say it? Don't you think that to do the will of God is the best thing for all of us?" His hand became limp; the eyes began to close slowly; the voice was still. He was gone. Dr. Ferris, that won my heart for God. I responded. Today, I can truthfully say, "To do the will of God is the best thing for all of us."

Somebody may say: "That's all right for boys and their fathers in such situations, but how about some of the dire plights in which some of us find ourselves today. Listen to the words of a Canadian Chaplain writing from an English hospital about a young man crippled for life.

Here is a youth (only twenty-three) who was burned in a plane accident beyond recognition. His face, arms, and legs are just so much raw meat. His eyes must be sewed shut to save his sight. His head is bandaged, leaving only the mouth and nostrils visible until he looks like an Egyptian mummy. His pain is a constant reminder of the severity of his wounds. But he never says a word about his pain. He just wants his eyes opened so that the days and the nights will not seem so long. Every day, and more often, if possible, I go to see him. He wants me to read the healing balm of the words of Christ to him, and then: "Chaplain, please pray for me today. It helps so much." And then we read and pray together, and there is a great peace and calm in his aching body.

Yes, earth has no sorrow that heaven cannot heal. Truly, "There is a balm in Gilead, which makes the wounded whole." Should we not pray, "Wilt thou not revive us again?" This is our prayer and hope, in the words of Longfellow:

"Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all its hope of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat
In what a forge, at what a heat
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock,
'Tis but the wave and not the rock,
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our fears, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

"Righteousness exalteth a nation, but sin is a reproach to any people."

"God Bless America."

EVILS OF GAMBLING

It proposes to get something for nothing or for less than a fair return.

It takes money from legitimate channels and turns it to improper uses.

It tends to encourage theft, embezzlement, robbery, and worse crimes.

It breeds disregard for the rights of property of others.

It misuses time, much of which is paid for by others who get no adequate return for their money.

It is overstimulating and incapacitates the one who gambles for his work.

It breaks morale and undermines character.

It creates a false idea of gain and sources of income.

It encourages a false philosophy of life.

It is usually promoted and conducted by persons of unscrupulous and undesirable character.

It brings the one gambling into undesirable surroundings and unsavory associations.

It is unchristian in its every phase.

—Christian Endeavor Guide.

Gambling is the transfer of something of value from one person to another without the rendering of a just equivalent, the transfer being dependent upon an uncertain event not directly related to the persons involved. The gain of the winner is balanced by the loss of the loser, and the transaction frequently renders a profit to a third party who takes no risk whatever.

The transaction is gambling if the largest element involved is chance. Other and more legitimate factors may be a part of the transaction but if chance is the preponderant factor, it is gambling.—A False Road to Fortune.

Gambling not only violates the law; it destroys law. There could be no order or system in the world if chance ruled instead of reason. No nation can be strong where the people depend upon the whims of chance rather than upon their own intelligence and industry. Gambling is subversive of order and discipline, warring against the law of the universe, the law of the nation, and the law of every right thinking individual.

In chance there is no right, no wrong, no folly, no wisdom.

Gambling violates the law of love. It is essentially selfish. The spirit of gambling is not the spirit of sacrifice and service; not the spirit of rendering unto the God who so bountifully gives, that which He has a right to ask.

Gambling is a violation of the law of labor. "In the sweat of thy face shalt thou eat bread."

There is nothing more certain than that the spirit of gambling unfits a man for work. It is the narrowness of interest which makes the gambler a dismal being. The atmosphere of a gaming house is never joyous or relaxed. It is always tense, with a spirit of anxiety seeming to pervade the very atmosphere.

—A False Road to Fortune.

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Real Economy

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MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

EQUIPMENT AND TREASURE

You may have read of men who have come into the possession of great wealth by salvaging ships and their cargoes from the bottom of the ocean. However, a certain kind of expensive equipment is necessary to accomplish this. John Wanamaker, the great merchant, was once asked to lend the money to equip an expedition for this purpose. He suggested that, instead of going to distant places to make themselves rich because of the loss of others, the treasure-seekers should, instead, set about to possess the wealth which is within their reach if they would only take the necessary means to master it. He went on to

say that the most precious mechanism in the world is that of a human mind, which, if well trained and used, may produce something of greater value than any ship-salvaging equipment can ever find. The best thing about this machine is that each person has his own, and that he can keep it in repair, and can operate it alone. No long journey nor financial backing nor special equipment is required to yield wealth to one who is eager for accomplishment. You can start digging where you are, for always there is truth to be rescued from the sea of opinion. This wealth will increase your power to find more treasure, and it will make you independent of circumstances as you gain skill in recognizing and using

Christian Monitor, October, 1945

that which waits for your searching. Our word "advantage" has its origin in a French word meaning "before." If you really want an advantage, want to be before opportunity so that you can prepare for it, keep this private equipment in good order and in practice, then you will not have to ask favors of rich men, for you will be rich in your own right.

—Elinor Lennen.

CLEARING HIS CONSCIENCE

There was once in Boston an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family-worship hour.

One year two other merchants persuaded him to go into a deal with them by which they could control all the codfish in the market, and greatly increase the price. The plan was succeeding well, when this good man learned that many poor people in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who led him into the plot, and told them that he could not go on with it.

Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up between me and my God. I won't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing to do with it, or with my money made from it."—Selected.

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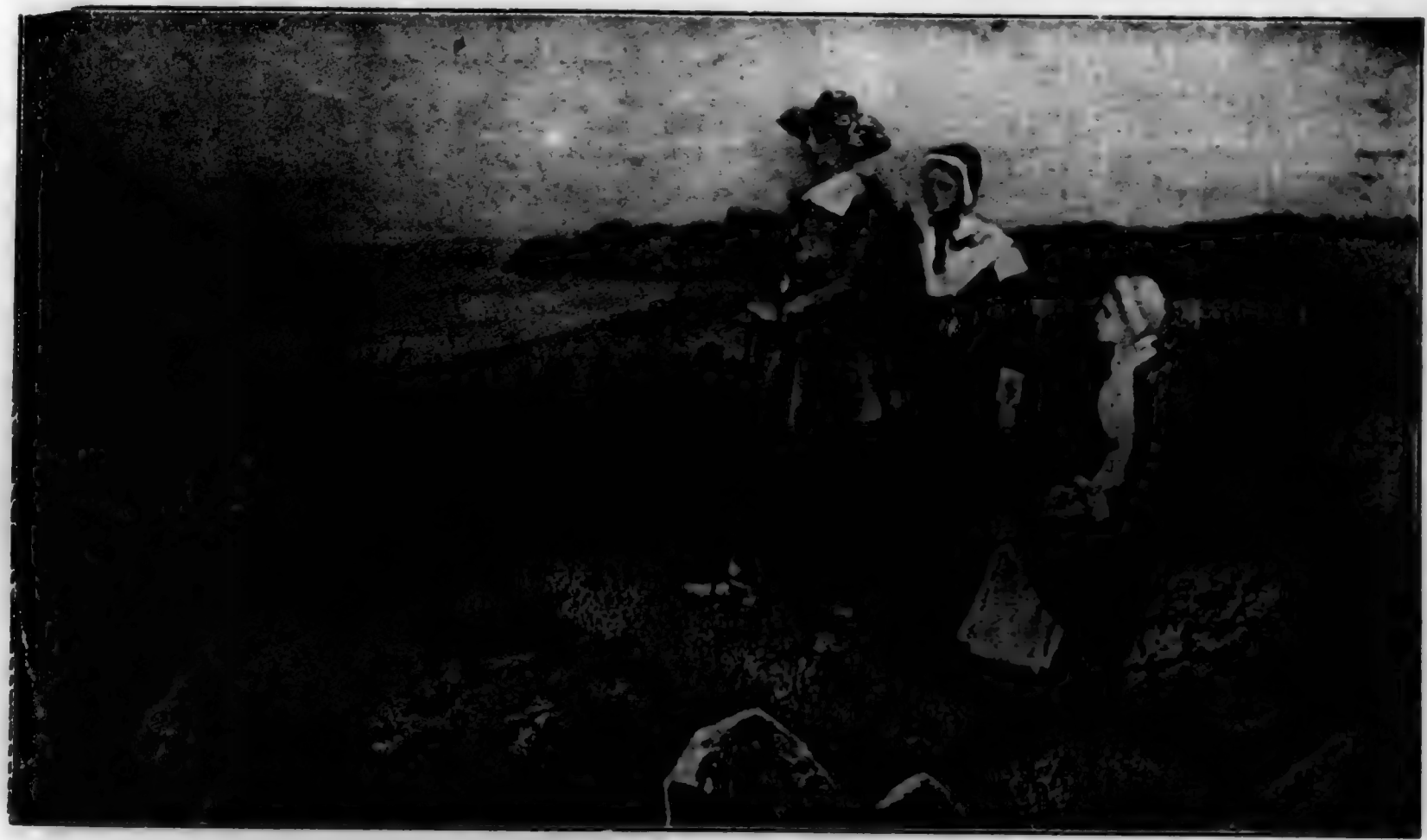
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Landing of the Pilgrims

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Thanksgiving and Missionary Day Number

LORD, THOU HAST SEARCHED

BY URSULA MILLER

"Lord, Thou hast searched and seen me through:

Thine eye commands, with piercing view,
My rising and my resting hours,
My heart and flesh with all their pow'rs.

"My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak,
Ere from my opening lips they break.

"Oh, may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare
Consent to sin, for God is there."

The service group in this new territory
had sung prayfully and earnestly.

* * *

"O Mary, you aren't going down into no man's land just to look for one little boy!" Edna's voice, eyes, and entire being suggested dismay and almost despair. "Think of yesterday. Up one hill and down another, through sand and creeks—and this will be lots worse."

"But, Edna, we promised. Think of the song we sang this morning. Our expenses are paid by people who trust us, and God has searched us, as the song says. Shall we then do shabby work?"

Mary turned away in discouragement. This was an extremely difficult field to work in and with; and then to have one of their own group resent the work—well, it was just plain hard.

* * *

Edna knew, and she was sure the others of the group knew as well, that it had been a grievous mistake for her to come along on this project. And if Forest continued his interest in this kind of work—well, as well as she liked Forest, she simply could not endure this kind of missionary work. Someone else would have it to do, that's all there was about it. And if people wanted to go to church, why didn't they live where churches were? she thought resentfully. And what does one little boy amount to anyway? Her thoughts raged on. She turned and looked into the mirror. She liked what she saw. And, until Forest had entered her line of vision the lovely picture her mirror reflected had been of paramount importance in her life. Since her friendship with Forest she had entered into many religious activities with unflagging zeal and apparently genuine devotion.

* * *

However, very early the next morning Mary and Mark set out to contact the boy. The early morning is always the best part of the day: the world is so tranquil; the very air seems freshly washed and clean; the little breezes bewitch the dawn; and finally as an assurance to watchers, yonder over the horizon comes the sun. Mary and Mark decided that this five or six mile drive was not much worse than many others. They drove through deep sand and through rough pasture land; they seemed to drive up one hill only to go very carefully down another. They followed a road so dim that they feared it was no longer the right one. But finally and at long last, they were rewarded; there sat a tiny house in the lap of a hill. Unable to drive to it, they walked. Mary knocked. Faint stirrings were audible and finally a tiny lad opened the door timidly and fear-

fully. They could see he was dreadfully frightened.

"Neal ain't home," he offered.

"We've come to see you," Mary ventured.

"Well," he hesitated, "can ye come in?"

They entered the bare cabin. There was a stove of sorts; a bowlegged table; a cot, very dirty and upside down; there was a chair with a broken back and a small bench. Mary sank gratefully on the bench. Mark and the boy remained standing.

"What is your name, Lad?" Mary asked.

"It's Ben," he replied.

"Are you alone, Ben?" Mark asked.

"I bin alone now for a long time," the boy answered.

"Do you have parents, a father and mother?" he was asked.

"Nobody 'tall," he said. "When pop died I come with Neal; sneaked in his car; he

FOR THE BEAUTY OF THE EARTH

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,—

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild,—

For Thy church, that evermore
Lifteth holy hands above,
Off'ring up on ev'ry shore
Its pure sacrifice of love,—

For Thyself, best gift divine,
To our race so freely giv'n;
For that great, great love of Thine,
Peace on earth, and joy in heav'n,—

Christ our God, to Thee we raise
This our hymn of grateful praise.

—Folliott S. Pierpoint.

never wanted I should; hain't never had no mom that I knows of."

And this was the boy Edna wanted them to pass by, Mary thought!

"Did you ever go to church?" he was asked.

"Don't know what church is; guess I never was to it."

"Do you know about Jesus? about God?" Mark inquired.

The boy looked around fearfully before saying, "Heard some of the men—sometimes—" He did not go on.

"Would you like to go to Bible school?" Mary asked him.

"I reckon, Ma'am; I'd like to go anywheres but here," he said hurriedly.

He went instantly to a corner of the room, reached under the disgraceful cot, and pulled out a bundle—a few articles of clothing tied up in a rag.

"I'm ready, Ma'am," he announced.

He stood before Mary—the most pathetic being she had ever seen in all her life. He was very dirty; his garments were held in place largely with string. He looked more than hungry; he looked half-starved—and very, very badly frightened. Mary looked at Mark—Mark looked at Mary. Then they

quickly looked away so that neither should see the deep stirring of emotion.

Mark said, "There's nothing else to do, of course," and the three started for the automobile.

"Of course, we'll have to get in touch with the authorities; can't leave ourselves liable to kidnaping charges even if it is a plain case of desertion," Mark said as they slowly went to headquarters, later, where the rest of the service unit were.

* * *

The three ladies of the service unit had a room adequately but simply furnished, at a home close to the school where the Bible school was to be held. Mark and Forest had a room close by, in another home. The people in the neighborhood, while very poor, had requested the group to come, even pleaded for Christian workers to begin some Bible instruction among the people. So five young people had offered their services.

* * *

When Mary and Mark, with their passenger, made their appearance about mid-morning at the schoolhouse where preparations were under way for the Bible school, the other workers were speechless with consternation and amazement. They were almost literally openmouthed with astonishment. The work had been unusually difficult and this was the last straw! Edna, however, was not speechless very long.

"What do you mean, playing a trick like this on us, Mary?" she demanded angrily. "I guess we'll have to start a sewing class next. Anybody knows a person can't attend in absolute rags." She was so furious with chagrin and tiredness, her face a dull red, that she forgot her effort of the past year to make a good impression on Forest.

Mary turned away, sick at heart.

Mark said humbly, "I'll buy some clothes; there wasn't a thing else to do. I know if any of you folks had gone, Mary and I would say, 'Shame on you,' had you left the child." Mark was getting a little worked up too at the reception they had been given.

While these difficult moments were passing by, poor Benny, never having been wanted, first sat, then lay down on a bench and was fast asleep. He was with people and, while no one seemed happy to have him, yet he was no longer frightened by being alone.

Sister Lydia, who was also a nurse, went to the child. She did several things before she turned around. Then she said, "We ought to be ashamed of ourselves, every one of us." And it seemed her voice betrayed anger or intense feeling. "This child is half-starved. He is very, very badly frightened. When Mark goes to town for clothing, which I shall help to buy, I'll see a doctor and other people." She paused dramatically. "If no one claims this dear, despised, dirty little boy, I'll adopt him myself. I've always wanted to do something worth while anyway, and here is my chance," she said dramatically and glared in challenge at her co-workers in turn.

Sister Lydia, who was one of the ablest and best educated women in the church and one who had a background of wealth, also had a spirit of adventure to do just what she said. Did they not all know it? Hadn't they attended classes under her and responded to work that they knew they never could do? Hadn't she always told them that no one knows what he can do till he tries and tries? So they all believed her. Her outburst cleared the air. Mary gave her a grateful glance.

(Continued on page 280)

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THANKSGIVING ANN

BY KATE W. HAMILTON

IN the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—

"Johnny, don't play dar in de water, chile!

"Thanksgivin' an'—

"Run away now, Susie, dearie!

"Thanksgivin' an'—

"Take care o' dat bressed baby! Here's some gingerbread for him.

"Thanksgivin' an' de voice of melody."

You laugh! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible Money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind o' flustered to have missed such a nugget; and he said 'twas a ginerous jonation—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice of melody,"

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundancel" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I knows. Course I knows when I'se here all de time, and sees de good clo'es, and de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of glory lef' to take what happen when de time comes, an' no prep'ration at all! Sure 'nough, He sen' Bibles to His heathen

if dey don't give a cent but den dey're pinchin' an' starvin' der own dear souls. Well—'taint my soull but I love 'em an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption; "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

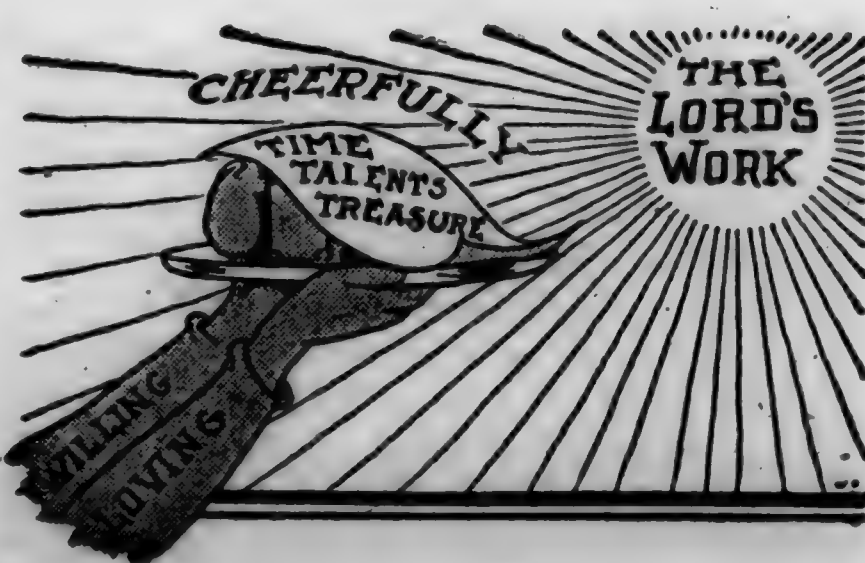
"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin, and den I went bare-foot; and dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Massa like best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one-eighth. "'Cause if dem old Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each



dollar mus' do, till I get 'em so loadened up wid prayin's an' thinkin's dat I 'most believe dey weigh double when dey does go.

"Good Lamb! de lovin' Lamb!
De Lamb of Calvary!
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Come, unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Spose I needn't fret 'bout other folks' duty—dat aint none o' my business; yas 'tis, too, cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there, when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Have not decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly: "and

you have no potatoes, either—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' just the same with taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread?" and trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might of made biscuit or muffins, if I had planned for 'em long enough; but dat kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feeling's when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy'; an' 'what shall I render to de Lord for all His benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De chilern eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar aint no more; but I hope y'll 'joy what dar is, an' I wishes 'twas five times as much'."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lip for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone: "b'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear's if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own, but

His; to be journeying towards His royal city; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service." Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now I suppose you are satisfied?"

"I's 'mazing glad," said Thanksgiving, looking up brightly; "but **satisfied**—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness.'"

"Wall, now, I don't perless none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind telling ye that I think your way's right, an' I don't believe nobody ever lost nuthin' by what they give to God; cause He's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lord any de less, 'cause He's a good paymaster, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em—it soon gets to be **payin**, rad'er dan givin'."

"Wa-ll, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, they don't. When ebery body feels right, an' does right, dat'll be de millennium. But I's glad de faint streak of dat day dat's come to 'dis house!" And she went in, with her old song upon her lips:

"Thankgivin' an' de voice of melody."

Human companionship counts for so much in this life—but, after all, the sharpest corners are to be turned alone.—Elizabeth Stuart Phelps.

THE YOUNG PEOPLE OF WILLOW CREEK

BY ARLEAN LEIBERT

The silver steeple on the Willow Creek Church rose sedately in the air. It could be seen for miles around. The old-timers always started with "the church" when they wanted to tell where a certain family lived.

"Yes," they would say, "you know where the church is—the one with the high steeple? Well, from there you go six miles north, two miles east, and a mile north again [depending on which family one was trying to locate]."

The minister resided just a mile north of the church, in a large white house surrounded by a beautiful lawn. There were some evergreens and also a considerable amount of shrubbery close to the house. The green shutters at the window gave the dwelling an air of comfort and well-being.

To the west stood a grove of huge trees. On hot summer days they helped to keep the house shady and cool. The farm buildings were at the back.

The problems of this community were much the same as those of many other communities. The farmers talked of their crops, what their butter-fat tested, the scarcity of good hired men, and the war. The townspeople mulled over their jobs, the prospect of asking for a raise, and the high price of eggs. Yet, both of them had a very serious problem in the back of their minds. It was one that they seldom ever mentioned to each other. It was something to worry about, but there wasn't anyone who knew what to do about the matter.

"Recreation for the young people" was truly the concern of parents the wide world over. Folks had ideas on the subject, yes, but none of them seemed to be practical.

In the evenings, when the town fathers were watering their lawns after a hard day's work, the young people could be seen flocking by on their way to see the latest moving picture, which had been well advertised in the daily paper.

Mr. Jones, on this particular night, was letting the water flow into the pink and white petunia bed. A slight breeze caused the dainty heads to nod. It seemed to him as if they were saying, "Thank you for the drink of water."

Loud laughter caused him to look up. A number of young people were headed for the "movies."

Mr. Jones recalled his own teen-age daughter at the supper table. All that she had been able to talk about was the "picture."

"I just know it's going to be thrilling," she had said. "And, Father, I'll need fifty cents, or perhaps you'd better give me a dollar. The gang will want to have sodas at the drugstore afterwards."

Father had silently handed her the money, yet he wished she would stay at home—just this once. He knew that if he mentioned it she would only laugh in her merry, girlish way and say, "You don't really expect me to mope around the house all evening, do you?"

No, he never went to church. He was always too tired, and besides there was the radio. A good sermon could generally be heard, and one didn't need to stir from his armchair. Just the same, he wished he knew how to keep his daughter home once in a while. He wished she were interested in something else besides fun.

Fathers and mothers who went to church regularly were finding out to their dismay that their young people were beginning to make excuses to keep from attending the church services. "Tiresome," they would say. They were shocked at the things their children were learning in high school.

Many of the parents wore a little furrow in the middle of their brow these days. Oh, yes, they had prayed about the matter. But at the same time they didn't actually believe God would do anything about it.

And then one day Mr. and Mrs. Clayton Burke came to live in this section of the country. They purchased a farm right next to Brother Wellman, the minister, and being members of the same denomination they were soon right at home.

The Burkes had long been Christians and soon they became intensely interested in the work of the church. They both loved young people, and in fact had worked with them in their former home.

Since they were only in their late twenties, their own youth wasn't so far behind that they had forgotten its needs. And at the same time they were old enough to realize that the lack of proper recreation was a serious matter.

It wasn't very long before they discovered that this was the one big problem here, and they decided that something must be done about it at once.

Accordingly, they called upon the minister to talk over a plan that they had in mind and to get his consent to carry it out. Yes, it would mean a sacrifice on their part, but they were more than willing to help.

The following Sunday evening there was a notice on the bulletin board requesting the young people of the church to meet at the Clayton Burke home the next Friday. The sisters were to bring their prayer head coverings with them.

There was much speculation among the young people as to what this meant. Some declared that they just wouldn't go. They got enough of church on Sundays and, as the

O LORD OF HEAVEN AND EARTH AND SEA

O Lord of heav'n and earth and sea,
To Thee all praise and glory be!
How shall we show our love to Thee,
Who givest all?

For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

Thou didst not spare Thine only Son,
But gav'st Him for a world undone,
And freely with that blessed One
Thou givest all.

Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be;
Then gladly will we give to Thee
Who givest all.

To Thee, from whom we all derive
Our life, our gifts, our pow'r to give;
O may we ever with Thee live,
Who givest all!

—Christopher Wordsworth.

sisters were to wear their coverings, it was all too plain what it was about.

Curiosity was the main reason why the living room in the Burke home was well filled at the first meeting.

Promptly at eight o'clock the host led in the singing of "Lead, Kindly Light," with prayer following. Then to the surprise of everyone present the Burkes sang a duet, "In the Garden." Brother Burke's tenor blended perfectly with the soprano of his wife. No one had known that they could sing. And everyone present was thrilled with the beauty of their rich voices.

Brother Burke then told them of the purpose of this get-together. He asked them if they would like to start a project of some kind.

The idea met with instant approval, and the young people listened with great interest as the plans were unfolded.

Mark Saunders was elected president; Sally Brown, vice-president; and Susan Winters, secretary-treasurer.

They then discussed various names for their organization, and finally decided upon "Willow Creek Young People's Society."

The boys thought the title a bit too fussy, but as the girls were in the majority they overruled any objection held by the opposite sex.

Meetings were to be held twice a month in the homes of the members. They were to open with prayer and singing. The dues of fifty cents per month were to be earned by each one.

There would be hikes combined with nature study. Some meetings would be for Bible study. There would also be debates and discussions of various kinds.

Sometimes there would be an old-fashioned singing school. They organized a mixed quartet, a girls' sextet, and a young men's chorus.

Brother and Sister Burke saw to it that everyone had something to do. At the close of the evening they served vanilla ice cream and angel food cake.

"I vote to have refreshments at every meeting," said Mark, spooning up the last of his ice cream. The motion was seconded by the entire group.

So, thanking the Burkes for their hospitality, the young people wended their way homeward at a still early hour.

"Aren't we glad," they said to one another, "that Brother and Sister Burke moved into this congregation? We are going to have some very good times that our parents will approve of."

And that night before retiring the Burkes thanked God for the apparent interest of their guests and prayed for His continued guidance in their work.

Some of the parents were glad for this turn of affairs. It would help to keep their children out of mischief. Others muttered gloomily, "It won't work. Just you wait and see."

The next two weeks fairly flew by. This time Mark Saunders was the host. After singing and prayer, Susan Winters read a report of the last meeting and everyone paid his dues. Then followed an animated discussion on what to do with the dues. Tom Bryant suggested that the money be given to the missionary fund of the church and everyone agreed that that would be a suitable place for it.

It was suggested that they find a vacant lot where they might plant something—perhaps beets or onions. Then their fund for

missionary work would really amount to something.

The matter was voted upon and plans were made accordingly. It was a little late to start anything of that nature, but if they all did their share it would probably work out all right.

The following weeks were busy ones indeed.

At the edge of town a vacant space was found and the owner was very glad to donate it for such a worthy cause.

Bright and early the next morning two of the farm boys came in with a plow. They made long furrows in the soil, noting that it was black and rich-looking.

"Don't look as if we would need any fertilizer on it," one of the boys remarked.

Before long the ground was smooth and the planting started.

Folks driving along the highway in the evenings watched the young people busily working as they sang and wondered what was going on. Brother and Sister Burke often came out to help with the task.

Most of the young people had work of their own to do during the day; so the only time they had to labor here was in the evenings.

When the seeds were all up, there was a good rain. The crop was growing nicely now, and everyone was thrilled.

Then came a dry spell. Anxious days followed. The young people met with their sponsors and prayed for rain. Was this venture to be a failure?

When they had almost despaired, the rains came—gentle, soaking rains that saved the plants. Many a "Thank you, Father" wended its way heavenward.

For a week they could not get into the field because of the mud. During this time the weeds sprang up thickly in and between the rows. Much patience and hard work were necessary to get rid of them, but the group worked diligently.

There were times when the mosquitoes were so bad that the young people were forced to quit and go home. But the next night they were all back again.

In time their work began to show results. The plants had grown rapidly and the field was one to gladden the hearts of all.

The young people managed to have their meetings as usual, in spite of hard work.

When their crop was harvested and sold, they were quite surprised at the tidy sum it brought them. They decided that since the crop had turned out so well they should pay the owner of the land a fair rent for the use of his property. But when they went to him he refused their offer, saying that he also wanted a share in the Lord's work.

The long, hot summer days had merged into autumn. The weather now was lovely. Jack Frost's visits were turning the leaves red and yellow.

The young people loved to take long walks. Upon reaching their destination, they often fried hamburgers and roasted potatoes. On such occasions their appetites were ravenous.

On this particular evening they were sitting around the campfire. They had been singing hymn after hymn. For a few moments there was complete silence. Each one was busy with his own thoughts. Then Sally gazed upward at the sky. It was a carpet of black velvet, and the millions of golden stars that twinkled so brightly were the pattern.

"Look!" she cried. "Look at the sky!" All eyes were turned toward heaven. How close

the sky seemed just then! It was almost as if they might reach out and gather a handful of stars.

The heavenly Father seemed very near to them then. Mark began to quote Genesis 1:16,17: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth."

The verses held a special meaning just then to each one as they sat there, still gazing up at the stars. Never before had any of them realized the beauty of those two verses.

"I wonder just what heaven is really like," remarked Susan softly.

"No one knows," answered Mark—"only what God's Word says about it. The streets are made of pure gold and there will be no need of the sun or moon, for the glory of the Lord will lighten it. And the gates shall not be shut at all by day, for there shall be no night there. There won't be any sorrow either, for God will wipe away all tears. That's a wonderful thought too that God shall wipe away all tears. There is so much sorrow in the world today. Thousands upon thousands have lost their lives in the second World War. Many families will never again know peace and happiness—especially those who are not Christians. Sons and fathers are gone forever and those who remain will not be comforted. Millions are homeless, ill in body as well as in soul. Not a very pretty picture, is it?"

Then the young people prayed for all those who needed comfort and strength to go on living in the face of adversity.

By this time the campfire had gone down to just a few burning embers. Brother Burke dashed the last of the water on it, making sure that not a single spark remained.

On the homeward journey they quoted scripture verses to see who knew the most. Some of them were just a little ashamed that they could say so few verses from memory.

The program committee, which included the Burkes, made out the programs for three months in advance. And they were varied as much as possible. If Bible study occupied one meeting, an outing of some sort was in order for the next one. They studied public speaking also—a subject that will help everyone.

Brother Burke told an amusing incident of his first year at college. He was to give a ten-minute talk one morning in assembly. He knew his subject by heart, but the sea of faces staring up at him proved too much for an amateur and, after floundering helplessly for several minutes, he completely forgot what he was to talk about.

"I felt that I had been disgraced forever," he concluded. "But I've seen others do just as bad; so I got over that feeling."

At Thanksgiving time the young people filled baskets and delivered them to the poor of the town. They enjoyed seeing people so overwhelmed by the gifts that they could scarcely stammer a "Thank you." Many a young brother and sister gave a ringing testimony at church that night.

They were thinking less of themselves these days and more about others. Some got convictions that they should carry tracts with them at all times to give to those with whom they came in contact.

When Christmas drew near they gathered up broken toys. In the basement of the Burke home there was a nice workshop. Here the

boys repaired doll buggies, wagons, scooters, etc., while the girls dressed a number of dolls.

They received much pleasure as well as satisfaction from their efforts, for they knew that many of the town's underprivileged would have no happiness on that day of all days otherwise.

Now the congregation as a whole was well pleased that their young people seemed contented. Their energy was being put to good use; their minds were fed; and they were taking a greater interest in the work of the church.

Many a parent went to Brother and Sister Burke and expressed appreciation for their efforts. As one mother said, "We thought our boys and girls would resent it if anyone tried to change their lives. But I guess they weren't really happy in doing things that the church didn't approve of."

And the Burkes replied with all sincerity that they really couldn't have accomplished anything if God had been left out of the program.

Nampa, Idaho.

GIVING THANKS IN ALL THINGS

It is the will of God in Christ Jesus that the believer should give thanks in everything; but we read in the Bible of a certain class of people who were not thankful, "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21). That is a pitiful condition to be in, when we are not grateful to God for His merciful kindness shown toward us. But He is kind to the unthankful and to the evil, and seeks to woo them unto Himself. God loves us with an everlasting love, and when we get to know Him we never cease to thank Him for lifting us from our low estate. We were brought very low because of our sin, but in His great love and mercy He lifted us from the pit of sin, and placed our feet on the solid Rock, Christ Jesus our Lord. That in itself should make us thankful every day of our life—that our God should think upon us and desire that we should be with Him.

The Psalmist said, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Ps. 100:4). Nothing is more beautiful to behold than a grateful Christian who gives God thanks in everything.

The Father God knows what is best for us, and often the things that look so hard and unreasonable to us, are God's blessings in disguise, that we might prove Him faithful, for the ways of the Lord are right. Follow me, Jesus said, and when we seek first the kingdom of God, and His righteousness, all things, whether spiritual or material, shall be added unto us. Matt. 6:33.

Flinch not, beloved, when troubles come your way, but give thanks to God for trusting you in the hard places, that you may bring glory to His dear name. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).—Selected.

"There are tears of sorrow and tears of strife, but the tears I love are the ones I feel on my cheek in prayer, giving thanks to my Maker and Giver of everlasting life."—Clipped.

MENNONITISM IN PHILADELPHIA

X. Mennonites Who Have Come into the City (Continued)

BY CLARENCE Y. FRETZ

In this article we shall consider the witness of those Mennonites who have come into Philadelphia for a definitely limited (sometimes very brief) period of time.

Students

The number of Mennonites who come into the city to study seems to be increasing. During the past five years over fifty have enrolled in various kinds of schools—schools of medicine, nursing, theology, pedagogy, technology; schools for the blind and for the deaf. At present there are eleven studying medicine and nine studying nursing, besides smaller numbers in other fields.

The schools which these Mennonite young people attend are not run by Mennonites or by people with similar convictions. Ungodliness is often prevalent in both faculty and student body. It is not easy to acquire learning in such an atmosphere without imbibing false ideas and losing out in one's spiritual life. Do Mennonite students give a good witness under such adverse circumstances?

It is encouraging to read what was written by the dean of one school where Mennonites have attended:

"We consider it a very real privilege to have Mennonite representatives in our student body. They have uniformly been men of the highest character and men who have made a real contribution to the welfare of the institution."

Another dean wrote:

"Your men have always conducted themselves in the very finest way and have proved acceptable and capable students."

However, it would not be correct to say that all Mennonite students in Philadelphia have given an equally good witness. Some have been careless spiritually, careless in speech and dress, careless in personal habits, and careless about their church relationships. On the other hand, there have been those who have been quite careful in these things, and have even gone the second mile in trying to help others spiritually, dealing with them personally, bringing them to church, praying for them, etc. A number have become more liberal in their outlook (and practice) on the distinctive doctrines of the Mennonite Church, most noticeably in the matter of attire. Those in schools for the blind and for the deaf are usually quite young and have their lives almost entirely controlled and influenced by their non-Mennonite teachers and housemothers, thus making it most difficult to lead a life of separation.

Various spiritual resources have stood these Mennonite students in good stead. Over half have had previous training in our own church schools. A still larger proportion have made it a point to attend services in one of our churches whenever they could. At Hahnemann Medical College the Mennonite students are usually to be found at the weekly meetings of a Christian student group called the Christian Medical Society. The greatest spiritual resources of these students, however, have been a godly home and a faithful personal devotional life, two things we cannot measure except by the outward fruits of the individual life.

If there continues to be such a large number of Mennonite students in the city,

the Mennonite Church may well give consideration to ways and means whereby additional spiritual help may be given them. Not only will this strengthen their witness in Philadelphia, but it will also increase their future usefulness in the brotherhood.

Sick People

Many Mennonite people and children of Mennonites come to Philadelphia for specialized treatment and care. Some visit specialists during their office hours, but most of them come to some hospital for observation, operation, treatment, or special care. The writer often hears of or reads about such, but has no way of knowing how many there are. It is quite likely that if there were some way of finding where Mennonite patients were and when, a Mennonite minister could spend all his time looking them up and visiting them regularly during their stay in the city. This would be especially appreciated if they were far away from loved ones, and were here a long time. He might be able to strengthen their witness, as well as extend his ministry to many needy souls in the halls of the sick.

One might not think that a sick Mennonite could do much witnessing, but several instances have come to light where Mennonite patients have given a bright witness. For instance, a young sister, whose life was cut short by leukemia, gave such a hopeful expression of faith in her last hours that doctors and nurses said: "We never saw a scene like this."

"Oh for a faith that will not shrink
Though pressed by many a foe,
That will not tremble on the brink
Of any earthly woe;

"That will not murmur nor complain
Beneath the chast'ning rod,
But in the hour of grief or pain
Can lean upon its God."

Visitors

If sick Mennonites in the city cannot do much active witnessing, certainly those large numbers of Mennonite people who come to visit them can. Some of these visiting Mennonites have used this opportunity and have

LET US GIVE THANKS

To Thee, O God, we render thanks
For all Thy mercies sure;
Thy tender love environs us
And will through life endure.

Teach us to know Thy perfect will
And truly humble be;
May we in gladness praise Thy name
Throughout eternity.

Thou art our refuge and our strength,
There is no other power;
When sudden danger threatens us,
We find in Thee a tower.

To Thee, O God, we render thanks
And call upon Thy name;
A psalm of praise to Thee we sing,
Thy wondrous love proclaim.

—Grenville Kleiser.

taken an interest in other patients in the hospitals where they visited a Mennonite patient. Well-selected literature could be used to great advantage in these contacts.

Many Mennonites come into Philadelphia for sight-seeing or shopping, or often both. So short is their stay, and so intense their interest in the object of their visit, that few realize what opportunities they have for witnessing. They come only as spectators, they think, but sometimes because of their furtive self-conscious bearing and conduct, they become spectacles as well. The nonconformed Christian can expect to be made a spectacle to the world (I Cor. 4:9), but this should not be brought on by a sheepish fear of man, but rather by a kind, fearless, open-hearted witness for Christ, which turns the show into a blessing. A Mennonite in plain garb is giving a witness for a principle by his scriptural attire, but how much good will it do others if he does not take an earnest, friendly interest in their spiritual welfare? Some plainly dressed Mennonites have not only surprised staring city dwellers but have done them good by stepping up to them in a friendly way and engaging them in conversation or giving them a good tract. Visiting Mennonites can witness by word of mouth, by their bearing, behavior, speech, conduct in traffic, business practices, choice of recreation, etc., as well as by their dress.

Among Mennonites who come into Philadelphia are those who come because of their interest in the preaching of the Word here. Some come to attend special meetings, and others to attend regular services in our Mennonite churches. In either case, their support is appreciated, and helps to strengthen the witness in Philadelphia. A growing number are manifesting a friendly interest in city Mennonites. This is a great help to the latter who live in an environment where there are few strong Christians to have as friends. How they appreciate the friendship of strong Christians in other places, to be invited to their homes, and to be visited and remembered by them!

Christian Workers

Perhaps the strongest witness given by Mennonites in the city of Philadelphia is that which is given by those who have come into the city to do Christian work. The noble witness of the missionaries, visiting preachers, and visiting Sunday-school workers in early years of the Mennonite Home Mission has already been mentioned.

After a full-time pastor-superintendent was appointed, evangelistic meetings became a semiannual feature. These have brought to the city a number of the Mennonite Church's most able and faithful evangelists, who gave a vigorous witness to many as they preached in public meetings and contacted people in their homes. As a result, many were won to the Lord and many more were given a faithful warning. Besides these evangelists, many other Mennonite ministers helped to give a witness, either as speakers in special meetings, or as visiting preachers in regular services.

In 1927, summer Bible school was inaugurated and became an annual feature. For this work, some of the most consecrated and loyal Mennonite young people were secured, not a few of whom have since been used of the Lord in a still wider ministry. Some of these summer Bible school teachers have

* Taken from tract on her life called, "Triumph," and published by the Franconia Tract Society.

continued their contacts with their former pupils, and are thus making their influence a permanent factor for good.

During the depression years of the early thirties, many kindhearted Mennonite people brought truckloads of foodstuffs to the city, and helped in a large-scale distribution among the needy. Not only did this bring a witness of true Christian love to the recipients, but also favorably impressed many of the community who did not need to stand in the bread lines.

At various times Mennonites have come to help in other aspects of the mission enterprise—"Way" distribution, domestic work, building improvements or repairs, etc. Their fellowship and labors have strengthened the hands of the mission workers, especially since these helpers often took an interest in more than one aspect of the work.

The most outstanding recent encouragement was received last summer, when a young country brother already carrying local mission responsibilities, offered to help carry on street-meeting work. After the mission pastor had arranged for permits, he and other loyal, consecrated young brethren came week after week to give their witness along busy thoroughfares. How their voices rang out with the Gospel of grace as they gave their message in song and testimony! Various ministers were secured to preach at these meetings, among them two bishops and three ministers from the Franconia Conference, thus showing that missionary interest and conviction had grown much in that conference since the time of the opening of the Mennonite Home Mission. May Mennonites everywhere abound yet more and more in their zeal for witnessing to a needy world!

Next month we will conclude our story of "Mennonitism in Philadelphia" with a survey of "Recent Developments and Future Prospects."

JOSEPH

By Ursula Miller

Adored was Joseph by his father's heart,
From whom he was unwillingly apart—
Beloved he was as though an only son;
Of many sons he was the dearest one.
But envy shadowed Joseph's early life,
And vexed him bitterly with wrangling strife.

Joseph received a many-colored coat,
Stirring that hatred to a deeper note;
The hatred of ten brothers!

To Joseph came prophetic dream one night,
Whose telling led him to a painful plight:
This dream placed him above his brothers—

Upright he was, exalted by the others,
Esteemed most highly by the stars, moon, sun,
Which him not homage, but deep hatred won.

(Evil despises what is just, pure, and good,
Therefore he was despised!)

(Through hate and envy came a tragedy!
Black woes and murder follow silently
In wake of hate. To Joseph therefore came
Their cumulated hatred; to the ten shame—
To whom with evil envy be it said
Their sorrow greater than upon whose head
Came actual pain.)

Out in the hills they were herding their flocks—
(Their deep treachery their avocation mocks)

When Jacob sent his Joseph to inquire
For their welfare, and did their labors tire;
When they saw the lad they derided him—

So paramount their evil, good—waveringly dim.

Enthroned within the thought to kill the youth,

(How Jacob would have wept and wailed forsooth).

From Reuben came dissenting when he heard—

Saving the lad—they hearkened to his word.

(A seed of kindness seemed to sleep in Reuben's heart,

Which blossomed once in fragrant innocence.)

These ten, one kindred and one blood,
Stripped from young Joseph his costly colored robe,

Dipped it in blood as though by wild beast slain,

Then, all protestings and pleadings in vain,
Was Joseph lowered to a pit dark and deep.

(Meanwhile, oh, where were their untended sheep?)

What profit, said Judah, to let our Joseph die?

Behold a company of Ishmaelites pass by.
Let us sell him, nor blood have on our hand,

For twenty silver pieces to the Ishmaelitic band.

Down in Egypt the Joseph we adore
Was sold as a slave. (God blest him but the more).

Strict in his business, upright every way,
His entire will the God of heaven to obey.
Where may be fathomed a deeper sincerity—

Who can measure the strength of integrity?

* * *

Anon through the years a famine drew anear,

Abundantly garnished with misery and fear;

With bitter dearth of worship of Jehovah,
Most High—

While a lean barrenness lay beneath the sky.

A famine so vast it filled the earth with woe.

Surely the days were evil!

Yet had the Lord to Egypt Joseph lent,
To save and to preserve was Joseph therefore sent!

Then came his brethren from Canaan to to buy corn

For Father Jacob at home, bereft, forlorn;
Came they to Joseph whom they'd desired to kill,

Pleading their leanness and emptiness to fill.

* * *

Then said Joseph:

O brethren, does my father yet live?
I am Joseph whom ye sold; do not grieve.
You sent me not hither, but God to save life;

Take food to your father, for famine is rife.
The famine is raging, withholden the rain,
O'er all the land dearth and everywhere pain.

You sent me not hither, that blessing from God

My coming the footprints on which you now trod;

I plead yet again, O my brethren, take corn,

(O mercy of God not to leave us forlorn)—
For the famine is raging, withholden the rain—

O'er all the land dearth and everywhere pain.

Give corn to my father and praises to God.
He led me to Egypt—all praises to God.

Protection, Kans.

LORD, THOU HAST SEARCHED

(Continued from page 274)

Mark and Forest came over and shook hands, saying, "That was the finest speech I've ever heard—even in your classes."

And Edna said, "I am a perfect louse and nobody knows it better than I do. I am going to help get his clothes if I can't even go to school next winter."

* * *

Sister Lydia prepared the lad's food and the poor child was amazed at the good life he had in the weeks that followed. He grew less frightened; he was clean; he wore clothes that were new and clean for the first time in his life. He had good food. Sister Lydia saw to that. She had begged a few blankets, and the lady of the house had loaned her a cot, where the child slept for the first time in his life in security. His cheeks grew round and sometimes the workers heard him laugh. One day he ran to Mary and said,

"Now I know about Jesus and God, too! When you asked me before, I didn't know there was a heaven or God or Jesus or Bible or—or anything. Oh, I wish I could be with Jesus' people all the time! They are—are," he paused for very inability of expression. Then gathering courage, he shouted, "They are good."

However, as the weeks slipped by, Benny grew frightened again. He could not help eating the good food that Sister Lydia gave him, but plainly something was disturbing him. One day he came to Mary and Sister Lydia and said,

"The fellows say you are going away. We want you to stay longer. We don't know much yet. Please stay longer," he pleaded.

"Bless you, dear heart," said Sister Lydia.

"I don't want to live down in that hut alone," he said. "Ofttimes I'm scared." And he put his thin little arms around Sister Lydia's neck and cried. "I likes you folks so well; hain't nobody ever belonged to me before you folks found me."

"Bless you, dear heart," Sister Lydia repeated while Mary silently patted his back.

"I likes these little white caps so much. They make me think of angels we sing about." After a while he went out to play.

Sister Lydia had, by this time received tentative authority to take the boy home with her. Nothing could be unearthed about the Neal that Ben had mentioned. Certainly no six- or seven-year-old child could make his way alone. Therefore she was given such authority as was possible at this time to give her.

* * *

When the school had closed and only the workers and Benny remained, they made preparations to leave for home. They were all excited.

Sister Lydia said, "Come on, Benny; let's pack to go home."

Benny stood rigid with despair and fright. She saw instantly what she had done.

"Come, Benny," she said carelessly and joyfully, "come and pack your duds in my suitcase."

Importantly he brought his things.

"You are going home with me, Benny-boy," she tousled his head. "What do you think of that?"

"I prayed every day that God would let me go with the Jesus' people. I think that will be just grand," he said, jubilantly.

Protection, Kans.

Editorials

THANKSGIVING

The time when we will again observe this annual national holiday will soon be here. The nation will celebrate it differently from what it has for the past few years, for the dove of peace again hovers over our land. Thanksgiving and war do not go together very well, just as Christmas and strife are not analogous. Of course there were things to be thankful for in wartime, but the hearts of people will no doubt respond to the strain of Thanksgiving in a way that they have not for some years. Many home circles will be reunited while others have prospects of having their loved ones return soon. This will not only give cause for thanksgiving but present an opportunity to be sympathetic to those families whose missing members lie buried in distant lands.

There are other things too for which we as Americans can be very thankful on this coming Thanksgiving Day. We realize this keenly when we compare conditions in America with those in lands over which the terrible monster of war has run amuck like a fire-spouting dragon. The editor has been impressed with this fact in a way that is difficult to express in words as he has recently traveled through parts of England, Holland, and Belgium that have been ravaged by World War II. It was a striking contrast to go from peaceful Ireland to the blasted Croydon airport and the bomb-scarred sections of London. Still more striking were the pock-marked houses and heaps of rubble of sections of The Hague, Rotterdam, and Rosendaal in Holland and Essen and Antwerp in Belgium. Later in Belgium we saw the great destruction in Charleroi, and then at Liege we saw devastation that was indeed terrific. But not until we reached Bastogne and the villages in that region did we see the effects of war at its worst. This is the section in which occurred the invasion of von Rundstedt last winter in what is commonly referred to as the Belgian Bulge.

The destruction must be seen to be comprehended, but even then one cannot get a full picture of it, for people have been cleaning up all summer and have made at least some efforts to rebuild. But building is necessarily very slow, for as it was said in the days of Nehemiah, "There is much rubbish," with the emphasis on the "much," although even that is a feeble word to convey the idea.

In order to get this picture before us more clearly we give the following facts concerning towns and villages which we visited in the invaded regions in the province of Luxembourg in Belgium.

Place	Homes Before the Invasion	Completely Destroyed	Partially Destroyed
Bande	175	78	32
Bastogne	1274	1000	
Noville	300	189	19
Houffalize	386	386	
Wardin	345	224	109

Concerning this whole section affected by last winter's offensive the following figures are given: 86 villages were damaged; 5,664 families had their homes completely destroyed; 6,913 homes were partly destroyed; 1,025 civilians were killed. In all of Belgium more than 70,000 civilians died because of the war, a larger number than in Great Britain which has five times the population.

The figures are given as a sample of what some sections of the Old World have suffered, because they came to us as the result of our particular investigations. Sections in Holland fared just as badly, and conditions in Germany are no doubt much worse. The London "Daily Herald" recently credited to Sir Harold Alexander, British Field Marshal in the recent war

and newly appointed Governor-General of Canada, this statement: "I would not be surprised if many thousands die there this winter through starvation."

Our nation for some reason, even though we may not have deserved it, has escaped such experiences. We should be devoutly thankful to God who in His wisdom saw fit to spare us of these terrors of war. And while we want to express our thanks in word before men and to God, we must not forget to say them in deed by sharing of our abundance to help those whose suffering this winter can only be relieved if those more fortunate come to their aid. Each one of us can do something to help to swell the total supply of food and clothing and thus keep some child or adult from suffering so severely of cold or hunger.

However, our thanksgiving should not be limited to matters pertaining to this life, important as these are, for there are greater things than those pertaining to physical life and well-being. The physical needs in parts of the world today are appalling. But even more so are the spiritual needs, although all too often they do not stir us as much. They are the basic needs, for had the world been in a better spiritual state the present deplorable physical conditions would not have come. A Belgian Christian, in referring to the things which his country has suffered, said, "We have sinned." That is the root trouble of the ills which have come upon the world.

Coming back to the thought of thanksgiving we want to emphasize in conclusion that our greatest reason for thanksgiving is that we have a remedy for sin in and through our Lord Jesus Christ and that by living for Him we have blessings beyond number. We want to give thanks in everything, as we are commanded to do, and thus live a thankful life, but first in our thanksgiving let us join with the great Apostle by saying with all our hearts: "Thanks be unto God for his unspeakable gift."

"LIB'RAL AUTUMN"

"For the blessings of the field,
For the stores the gardens yield,

All that lib'ral Autumn pours
From her overflowing stores."

In the preceding editorial we stressed certain aspects of thanksgiving, but we do not want to forget that Thanksgiving Day was primarily set apart to thank God in a collective way for the temporal blessings of the season, the harvest of which we fully reap in the autumn time. When the Pilgrim Fathers set aside such a day they chose the autumn time in which to observe it because they wanted to thank God for the bountiful harvest that He had given them the first year they lived in the New World.

This year the Lord again has favored us with bountiful crops and we dare not be forgetful that He is the Giver of the sunshine and the rain and the other natural elements, including the physical strength of man, that make the harvest possible. Even in battle-scarred Europe the harvest in many sections has been good, although there has not been time enough since the war to bring the food supply up to normal.

But this disarrangement of food supplies has not been God's doing. He has sent the sunshine and rain alike "on the just and on the unjust," and there would be abundance for all if man had not interfered in the production of food through his instruments of destruction, by the dislocation and suppression of people, and by creating an artificial shortage of manpower to till the fields properly.

God has done His part in giving us a "lib'ral Autumn" with "overflowing stores." Let us then in this Thanksgiving time thank and praise the God of the harvest.

"BLESSED IS HE THAT READETH"

This familiar expression in the introduction to the Book of Revelation impressed us anew as we went through the Apocalypse in our devotional reading. It impressed us from a number of angles.

(Continued on page 297)

CHRISTIAN LIFE

PURITY AND POWER

The following is an editorial taken from the "Sunday School Times," August 15, 1931 issue. Used by permission.

A man named Simon had been wont to pose as "some great one." He saw attending the ministry of the apostles a power that awed and fascinated him. If only he could duplicate the mighty wonders wrought by them, he might pursue his old career more successfully than ever! And he attempted to purchase with money the gift of God! He did not know that the explanation of the great works he had witnessed was, not that the apostles possessed the power of the Spirit, but that they were possessed of the Spirit of power, and that there could be no power of the Spirit without a yielding to the Spirit Himself. A commentator upon Acts 8: 17-24 has written the thought-provoking words. "To desire the power of the Spirit, as Simon Magus did, is as sinful as desiring the Spirit of power is commendable and commanded." Much less did Simon realize that there could be no yielding to the Spirit of power without finding Him to be the Spirit of holiness who must purify before He can energize. Of the holiness of that Spirit that wrought in the apostles Simon was utterly ignorant. That he would need the purifying ministry of the Spirit before there could be any empowerment by the Spirit for him was an entirely foreign conception, since he knew nothing of the relationship between Spirit-wrought purity and Spirit-given power.

In our desire that the power of the Spirit should attend our ministry, though Simon's wrong motives be not ours, we may yet fail to realize as we should that the Spirit of power is also and first the Spirit of holiness. It is most essential that all who covet the power of the Spirit should know the relationship between purity and power in God's kingdom. Concerning that relationship three things may be said.

1. **Purity must precede power.** That is the sequence at the outset. It is obvious on the very face of things. It needs but a moment's reflection to perceive what confusion would follow were it possible for a charlatan to wield the power of an apostle. Of course, purity must precede power within the realm of God's kingdom. Failure at this very point in the realm of human affairs constitutes one of the gravest features of present-day civilization. Modern science is putting more and more power into the hands of men without pausing to inquire to what extent men may safely be entrusted with such power. Thinkers everywhere are telling us that unless we can gear our morality up to our power we are doomed. That is why men who see the peril are making such herculean efforts to prevent another world war. But in the kingdom of God no such mistake is made as bestowing power where it may not safely be entrusted. We may be thankful that the power of the Holy Spirit is exercised only through holy men. The pure in heart alone can expect to be signally endued with power by the All-Pure.

I cried and said, "O God, my words are cold! . . .
"Oh, that they were as flames!"

God answered me:
"Thou shalt have words
But at this price, that thou must first be burnt,
Burnt by red embers from a secret fire . . .
Not otherwise, and by no lighter touch,
Are fire-words wrought."

Apart from the Spirit-purged heart there can be no Spirit-energized service. Purity must precede power.

2. But if spiritual power is not to suffer atrophy, **purity must survive power**, must survive its ever-besetting perils. And they are many. Enduement with power from on high brings its own peculiar temptations. "Nothing is ever done beautifully which is done in rivalry, nor nobly which is done in

JOY OF AUTUMN

There's a gladness in the Springtime,
There's a promise in the air,
There's the joy of budding blossoms,
And God's love shows everywhere.
There's a gladness, too, in Summer,
When the skies are fair and blue,
When the birds and beasts and flowers
All proclaim that promise true.

But the gladness of the Autumn
Is the greatest of them all,
When the fields are white with harvest,
And the leaves begin to fall.
Then we have the sweet fulfillment
Of the promise of the Spring;
Then our hearts are full of gladness
For the beauty of our King.

Let us praise Him for the promise,
Let us thank Him for the Spring;
For the joy and hope of Summer
Let us all His praises sing.
For the beauties of His goodness,
Shown in colors rare in Fall,
Let us sing a loud Thanksgiving
To the Giver of it all.

—Sina Belle Davidson.

pride," wrote Ruskin. The beauty of holiness and the nobility of sacrifice disappear when such motives insinuate their way into the bosom of the Christian worker. And regard for our own honor, concern for our own advancement, jealousy for our own name, —these things may so subtly insinuate themselves as to be undetected by ourselves, and, like Samson, we wist not that the Lord has departed from us until, essaying our tasks, we find the Spirit's power has been withdrawn.

It is hard to maintain unsullied the pure motives with which we first launch out into the service of our Lord. The wear and tear of life, the strain of circumstance, perhaps the grind of poverty, these and other things combine to press self-interest to the fore. Moreover, much contact with the machinery

of religious organization, association with its commerce and its politics, alas! these are a great trial to the soul, a constant danger to purity of heart. Hence it is no easy thing for those who enter upon the pathway of discipleship even with the highest and purest motives to maintain them unspotted to the end.

Nothing but some constant pressure that compels us to walk humbly and closely with God all our days can keep us from the dangers that go with spiritual power and ministry. Even a Paul must endure a thorn in the flesh lest he be exalted through the abundance of the revelations vouchsafed to him. He knew what it was to be despised for his appearance, to be belittled for lack of a more commanding presence. In him the power of the Spirit went alongside infirmities and handicaps which were permitted to keep him dependent and pure.

It is still the same. The demonstration of the Spirit and of power is often with weakness and fear and much trembling. The treasure of a divinely energized life is in an earthen vessel. If the life of the risen Christ is to be manifested in us, the dying also of Jesus must be borne about. To counteract and overcome the temptations that go with it, the power of the Spirit is usually accompanied with some clearly apparent weakness.

The recognition of this fact would help us to discern the true and the false in spiritual power. Much that passes for spiritual power is only personal magnetism. It is psychic, proceeding from the human soul, rather than spiritual, proceeding from the divine Spirit. And where this prevails in the pulpit, the faith of the few stands only in the wisdom of men, not in the power of God. That the excellency of the power may be seen to be of God, the Holy Spirit frequently takes the things that are despised, and the things that are not, to put to nought the things that are. Our Father generally allows very little of the wonderful and a great deal of the ordinary in those who are really filled with the Spirit. Thus it is that sometimes genuine spiritual power gets scant attention, and the spurious gets great acclamation. For right discernment we need to recognize that God usually allows weakness and power to go hand in hand in his servants for the conserving of their purity of heart. Perceiving this the apostle exclaimed, "When I am weak, then am I strong." Yes, for then purity survives power, and power suffers no decline.

3. And now, for our encouragement, let it be said that eventually, **purity must become power**. Sooner or later it will manifest itself as power. If we seek purity, we shall find potency. We say that the true eloquence is the eloquence of earnestness, and thereby we identify purity of heart with power to reach the heart. Purity is unconscious power. There radiated from the face of Moses descending from the mount in which he had communed with God face to face an unearthly glory that others perceived, but of which he was blessedly unconscious. The pure in heart shall see God, and as a result there shall emanate from them a power of which others shall be aware, but of which they themselves will be unconscious. It may take time for purity to manifest itself as power, but given time it must make itself felt for the power of purity is cumulative. Saints and seers who were contradicted in their own day continue to speak to succeeding generations long after the voices that opposed them have ceased to be heard. The merely brilliant

NEITHER WERE THANKFUL

BY LAURA SHOWALTER

preacher may so shine for a while as to make the light of the merely faithful pastor fade and pale, but it is they who through patient, faithful, unremitting, albeit plodding and prosaic toiling turn many to righteousness, who eventually shall shine as the stars forever and ever. The power of purity does not depend upon great gifts and splendid training, desirable though these may be. There must be the pure and consecrated heart. With that, though there be little else, a work for eternity shall be done and purity shall then be seen to be power.

What, then, shall we say to these things? If purity must precede and survive power, and if purity cannot help but become power, then purity must be our aim. It will not be by merely bettering our methods that we shall attain to power for God. While man is crying for better methods, God is searching for better men. When we become the men of God we ought to be, we shall achieve the work for God we ought to do. "Problems of the Pastor," was the theme of a recent pastors' conference at which one participating pastor at least felt that he himself was his own chief problem. It takes more than a conference with one's brethren to solve that problem. It takes many a conference with one's Lord.

There is no other way of finding and of keeping that purity which conditions power, and that power which grows out of purity, than continual recourse to the Lord Jesus. Some people of high idealism are shocked by too intimate a view of the workings of ecclesiastical machinery into a complete withdrawal from Christian work and church affiliation. Others of an introspective nature are shocked by what much looking into their own heart reveals into a similar aloofness from kingdom enterprise. It is true that both from without and from within the purity needed for effective service for Christ is continually menaced; but to withdraw from His service on such grounds is neither courageous nor necessary. There is frequent need for retirement; but not into aloofness from the cause of Christ, but rather into a quiet place with Him for heart searching, for cleansing, for renewal. It may be hard for purity to survive the toil of active ministry, but it is not impossible. There is a way of removing any demerit we may contract.

"He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." So spoke the Lord to the puzzled Peter on the occasion of the washing of the disciples' feet. With the exception of the traitor they were all clean through the bathing of regeneration. Thereby they had been first and fully made clean: but how might they thereafter be kept clean? Our Lord's action in washing their feet was an acted parable that answered that query. Like them, we who are regenerate have been made clean, but we have to walk through a defiling world, so that provision must needs be made for our feet to be cleansed that we may be kept clean. That ministry of spiritual foot-washing our Lord has taken upon Himself for us, but we must seek Him for it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By putting ourselves daily under the searchlight of His Word, and owning to Him those things in us thereby revealed as sinful, we shall secure the needed cleansing. Thus, guarding the heart with all diligence, shall we maintain that purity necessary to experience the energizing power of the Spirit in our service for the King.

Saying the Words

"Thank you." An interpreter was needed as these words came from the lips of little Jimmy, who was just beginning to talk.

"How did you manage to teach him to say that at this early age?" asked a visitor in surprise. "Sometimes my children were stubborn along that line when they were much older than Jimmy."

"Oh, I guess he learned it by hearing us say it for him whenever we give him something," answered his mother.

Saying Them Heartily

"Number, please."

"Give me nine two one, please."

"Thank you."

No matter how the weather behaved our telephone lady always answered, "Thank you." A blizzard might be driving snow from the northwest, closing north and south roads as well as those that ran east and west, main roads as well as unsurfaced ones; or the dust might be so filling the air that breathing was a bit difficult, but it was not enough to stop her "thank you." Nor did she omit it on those enchanting days that may be sprinkled through any month of the year—days when all nature is coaxing everyone into the great out-of-doors. How could anyone be thankful when imprisoned in a small telephone office on such a day?

But did I say she was thankful? The mechanical tone in which she spoke her thanks hinted that the words might have been a mere habit. (Or might her tone have been occasioned by the impatience of my demand as I called the number?)

Other Means of Expression

Hunger stalked the land in parts of Russia. Many people who had never known want were facing starvation. Others about them were starving.

In such a time how would you decide how to divide the little food available? Mothers and fathers chose to go hungry rather than see their children suffer, they could not hope to remain long with them, and then who would prepare the morsel that might be had?

A bright day dawned! Generous hearts in other lands shared some of the blessings that had been showered upon them. No wonder hearts in Russia were truly grateful!

How should they express their gratitude to their unknown benefactors? A mere "thank you" was so insignificant. It might be repeated earnestly and often and in many languages, and yet seem far too small for the gift that had meant life and health.

Some of the grateful ones sent their thanks written on a beautifully decorated paper, sparing no pains in its preparation, yet even that fell far short of being an adequate expression.

One who wished to give a more enduring token of gratitude made a medal from bullets picked up on a battlefield. On one side of the medal he pictured a ship, in memory of the ships that had brought so much help. The picture on the other side showed a friend being a friend to one in need. Words of appreciation were inscribed on both sides. After the beautiful paper had become brittle with age and its ink had faded, this emblem continued to give its message.

But was even that enough? A towering monument containing elaborately carved words might have been set up as a memorial for coming generations to behold. Better yet might their memorial have been a large institution, a college or an orphanage or a hospital which through coming years would have passed a blessing on to others.

Might a people do all this and yet not be thankful? Paul wrote that one might give all he had to the needy and his body to be burned, or one might have a mountain-moving faith and yet not be worthy if he lacked a right motive. Jesus quoted from the writings of Isaiah. "This people honoureth me with their lips, but their heart is far from me" (Mark 7:6b).

Is not King Darius an illustration of this point? Read his story as you find it in Daniel 6. He had great faith in God, as we notice by his words to Daniel when the latter was about to be cast into the den of lions: "Thy God whom thou servest continually, he will deliver thee" (v. 16). Darius undertook a large and worthy program: "Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth" (v. 25). The message of his letter proves that he had a true opinion of God: "... he is the living God, and steadfast for ever, and his kingdom ... shall not be destroyed ... He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions" (vv. 26, 27). What more could he have added to this testimony? The thing he seems to have left out was the bringing of his own need to this great God and the humble yielding of his life to Him. He could not see the inconsistency of telling Daniel that God would protect him in the lions' den while he himself was afraid to trust that same power to protect him if he should give the order that would keep Daniel out of the danger. Unlike Thomas, who said, "My Lord and my God" (John 20:28), this king went no farther than to speak of God as "the God of Daniel." For himself he asked nothing, therefore received no salvation, and gave no thanks for personal help.

There is no substitute for a devoted Christian life. The man who sits calmly on the deck of a sinking ship may loudly praise the inventor and builder of the lifeboats, but no one will believe him.

Scottdale, Pa.

A PRAYER

Forgive those that are out of the way, and bring them back to the Shepherd and Bishop of their souls. Forgive those that do not forgive us. If we have made any our enemies by our own misconduct, give us repentance therefor. If any hate us without cause, give them repentance and us love. May we bear about with us the spirit of the Lord Jesus Christ so effectually that the light of His attributes shall be manifest in us—the same patience, the same affection, the same fidelity, the same love, the same purity. Guide Thy people through the wilderness. Fulfill Thy promises to them. May they walk in green pastures and by the side of still waters. And we beseech of Thee that when Thou hast served Thyself with us in this mortal life, Thou wilt be pleased, through infinite mercy, to take us to Thyself, where holiness shall be our joy for evermore. Amen.—By Henry Ward Beecher.

OUR HOME CIRCLE

NURTURING THE CHILD IN THE HOME

BY ALTA MAE ERB

This is a chapter from Sister Erb's book, "The Christian Nurture of Children."

"I will gladly spend and be spent for you."—Paul, in II Cor. 12:15.

When Christ wished to express the beautiful relation between Himself and the church, He used the institution which is the beginning of the home, namely, marriage. Two people have chosen to establish a new home in unity and love. There is no place more beautiful in the world than a happy Christian home. The ideal home is a community of genial spirits, a place of inspiration, comfort, and rest for body and spirit. It is the most powerful institution on the earth. Man can find no other way to bring up children that will equal the home. Very evident facts of life in our nation today prove the folly of neglecting the home. God's divine plan must be observed. Returning to God will mean returning to the old-fashioned, God-ordained home, the spiritual hot-house for nurturing children for God.

The nation is giving much attention to better feeding, better clothing, better ventilation, and physical examination, lest a defect be left undiscovered—all this for the sake of a child. These are all good goals, but there is one need that goes deeper than any of these. This is the improvement of the home as the greatest factor in child development. And the greatest need in the home is Christian nurture. The home is not a boarding house nor a hotel nor a supply depot. It is a place where the parents and children live together. In an investigation by Germane and Germane on the influences affecting character development, it was found that ninety-seven per cent of the children expressed a desire for closer companionship with their parents: "Come, let us live with our children."

The child spends practically all his time for the first six years at home. Even when he starts to school responsibility for only a few hours of the day is assumed by the school. So the home has the child for most of childhood. One marvels to think what a wonderful plan of development God has put into the human life. When childhood closes, the life's training is mostly done. The adolescent needs very careful guidance and may need some remaking in habits and attitudes, but God has planned it that the basic training can be completed before this age. Psychologists affirm that the first six years of a child's life are the most significant for fundamental nurture. These six are spent in the home. What the life shall be can then be determined. And how few people make this home! Just two to begin with. Parents just cannot avoid the great responsibility.

To develop Christian personality the home must be essentially and positively Christian. The Christian graces can be learned from Christians only, and parents without the Christian viewpoint of life cannot be wise enough to bring up a child to accept Christ. Since Christians see the great significance of

heredity, they will marry only "in the Lord." After the child is born he is shaped by his training. There is nothing to do any more to determine inheritance. Many children have been taken from bad homes and put into good foster-homes and turned out well. The training, within limits, of course, can do much for the child in spite of his inheritance. One must remember, too, that when a child is born into what might be called a poor inheritance, he is also born into a home that is likely to have a poor means for nurture. The significance of the first six years' training makes the home the basis of all child nurture and assigns to the parents the task of this nurture.

The nature of children has not changed through the centuries. The same laws of development that God put in the first child still hold. But the conditions under which children are brought up have changed from time to time and especially is this true of home conditions. Social conditions today are exceedingly complex and make many demands on the time of the parents. Only the very thoughtful have time to train and nurture children. Moreover, the psychology of freedom of expression that is so widely taught and preached today makes any control of a child's development seem to be very much out-of-date. The tendency is to let the child do whatever he seems prompted to do by nature. The natural development laws of growth that God has put into the child must be observed and obeyed, but it must be recognized that the child is born in sin and needs very careful direction if the end product of his growth is to be good. It is very easy to understand how the busy social life of the mother would cause her to welcome the modern psychology of conduct, because it relieves her of great responsibilities that were for centuries assumed by most mothers.

It is only necessary to look to the youth and manhood that have been brought up on this psychology to see the need for better control and guidance of the children's lives. Undisciplined impulses are the most common cause of emotional maladjustments in adolescence. Lack of wise discipline in childhood is telling its story, even in the Christian home. Too rigid control drives the child from the path of right, and too loose control does also. The two extremes are equally undesirable. Wise nurturing will lead the child in a way of self-control that will be neither too assertive nor too dependent. Child discipline is the parent's great task in the home.

Discipline must be viewed as having two functions: that of building up serviceable habits in the child, and of modifying and changing unserviceable types of habits. If a child has an undesirable habit, he was not born with this but learned it. This will need to be corrected. There is danger, however, that parents do not think it their first duty

to build serviceable habits. Prevention is more important and more easily accomplished than correction. This discussion will include how to develop and encourage desirable modes of behavior and how to eliminate undesirable modes.

To plan intelligently for the control guidance of conduct we must visualize the end that we want. Many people think the man should be self-controlled but the child should be man-controlled. How often the child thinks or even says, "Just wait until I am grown up; then I will do as I please." This expression of the child shows that he desires to control himself, but the adult thinks he cannot do this until he is grown. While the child is growing up is the period of discipline that we wish to consider.

The infant who has no knowledge from which to make any decisions has no power for decisions of his own. But the infant does not remain in this state. The baby of two or three months can be taught to control his feelings when he is left alone and to refrain from crying. It is the lack of self-control that makes what is called the "spoiled child." The physical, mental, emotional, social, and moral development of the child is one unified going-on process. A child's self-control naturally develops with the other phases of his development, if given opportunity and encouragement.

To many people the first association of the word discipline is that of obedience to some spoken command which the child springs promptly to obey. If he should ask, "Why?" the parent would answer, "Because I told you so." Should he delay obedience or refuse obedience, he is not well disciplined. In such minds a well-disciplined child is man-controlled. Let us stop to analyze a situation like the above from the child's angle and from the angle of the one who gave the command. The child obeys because he must, not because he has an inner desire to obey. This type of blind obedience is often accompanied by fear. He may use the first opportunity presented to escape obedience. This attempt at escape is what demands the repeated pressure necessary to keep the child in submission. The child may be led to deception and falsehood when forced to obey. Back of the command there must be a purpose which the child is able to understand and which will lead him to act of his own free will. His will is just as important as that of his parents. If he does not learn to control his will he is crippled for life. His will is not an obstacle to obedience but an asset. True obedience must come from within.

The parent who says, "Do it because I told you to," should frankly and honestly look at this statement. Was it uttered because of offended pride, wounded self-love, and a feeling of chagrin because your will has been disobeyed? Did you ask obedience for your convenience? Perhaps the dinner would be late if you didn't get help from the child, but your emotional state wouldn't permit you to give your reason to the child? Did it make you cross for the child to ask you "why?" Do you fear what a neighbor might think if she saw your child seemingly defying your authority? Do you think the child should obey you because you are its mother? Do you truly love the child and did you demand this obedience out of love? Do you think the child doubts your wisdom in making the request and thinks, if you think again you may not want obedience after all? Do you care what he thinks and feels? Will you think how you

like this same attitude in one whom you must obey? Might it have been very difficult for the child to stop his play at the certain time of your request? Self-analyses like these will help parents to sane thought on this problem of discipline. It is a matter of disciplining the parents as well as the children. They must be sure they do not demand obedience for their sakes but for the child's sake. Every child must learn to obey authority or he will never obey God. But there is a certain kind of thoughtless, selfish, flaunting authority that no child can learn to obey without great injury to his inner life.

It is the long view that Christian parents must consider. The degree of inner control the child learns in the home will be that which he will practice in his Christian life. God never forces obedience. The church cannot either.

Child care and training consist chiefly of habit formation. Habits are formed by one or more repetitions of an act. If John bites his brother and this act causes a lot of excitement which turns out with no unpleasantness to John, he is all set to do this again. It is not necessary to do things over and over to form a habit if the act brings satisfaction of some natural desire. Most children love excitement centering around themselves. The best way to secure a given response is to arrange the conditions so that making that response is satisfying. When the child learns that working while he works gives him better time for play, he will not poke at his work. The most effective way to eliminate an undesirable habit already formed is to substitute a desirable one in its place, one that will satisfy and make the other undesirable. "Should we get the dishes done by one o'clock today? Then you will have more time for play and mother more for sewing your new dress." No mention need even be made of the undesirable pokiness.

These two ways, reward and substitution, are the most effective means of securing desirable behavior. Punishment can be used to attach dissatisfaction to the undesirable act, but it is not so effective, because it forces the child to do something without his own inner consent. Punishment may be necessary at any age, but it is not the best type of training and if any parent or teacher must resort often to punishment there is something wrong in his method of discipline. The higher method is to create conditions that will prevent the undesirable act happening. Lids are good for rolling. Why not put some lids on the child's toy shelf and that before he himself ever discovers them in the cupboard?

Specifically, for the sake of the child's emotional stability, we must give him a basis of routine. This is not a hardship; it is a kindness. The child thrives on the sense of security that comes from being surrounded with the familiar—familiar faces, familiar rooms, familiar customs—home! It rests the nerves and he loves it, just as he loves familiar stories, over and over again. Monotonous? Terribly, for an adult, but the child is a less developed organism, no more able to adjust easily to changes in routine than to changes in diet.—Rhoda W. Baemeister.

This routine mode of living must be best suited to the child, the parents, and the home. Once decided upon it should be carried out each day as nearly as possible. The child is unconsciously led into the habit of obedience and knows no other way. In routine matters of eating, going to bed, elimination, and putting away toys the child may get his first valuable experiences of self-direction. He will enjoy the authority of the clock; there-

fore, teach him how the clock speaks to him at certain times. He can get this message from the clock long before he learns to tell time. Any well-ordered home has much routine for all members and the attitudes of serenity, contentment, and cheerfulness that the child finds for a pattern will be a great aid to him in this great problem of self-discipline. It pays big returns to make obedience as joyous and satisfying as possible.

When a child is doing something you do not want him to do, it always pays to stop and analyze the situation. Why is he doing this? What pleasure is he getting from it? Why should I object? What harm is there in his act? Especially should one stop to consider the child's viewpoint. Why do children do things that parents call undesirable? Some possible reasons follow.

Little children are not malicious. They may seem very self-centered, which is but natural at a young age. Their intentions may be good, but they do not know how to act and they do not understand the cruelty of their acts. Parents dare not demand wise acts of the infant.

Foolish adults are often to blame for children's misdemeanors. "Are you teasing the dog again?" The boy had not thought of this act but with the suggestion before him he must try it. "Don'ts" are very suggestive.

Some do not take time to find out how it was that the vase got broken. It may have been purely accidental. Even civil authorities show mercy in case of accident. Motives imputing wrong as between adults are deplored. How much more shame should be felt in treating a child unjustly! The cause of the undesirable act must always be considered. It is often very evident if one is willing to look for it.

To please in certain situations may be practically impossible. If parents say "Sit still" and God says "Wiggle," which act shall the child do? He can scarcely do the unnatural, no matter how hard he tries. Curiosity just makes him touch the interesting toys on the counter. Hunger for the good company food makes it an agony to wait until the second table. Especially do our standards seem unreasonable to him if, when a certain behavior is asked of him he does the best he can and then gets scolded for his shortcoming rather than praised for his accomplishment. Time must be given the child to learn the necessary co-ordinations required to carry a plate of food and at the same time look where he is going. He may fall on the way because we require a motor control impossible as yet. Wait (do not scold), and let him try again some later day.

Parents are not fair sometimes in that they do not make themselves clear, but expect the child to know what they meant to say. Commands given in a hurry are often not understood. The child cannot read the parent's mind. Therefore, he delays obedience, which irritates the parent; or brings the wrong dish, or does just the opposite of what was desired.

The conflict between the play life of the child and the work life of the adult is responsible for some so-called misbehavior. The child feels he cannot come away immediately to eat or to go to bed. It would help the little girl to go willingly, if she were given the warning that she should "put her dolly to bed now," or "Can you be ready for dinner in five minutes?" or "Come to the bathroom, please, just as soon as you finish unloading those blocks. You will be right back to get another load." Play is real life to the child and should be considered as serious as their

work is to adults. Disobedience is often due to the thoughtless interruption of playing without due appreciation of the necessary adjustment the child must make to obey.

The methods parents use in nurturing their children to self-control are important. The following suggestions have been gathered from many parents and teachers. Others can be added.

The standards of right and wrong differ greatly among different people. In the Christian home the standard of right should be lifted up by admonition and nurture. Sometimes these standards are too general for practical purposes. The idea of honesty that serves in one situation may not serve in another. Teach what honesty is in specific situations. If a child does the wrong thing in a given situation because he did not know better, do not accuse him of wickedness. This act should be considered a teaching situation, and not one calling for punishment.

Consistency in those who set the standards is very necessary. The child should know what to expect in them. Father will not permit something that mother forbids. What is laughed at one day will not receive punishment on the next. A pinch given to anyone is undesirable today and tomorrow and every time until the child learns that it is always undesirable. It is inconsistent to laugh at the first slap given mother when you know you do not approve of that act. Why continuously threaten a child with some punishment but never perform it? Rules often made in haste are repented of later for no announced reason. All the treatment of misbehavior must make sense to the child, if he is to learn the right. There should be little unlearning necessary. Why make more difficult the hard adjustments that must be learned in this complex life?

Almost any child loves excitement. Father's request may be met with an "I won't" just to see what Father will do. Too often the father meets this refusal with a conflict by putting his will against that of the child. Sometimes the child can detect in the command some doubt as to whether it will be obeyed. Parents should expect the child to obey. This in itself carries much weight. But if the child for any reason whatsoever disobeys, they must deal with him in a matter-of-fact way. If there is no excitement, no surprise, no anger, no fuss, the bad behavior will not be rewarded with satisfaction. Both the transgressor and the parent will be able with calmness to think and talk things over. The parent who is wise and considerate in his demands of the child should expect obedience, and he will usually get it. What might have been a scene was wisely handled by the mother who entered the room where the child was playing train. He had taken a cylindrical vase of Mother's from the shelf to use for a water tower. Had the mother grabbed the vase and scolded, the child would have been greatly aroused. Instead the mother asked why he had taken the vase and upon learning of the need supplied a substitute in an oatmeal box. Often the conflict could be avoided if parents would think before they scold.

A three-year-old, who had been dressed to go out, deliberately walked into a mud puddle and looked around to see what would happen, only to be met with the casual remark: "It will take some little time for you to change your clothes, so I can't wait for you. I'll get your clean clothes, then nurse will stay with you while you change them and I will be back soon." No chance for much excitement in such a matter-of-fact and serene acceptance of the whole affair.—Grace Langdon.

The more we can employ toward our children that fine tact and courtesy that we are proud to lavish upon the casual guest in our home, the easier will be our task of guiding our children along the ways that we would have them follow.—F. H. Richardson.

The child must be treated with respect. Too many parents appear to think of their children as their possessions to do with as they please. The child can sense this very definitely. If he is to develop any self-respect he will learn this largely from the way they deal with him. It is not beneath the dignity of a parent to ask something of his child rather than demand it. Such requests can show that we have confidence in his abilities to make himself do something. The attitudes of parents show that they respect his motives for doing a certain act. A child who usually took a bath before supper and ate in his bathrobe declared he would not bathe one night when they had company. The mother could not think of his reason, but kindly asked his reason and upon being told he did not want to eat in his bathrobe before company, she did not shame him as some might have done but asked him to bathe and dress again. The child gladly obeyed.

"Don't do that" arouses much more opposition than "Do this." Which would you be the more inclined to obey: "Don't throw the silver in the drawer any old way," or, "Please arrange the silver orderly in the drawer"? The affirmative form of a command is less antagonistic. The affirmative command shows confidence in the ability of the child to behave well and one usually gets what he expects. Perhaps too many commands annoy the child, also too many repetitions of the one command. When analyzed from the child's viewpoint both of these show disrespect for the child's mind. Making light of a child's question injures the child mentally and is very disrespectful.

Which superior officer, or employer, obtains a higher type of service from us? Is it the one who gives us curt, brusque orders in a harshly overbearing manner, perhaps criticizing our previous efforts the while? Or do we give our best to the one who indicates in a courteous, considerate way what he would like to have done, allowing us a reasonable degree of latitude and initiative in our execution of the task? The answer is obvious. But the application, while equally obvious, will demand all the good will and all the good resolutions of which we are capable, the next time we have to give commands to our children.—F. H. Richardson.

Praise does wonders in child nurture. If mother or teacher sees only the child's faults, he may soon not care to try. Praise the desirable and ignore the undesirable and the latter will not be practiced long. Faultfinding, complaining of the bad conduct, scolding, carping, nagging—all these call attention to the misbehavior or the undesirable. Approve any conduct that you know required his self-decision and self-direction. Approve the specific thing that was good so that the child may grow intelligently.

In all matters of conduct training the child must be dealt with in absolute truthfulness. Lying to children in answer to their questions, in regard to your leaving the house, in respect to some threatened punishment that is never given, in promises you do not intend to fulfill, in evasions and subterfuges, is never justifiable. Nor will a wise parent require a child to tell a lie to his schoolteacher, to the train conductor, to the agent, the neighbor, or a smaller child. Forced confessions are lies.

Sometimes children obey to secure the reward the parent or teacher has promised in

advance. This obedience does not teach self-control. Sometimes promises made hastily cannot be carried out and the child loses confidence in the word of the parent.

In paying the child for doing certain things, great care must be exercised that he does not become too selfish or assume that he can demand payment for everything he does. A few selected tasks should be chosen for which the child is paid in money or in gifts. Things that he must do for his own health or for the rights of others should not be paid for. They should be done without thought of a reward.

The not uncommon custom of rewarding the child to stop him from misbehaving is quite destructive to all discipline. "If you don't cry when mother goes down town, she will bring you some candy." "If you will stop crying, mother will buy you some ice cream." This merely trains the child to cry for what he wants. Under no circumstances should parents try to buy off a child when he is misbehaving. Instead of paying a disobedient child to stop crying, it is much sounder to follow out the old custom of "giving him something to cry for."—Blanton and Blanton.

Avoid using all false incentives. "Do this or I'll whip you" may cause the child to do the act out of fear but not because he wants to. "Stop that or mother can't love you," may bring the immediate desired result, but it is setting up a false standard for conduct. "Eat your vegetables so you can have your dessert," is making the dessert a bribe. "Don't you see how much better Mary's writing is?" will not encourage better handwriting, but it may breed jealousy and a sense of inferiority. The correct long-view of discipline rules out the use of all such false incentives.

Learning to make one's own decision comes with practice in decision making. Provision must be made for the child to exercise his free will without the interruption of authority. He must practice on things that are not so important. If the child can have toys that will not hurt him and a place in which he can be reasonably free to do as he likes, he has opportunity for self-direction. Companions for play will afford many good opportunities. This should be his privilege at an early age. These with free time for play are every child's birthright.

Optimism does wonders. Nothing helps so much as seeing the bright side of life. Many little things that children do are really not bad but are due to eagerness, enthusiasm, or curiosity. In time a child outgrows many things

FOR ALL THY CARE WE BLESS THEE

For all Thy care we bless Thee,
O Father, God of might!
For golden hours of morning,
And quiet hours of night;
Thine is the arm that shields us
When danger threatens nigh,
And Thine the hand that yields us
Rich gifts of earth and sky.

For all Thy love we bless Thee;
No mortal lips can speak
Thy comfort to the weary,
Thy pity for the weak;
By Thee life's path is brightened
With sunshine and with song,
The heavy loads are lightened,
The feeble hearts made strong.

For all Thy truth we bless Thee;
Our human vows are frail,
But through the strife of ages
Thy Word can never fail;
The kingdoms shall be broken,
The mighty ones will fall,
The promise Thou hast spoken
Shall triumph over all.

—Sarah Doudney.

that seem to us to be undesirable. It takes a good many years to make a man. Parents must learn the real values of life. Children pass through several stages of development before they reach maturity, and there are characteristics peculiar to every age of childhood and youth. Parents must understand and guide. It helps, too, to see the funny side of things; a little humor is like a ray of sunshine.—Evelyn D. Cope.

Children respond to the love and justice of parents. The Christian parent will not neglect his child. He not only has high ideals for his child, walks circumspectly for the child's sake, but will give any thought and time and money necessary to nurture him to good behavior that is prompted from within.

Fortunate the child who has the guidance of parents who are themselves grown up—parents who do not play for his attention when he is busily and profitably employed—parents who do not pout over every little thing he does—parents who do not relieve their own pent-up feelings by punishing him—parents who do not make him suffer because the cream was sour for the coffee—parents who above everything else do not punish him by withdrawing their companionship, a procedure which is probably more destructive than any other one thing which is often done. Fortunate indeed the child whose parents have the self-control they expect of him—parents who are themselves serene and well poised, who are consistent, who are reasonable, who are always honest and frank with him—parents who treat him with a fine respect and consideration—parents who above all, surround him with a deep, abiding, and wise affection, of which he is always certain and in which from babyhood on he is always secure.—Grace Langdon.

While situations requiring punishment will not be sought, they will occur in spite of the best training. Punishment must not be thought of as revenge but something that will help the child to eliminate the undesirable behavior. Here are a few suggestions for wise punishment.

Punishment should usually occur at the first offense, if the child knows the act was forbidden. Why encourage him to do it again by saying, "If you do that again . . .?"

Punishment will invoke pain if it is punishment. It may be physical or mental pain, illustrated respectively in spanking and in depriving of some privilege. It should be appropriate to the occasion and to the child. To be most effective it should punish on its own plane. A theft should be punished by restitution, a broken window by a new glass purchased with the offender's money, a hand raised to pull down a dish with a slap on the hand, possibly, accompanied by a forbidding command. The child must be able to see the relation of the punishment to the misbehavior. Therefore, the punishment should also come almost immediately for the little child, or he will not perceive the justice of it.

Solomon says: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). This Scripture does not justify, however, all the cruel corporal punishment that is given to children. A slap may be given for lying, for stumbling, for talking back, for almost any act, and be ineffective in all. A slap is not kind and respectful. Jesus respected children. Slaps that provoke children to wrath are forbidden. The anger that so often accompanies corporal punishment is not Christian. Physical punishment is usually most needed and most effective up to the age of four or four and a half. Thereafter, the parent should be able to reason with the child. There have been children who, guided by preventive measures and nurtured well in desirable modes of conduct, never received a whipping. Corporal

punishment is used by many because they have the advantage in size, because it is easy, and because it brings obedience out of fear.

Prolonged psychological pain may be too severe for the child. "The punishment should be immediate, adequate, and quick, and then the sky should be clear." Recalling how God remembers their sins against them no more should help parents to fully restore the child as soon as he has repented. Probably no childish misbehavior requires punishment involving long mental pain.

When a child sees his mistake in disobeying your command not to run on the slippery pavement lest he fall, he is punished by the fall and the humiliation. No comments are needed in such a case. And certainly "I told you so" is very injurious. Lecturing and continual reminding of the mistake are unnecessary and unwise. When both child and parent are calm is the time to talk together quietly and pleasantly about his behavior.

The object of punishment is prevention from evil; it never can be made impulsive to good.—Horace Mann.

Since brothers and sisters may differ very much, parents must consider these differences in guidance and control. The differences explain why the children do not turn out the same. It would not be desirable that there should be conformity, but they must all be trained to be Christians. Even though they are born of the same parents, they do not have identical inheritance and no two have the same environment, because the home is continuously changing. The salvation of each child should be the parents' goal. Many children testify to the partiality of their parents to one child or of at least one parent to one child. One child should not have all the praise nor all the opportunities. Each one is an equal responsibility, no matter what the potentialities. Partiality is unchristian. It may be due to thoughtlessness. Comparing one child with another for the purpose of stimulating the weaker is always unwise. Parents are often to blame for giving a backward child an inferiority complex by the way they treat him. Another common fault is to do better for the first child. The father should take as much interest in the daughter as in the son. Remember, if one child should show undesirable traits, it is probably due to the training of the child. Just treatment is the right of every child. It is healthy to lay the blame for all undesirable habits at the door of the home.

The home is where people learn to work. While one may "play at" dishwashing, yet there is a compulsion about this act that distinguishes it from play. No one is brought up in the way he should be if he does not learn to work and enjoy it. The attitude of the members of the home who do the housekeeping can easily become the attitude of the children. Too often the elders act as if housekeeping or farm chores are something to be endured and got out of the way as quickly as possible so that they can enjoy life. This spirit is very undesirable and is one great factor in spoiling the homes of today. Housekeeping is very necessary to happy home life, for the family should live at home and find it the most attractive place on earth. Poor housekeeping drives many a child from home. The housekeeping should be a co-operative project of all members. A child is helping keep house when he carries his dirty dish to the sink. In a certain home with a lovely spirit each member of the family

carried his or her dishes from the table after the meal. Appreciative participation in the home chores comes out of an "our home" spirit. Mother never speaks of the davenport as her furniture. She would rather say, "Should we be careful lest we spoil our davenport?" when she finds one of the boys eating a juicy pear on it. And it must not be co-operative only in name but in reality. Children should help select the furniture, the dishes, and the food.

In this setting it is not difficult to teach children to work. Remembering that chores always mean some monotony, we should so arrange them that this monotony is not so evident. Mother should wash the dishes sometimes. Specialties, such as setting the table for company and rationing the grain to the cows, should be entrusted to the child sometimes. Self-confidence in a child's ability to do work well makes the task much more pleasant. Attitudes toward work are taught and caught, not born into us. I doubt if there is a lazy child. Observe the energy they will put forth in play.

"Manners constitute a printed page on which people read what the person is inside." Ill manners are expressed in carelessness of speech, rudeness of action, and all forms of selfishness. The first manners are nurtured in the home. A boorish young man was no doubt a boorish boy. Nobody at home was anything to him but himself. Consideration for the rights and feelings of others is the first law and must be learned from infancy. Slang, crudeness, gum-chewing, vulgarity, frivolity, disrespect for elders, discourteous treatment of younger members of the family, talking back to parents do not belong to the Christian-nurtured child. Some habits that should be encouraged for strong Christian personality are attending when spoken to, honest criticism of one's own work and conduct, comprehending when first addressed, saying, "Please" and "Thank you," not interrupting others, appreciative listening to another's talk, waiting for one's turn, and thinking before speaking. These are habits for family life, not just for "company."

"Be it ever so humble, there's no place like home," states the place that the house has in making a home. The spiritual atmosphere of the home is more effective than the material surroundings. Dark, dirty, untidy, uncolorful surroundings, however, do not help make good children. The child is a part of everything he meets and this demands that the Christian parent consider the house in which the family lives. It should be beautiful in its colors, lines, and forms. Good art as shown in color harmonies of the furniture, wall paper, and rugs in the home; as shown in the pictures chosen for the walls, and as shown in orderly arrangement of the furnishings, may be Christian and not worldly. This art can be found in simple, well-furnished, neat, godly homes with no pride or excessive costs. Buying poor furniture that will not endure family usage is unwise economically and is not necessarily expressive of humility. Buying expensive furniture for worldly show is sinful. A study of the art principles that make for beauty should be made by every Christian father and mother. God has put these principles in His creation. Mention should be made of the "boys' room." It is not fair to the boy to nurture him in a room only with castoffs. The reason men do not have more love for and understanding of the beautiful is that they lack training and not that such love is unnatural to boys.

The house must serve two distinct classes of people—the adults and the children. Mother cannot write nor visit in the midst of noise and the children cannot play in a room that has many "don'ts." Provision should be made for both parents and children. Since most people cannot have large houses, they must adjust the house to the needs of the family. Too many houses are planned according to the way other houses are arranged and to please vanity. Nothing much worse could happen to some women than for a lady caller to find the house all in a clutter or even to find a little dust. The dust, they think, must be removed even if it is done at the sacrifice of the spiritual atmosphere. What "home spirit" the visitor finds should be the all-important thing.

To provide freedom for the play of the children one mother converted her seldom-used dining room into the playroom. This room can easily serve two functions if there is no other way. Most of us cannot afford one nice room to use only a few hours in a week when we have company. Another mother built a large kitchen with the cooking facilities all close to the dining room door. The remainder of the space was given over to some comfortable wicker chairs, and an alcove that held a long study table and an equally long window seat (which was in reality a closet for toys). Here the boys of this family played from babyhood to adolescence. These boys often used the kitchen for making candy and popcorn balls. The mother said there were often as many as ten children in the kitchen at one time. Undoubtedly that mother did not have a modern kitchen for show. Many homes have no money for children's play quarters but do have money for beautiful modern equipment from kitchen to parlor. If worldliness could be purged from the house furnishing both inside and out, the children could have room and freedom. Perhaps a dry, light, unused corner of a basement could be converted into a playroom. There are many possibilities if we have a sense of the real need. A large rug to one side of the living room was given to the children in one home. Here were their chairs and tables and shelves for toys. Their "house" went to the edge of the rug. But I have been thinking more of the larger places where the children can run and push cars and work in wood and leave their play where it will not be under mother's feet. I read of one family whose house had only three rooms, and so the parents converted the dining room into the playroom. What a fine sense of values they had!

Parents may have a quiet corner in the kitchen or bedroom or dining room or living room and children can easily be taught to respect their rights. Parents and children should not have to share the same room all day, if at all possible. Dorothy Canfield Fisher says that ninety per cent of the usual "naughtiness" in childhood will upon impartial analysis prove to mean "inconvenience to elders."

Part of the day the parents must live together with the children, however, and the living room is for this happy time. It should belong to the family and not to visitors only. It is not a living room if life is not permitted there. The father who may have been gone from the home all day must give some time in the evening to family life. The parents need each other's and the children's fellowship and the children hunger for that of the par-

(Continued on page 295)

MISSIONS

NEEDS AND CONDITIONS IN EUROPE

V. Lack of Shelter

BY M. C. LEHMAN

If people in Central Europe can keep their living rooms above fifty or fifty-five degrees Fahrenheit this winter, they are among the very fortunate few. Curtains are taken from windows for wrapping during the day and replaced at the windows before the people disrobe for the night.

"Some Americans complain of the 'fuel shortage' and of restrictions on purchasing. To the average European housewife of today, the life of her American counterpart would be incredibly luxurious and easy. A Belgian woman may have to get up before dawn to stand in line for a cabbage or a few potatoes. But if she is not home between 7:00 and 7:30 in the morning, she will find the cooking-gas turned off until noontime, when it is available again for another hour. Then it is cut off again except from 6:30 to 7:00 P.M. On Tuesdays and Thursdays there is no gas at noon; on Mondays, Wednesdays, and Fridays, none in the evening.

"If the Belgian workman needs a pair of rubber boots or shoes, he must fulfill the following conditions: have a ration card, possess no other rubber shoes, own not more than one pair of leather boots or shoes, have purchased no working shoes for at least a year, promise not to buy working shoes during the next six months, have bought no bicycle tires for at least three months, and prove that he has to walk one and one-fourth miles every day to and from work. If these conditions are fulfilled, the Central Organization of Chemical Products, Rubber Department, may issue a purchase permit, provided the Central Leather Organization gives its consent. Then, if there are any available shoes or boots on the market, he may buy a pair, provided he can afford to" (*Clothing and Shelter for European Relief*).

There's Not Enough

Many Europeans have long ago bartered overcoats and topcoats in exchange for food. In 1941 I saw children by the thousands in Warsaw wearing, as outer clothes, the remade, heavy underwear of their parents, who now had none. Mothers and children frequently stood in snow for hours, with bare toes protruding through the ends of worn-out shoes, waiting for food. Standing in line for their daily dole, these mothers would wrap their babies in the folds of their short dresses and shiver with cold.

It took me six months to get permission to replace a worn-out overcoat with a new one in Berlin in 1940. My old one was taken in exchange for permission to buy a new one. It required seven months to get permission to buy a new suit of clothes, and four months for permission to resole a pair of shoes.

In normal times Europe produced only about forty-six per cent of all kinds of fiber

she consumed. She is now producing about seventy per cent of her prewar production (as reported in *Clothing and Shelter for European Relief*). Because of her dependence on the outside world for fibers, Europe found that the war seriously affected the amount of fiber available for the manufacturing of desperately needed clothing.

Civilians Most Seriously Affected

The inevitable shortage, induced by reduced production and the closing-off of imports, takes effect most seriously on civilians. Soldiers must be well-clothed and in modern warfare usually are. In the European countries now at war, the annual per capita consumption of textile fibers for soldiers is twice what it was before the war began. That of civilians is two fifths of what it was before the war began.

Temporary and Permanent Relief

Permanent help to furnish clothing to Europe's inadequately clad people must, of course, be given by rehabilitating her fiber culture and industry. This will require technically skilled help from America, and is a long-range program. In addition, clothing needs to be sent in as fast as permission can be secured.

Over seventy thousand dollars' worth of clothing has been sent to England from Canada by Mennonites since 1940. Stock piles are ready at Ephrata, Pennsylvania; Newton, Kansas; and Kitchener, Ontario, for further

sending. This is for the emergency-beginning period of the relief program. The longer and more lasting work will consist of helping producers to again manufacture cotton goods, and to restart the factories that process raw materials.

This processing and manufacturing will require fuel, necessitating the opening of closed mines and the repair of broken roads and railways. One such line of permanent relief will necessitate the opening of others, for they are interdependent. Careful planning and effective administration will be necessary in such a long-range relief program. This will involve the sending of extensive surplus stocks of raw materials to Europe and arranging for their processing.

Via M.C.C. Headquarters, Akron, Pa.

ALWAYS A WAY OF ESCAPE

There is a place in the Hudson river where as you sail, you seem to be entirely hemmed in with hills. The boat drives on toward a rocky wall, and it seems as if it must either stop or be dashed to pieces. But just as you come within the shadow of the mountain, an opening is suddenly discovered, and the boat passes out into one of the grandest bays on the river.

So it is with temptation. You are not to seek it, not to enter into it; God promises no way out in such a case. But if it meets you on your heavenward journey, you are to go straight on though you see no way out. God does not promise "a way of escape" until the temptation actually comes. The way will reveal itself in due time if you only keep on, your way being the way of duty. And remember that as in the river the beautiful bay lies just around the frowning rock, so often your sweetest and best experience in life lies just behind your most threatening temptation. —Selected.

What a difference it makes in our manner of doing things if we recognize the presence of God; our singing takes on new life, our prayers new inspiration; our works are more than a mere labor of duty—they have force and power behind them. To forget the presence of God, to regard Him as at a distance, is to detach ourselves from the source of power, and our souls will droop.



Temporary Homes for Yugoslav Refugees. A Section of the El Shatt Refugee Camp Near Cairo, Egypt

GOSAI GHASIDAS

Evangel of the "True God" — A Man with Religion Enough to Hurt

BY JOHN A. FRIESEN

In practically every village scattered over what is known as "Chatar-raj" (kingdom of the flat country) in the Chattisgarh area are to be found large communities of a hard-working, backward, yet frank and friendly people known as Satnamis. These people are to be pitied, for in social circles they are the most despised of all the thirteen castes of "Samaritans" in India. However, they are to be pitied more because they represent a people who perhaps have come nearer to determining what the church in India might have been than any other one group, and their blunder represents one of the great tragedies in the history of missions.

It all dates back to a family of day laborers who lived in the United Provinces, close to the city of Lucknow, about 1750. Those were the early years of England's relationship with India in the form of the East India Company. About the year 1785 a boy was born to this humble home. He was named Ghasidas and from youth seems to have shown a special inclination to things of the Spirit and a desire to fellowship with God. Though his family had to work very hard, yet his parents honored this spirit within the lad and did not force him to go out and work to help make the family living. Instead he spent much time alone and in meditation. Later the parents became somewhat alarmed and decided it would be best to get him married so that he would have something else to think about. According to Indian thought, family life is too full of woes and concerns to be conducive to too much religion, but Ghasidas' religious fervor was not to be tempered by these encumbrances, which, in fact, were the stepping-stones to almost a great experience.

As a father, the time came when one day he was to concern himself with death in his family. His son lay smitten with a grievous fever. There was much religious fervor demonstrated. Village quacks were invited. Other religious ceremonies were performed in an effort to effect a response from the gods, but all without avail, and shortly the son died. The sorrowing father began wandering about from place to place in an effort to console himself and to strengthen his shattered faith. He came to the conclusion that all this belief in many and several gods was a farce. There must be only one Creator. In this quandary he chanced upon a small group of people who greeted each other with the greeting, "Satnam," or "The True Name." He was gripped with this idea and decided he must get in touch with someone who could tell him more of this doctrine. For some time, therefore, he lived with the leader of this group, officially received the chief's blessing, and returned home to herald this gospel to his own fellow outcasts. Being illiterate, he was not able to speak more than just what he had heard. He even forgot the formula for receiving disciples into this fellowship. The tenets of his faith were simple—there is only one God, namely, "The True Name." What He was like and much more about Him was beyond Ghasidas' grasp and he made no effort to try to interpret beyond the fact that God was something for which he, Ghasidas, had been striving.

Sometime after his conversion to the faith of the Satnam doctrine he and his brother felt the burden to visit Jaganath, one of the famous places of pilgrimage close to Cuttack on the eastern seacoast of India. As they approached the market place the two brothers were attracted to a gathering. There was a white man in strange garb, and others, apparently friends, were standing about him. Ghasidas was impressed by their beautiful songs, but what impressed him most was what the white preacher was saying about "Truth"—"Ye shall know the truth, and the truth shall make you free." Ghasidas burned to know more of these strange words, and as soon as convenient, he had a personal talk with these men. One has to wonder what all they talked about and how far Ghasidas himself believed. He was not baptized but went back home from that pilgrimage, broadcasting everywhere to his fellow believers some strange and most astounding things. Some of his words are almost prophetic—"I have found those who were able to tell of the 'True Name.' People will recognize the man, for he has white skin and wears a large hat. He will come by horseless chariot. (Perhaps he had reference either to cycles or trains. This was about 1820.) He talks through a rope (telephones?). He will have his Light (mission or church?) set about in the country every thirty or forty miles. He will fly in the air! He will come singing wonderful songs. He will come bringing a New Small Scripture. He is the herald of Truth. He IS coming. Be watchful and give heed to him!" (There may be points in this statement which vary, but the writer, in speaking with a Satnami recently, referred to this prophecy. In narrating he fumbled but was promptly corrected by the Satnami; thus it seems the story is generally accepted and not just a nice piece of Christian propaganda which he was tempted to believe.)

One thrills at the great open door that was the church's. Had she only managed to reach these people before this unique preacher and evangel passed away! The details of this little bit of history are, of course, largely words passed on from one generation to the other. We do not know why Ghasidas' people were not reached by Christian missionaries, at least in the United Province districts, since missionaries started working up the Ganges River districts quite early. The large tracts in the Central Provinces were largely left unevangelized until 1893, when the Evangelical Lutheran Mission opened up work in the Raipur district and the Bilaspur district, which also represent pretty much the core of this movement in this province. At any rate, the church's connection with this man personally ended with only a very sketchy and insufficient vision.

In 1825, shortly after his return from Jaganath, Ghasidas passed away. His brother took up the cause for this faith, but was not the zealous leader his brother had been. Within a short period the brother also died, leaving the leadership of the movement in the hands of one of the leading disciples, who made complete shipwreck of the whole movement. He had lost the true spiritual urge, which seems to have been an impelling factor in

Ghasidas, and turned his position as a leader to a lever, to enhance his own financial status.

The moral code of the Satnamis was thrown into chaos and though they still abstain, at least in word, from worshiping idols as such, the degree of vice and corruption which is legalized within this caste is most abominable and almost unbelievable. Because of their arrogant and highhanded measures two of the succeeding leaders were waylaid and murdered. At present the chief spiritual leader or "gosai" of the Satnamis is serving a fifteen-year sentence for being involved in a murder case.

Once extremely rich and owning large tracts of land and many villages in Chattisgarh, the present status of these people is regrettable. Very few of their villages are in the hands of their own caste people. They have lost their farms. They are largely illiterate. In order to encourage education, and in an effort to revive their morals and their social respectability, the government has in various places started up schools especially for the Satnamis. They have been offered positions with higher pay than caste people, but largely without too much success. They seem to be content to be just workers. In this they do excel, for there is no work which they are bound by caste not to do, and they are generally the kind of people who will do the work themselves rather than hire it done. Farmers are very happy to hire them as farm hands. The common name they give themselves is almost a literal commitment—"oxen and buffaloes."

The church has had a measure of success amongst these people. In the Bilaspur area, a district about one hundred and twenty miles north of the American Mennonite Mission territory, quite an important movement toward Christianity has been going on for some time. In the Raipur district there is a similar movement but of smaller proportions. In these districts there are a number of villages with the complete population being Christians, who have all come from these groups. There are about fifteen thousand Christians living in the Chattisgarh area. Of these, the greatest proportion are converts from the Satnami communities. The problems that confront the church as large numbers of these become Christians are, of course, legion. The old Adam has a peculiar way of making himself known. There have been, however, many prominent individuals who have risen to lives of usefulness and influence in their communities. There are many pastors, a number of influential magistrates, and scores of teachers, and Christian landowners and farmers who are helping to mold the church of tomorrow in this area.

The great lesson, however, if there is one to be learned from the life of the founder of this sect, is the great mistake of not carrying the promptings of the Holy Spirit to their complete conclusion, namely, that of accepting Christ fully and completely and becoming associated with His church. It thrills one to think of what might have happened had Ghasidas stayed in Jaganath long enough to feel impelled to become a Christian and be baptized! Instead of going back merely to herald a coming age, he could have carried the light of Truth in person. His people might have been saved the degradation of villainous leaders, and today, instead of being a quarreling, morally bankrupt, and despised group, be an army one hundred and fifty thousand strong for the Lord.

Drug, C.P., India.

PUERTO RICO, LAND OF SUNSHINE AND FLOWERS

BY S. C. YODER

A thousand miles east and south of Miami, Florida, lies the isle of Puerto Rico, thirty-five miles wide and approximately one hundred miles long. Its southern shores are washed by the waters of the Caribbean Sea, while on the north lies the great Atlantic, the highway over which Columbus piloted his tiny vessels during the famed expedition that gave to the world its knowledge of a new continent far to the westward.

Puerto Rico is a lovely land, with rugged mountains, fertile valleys, deep gorges, and well-paved roads that wind over the hills and in and out through mountains connecting the important cities of the island. Beautiful homes of the well-to-do, as well as the humble dwelling places of the poor, line the highways, with here and there a little country store where people congregate during their idle hours to while away the time while the children play on the roadside. On every hand the hillsides are dotted with the little houses which hang so precariously on the steep slopes that one wonders how their occupants escape disaster or how the dwelling places survive.

Centuries ago Columbus found this little island and took possession of it in the name of the king and queen of Spain, who embraced it in their possessions until 1898 when the sinking of the battleship "Maine" in the harbor of Havana, Cuba, touched off a brief but decisive war between the United States and the mother country across the sea. As a result of this conflict Puerto Rico came into our possession and is now one of our colonies.

The population of this island is very dense—it approximates two million people, which means an average of five hundred and forty persons per square mile. Basically, the people belong to the Latin race, but there are many negroes and many of the people carry a strain of negro blood. The birth rate of the island stands at about 39.5 per thousand. This expansion in population is offset by a death rate of 20.3 per thousand, which leaves an increase by birth of around twenty. Owing to social conditions it is said that about thirty-five per cent of the children are born out of wedlock and are classed as illegitimate.

The economic conditions follow the Latin-American pattern. Absentee ownership of the land is common. Five per cent of the large farms occupy fifty-eight per cent of the crop land, while seventy-five per cent of the small farms occupy eighteen per cent of the crop land.¹ This means that a large percentage of the population has to depend for its subsistence upon working as laborers on the sugar plantations and in the factories which afford them employment for less than one half the year. Wages ranging from fifty to seventy cents per day provide a subsistence budget of about eight to twelve cents per person in the family.²

Ever since Puerto Rico has become a member of our national family it has been subject to influences that penetrated from the continent. For years the bulk of the population of the states knew little about this adopted child. Children read in their history books something of how it came into our possession or as they studied geography they had the spot where it exists pointed out on the map.

Occasional articles in magazines give interesting descriptions of its people, their ways of life, or of their country and its cities and towns. For years, many of the winter tourists from the United States continued to go to the playgrounds of Jamaica or the Bahamas or others of the West Indies, but took no thought of this "little Pearl of the Antilles," with its salubrious climate, its magnificent scenery, its flowers, and above all its charming people. Our missionaries going to and from other parts of Latin America sailed almost under the shadow of its highlands, unaware of its need and of the great opportunities for service among its people.

In the past the government of the United States made some attempts to improve the condition of the Puerto Rican people, and no doubt, much good was done, but in spite of these efforts, sixty per cent of the children are still without schooling and in rural districts the figure may run as high as seventy per cent. Undernourishment is general throughout the rural sections, where one finds also a high incidence (166 per 1,000) of infectious and parasitic diseases.³ More recently the government has seriously undertaken a program of bringing relief to the situation. An organization known as the Puerto Rico Reconstruction Administration was set up, which included in its plans the improvement of the economic, social, and physical condition of the people. In order to get the land into the hands of those who need it, large tracts were purchased and subdivided into parcels of from five to ten acres, which were then sold to settlers on long-term payments. On the land the government placed a substantial cement home, with water accessible,

SING TO THE LORD OF HARVEST

Sing to the Lord of harvest,
Sing songs of love and praise;
With joyful hearts and voices
Your Alleluias raise:
By Him the rolling seasons
In fruitful order move;
Sing to the Lord of harvest
A song of happy love.

By Him the clouds drop fatness,
The deserts bloom and spring,
The hills leap up in gladness,
The joyful valleys sing:
He filleth with His fullness
All things with large increase,
He crowns the year with goodness,
With plenty and with peace.

Heave on His sacred altar
The gifts His goodness gave,
The golden sheaves of harvest,
The souls He died to save:
Your hearts lay down before Him,
When at His feet ye fall,
And with your lives adore Him,
Who gave His life for all.

To God the gracious Father,
Who made us "very good,"
To Christ, who, when we wandered,
Restored us with His blood,
And to the Holy Spirit,
Who doth upon us pour
His blessed dews and sunshine,
Be praise forevermore.

—John S. B. Monsell.

some sanitation conveniences and in some instances electricity. Each one of these communities includes a recreational center around which the social life of the people was to be gathered. The project also includes schools patterned after the North American system. Clinics were established throughout these districts and maintained by the government to care for the health of the people. At these clinics nurses were stationed and doctors were expected to make periodic visits.

These P.R.R.A. units, as they are known, have made some substantial progress, but as yet the task is far from being complete. With the outbreak of the war, doctors were called into the army, many nurses entered the service also, and the effort was greatly handicapped. In fact, there were places where some phases of the work were practically discontinued.

At this juncture the way opened for C.P.S. units to take over several of these projects. The Friends Service Committee has charge of one of these units on the eastern part of the island. The Brethren Service Committee is operating the unit at Castander in the western part. The Mennonites are operating the La Plata Unit in the central part of the island as a subunit under the Brethren.

Through these contacts these three peace churches have become widely and favorably known to the people of Puerto Rico. In this connection, the medical staff has rendered a large and unique service to a wide community. Recreational and public health workers, and teachers in the public schools have likewise rendered a fine service in the spirit of Christ, for whose sake they are in the country.

One cannot be long with the people of Puerto Rico without becoming impressed, too, with their spiritual need. What was once the state church of old Spain still claims the population for her own, but she is by no means able to adequately minister to them. Protestant churches and missionaries are making heroic efforts to serve the needs of their allotted districts, but there is still much land to be possessed.

Acting upon this opportunity, the Mennonite Board of Missions and Charities investigated the advisability of opening a mission work on the island. After consultation with Puerto Rican officials, representatives of the Mennonite Central Committee, and leaders of Protestant churches who are at work in the area in which opportunities are open to us, it was decided to take steps to begin a work about twelve miles distant from the La Plata C.P.S. Unit. A wealthy land owner has offered to donate a ten-acre tract of land for the first station. The Executive Committee, in accordance with authorization granted at the last annual meeting, has appointed Bro. Paul and his wife, Lois Swihart Lauver, as the first missionaries. They are to sail sometime in November or December. Dr. George Troyer, a veteran missionary of many years' medical service in India, now on the medical staff of the La Plata Unit, has offered to dedicate his life to the people of Puerto Rico upon the termination of his service with the Mennonite Central Committee. Others are interested and it is hoped that within the next decade many more may be led to enter upon the service of the Lord in this land of enchanting scenery, bordered by blue seas and populated by a lovely people who are in need of many things.

Any mission work undertaken in Puerto Rico cannot but take into account the needs of the entire man, body and soul. This will necessitate the erection of churches, the placement of pastors, establishment of a hospital,

clinics, and perhaps some elementary schools, because many, many of the children who are scattered throughout the hills and valleys of the country have no school privileges at all. What the church will need to supply in the way of workers will include ministers, doctors, nurses, and teachers. A dentist could fill a large place, and by no means the least needed would be a Christian mortician to arrange for Christian comfort to the bereaved and to lay away with appropriate Christian service those who are done with life.

Once more the call that sent Isaiah, the great Hebrew orator and prophet, on his mission goes forth, "Whom shall I send, and who will go for us?" I am sure what the answer will be—the same as it always has been when consecrated saints were needed to enter the gates of service. However difficult the task, there will be people to go. Here in this new field, no farther removed from where

these lines are written than the cities of our western coast, in a land under our own flag, is the place of need—Puerto Rico. Here amid the palm trees and flowers of their homeland live these children of old Spain, lovable, gracious, and courteous. Some of them bear the marks of sin, but they are not beyond the grace of God. Many of them are in need and their own warm hearts will respond to the touch of hands that divine grace has made tender. This is a new challenge and I am certain that there will be those who will answer, "Here am I; send me."

Goshen, Ind.

¹ Davis, J. Merle, *The Church in Puerto Rico's Dilemma*, International Missionary Council, New York, 1942, p. 2.

² *Ibid.*

³ *Ibid.*, p. 2.

A WEEK WITH THE WORK IN ARKANSAS

BY PAUL H. MARTIN

Saturday, September 29. This morning Dorothy and I left our home at nine o'clock to accompany Brother J. R. Shank in visitation work. We picked up Brother Shank and Sister Mae Strubhar at the home of Brother Frank Horst and went on through a downpour of rain, which had been in progress intermittently for nearly a week. Brother Frank remained at home to complete some desk work, so that he might give his services the following week completely to directing excavation for the Bethel Springs School.

Brother Shank says that his visits are usually drenched in rain. Well, this one surely was. It rained every day of his week's stay. This morning, when we arrived at the Calico Rock ferry, the White River had risen so much that passage was no longer available. This changed our plan to visit the Seawright home at Melbourne, twenty-nine miles from Culp. We turned around and drove and walked to a nearer home, but learned that this family was in Calico Rock. Saturday is the big day to go to town in the Ozarks. Many people spend most of the day there as a sort of holiday. Consequently, it is not unusual to find many resting and working on Sunday instead of attending services. Some who still look to the world, the flesh, and the devil for their entertainment attend Saturday night dances. Here liquor, legal or bootleg, often flows and many unhappy incidents follow. Sunday is a time for sleeping it off. The Christians are turning to less and less Saturday night activities, and are using the time to rest for Sunday.

We drove home for dinner without having made any successful calls. After dinner we walked through a mile of forest to Zella Higgenbotham's home. The inspiration received from this visit is typical of that in the homes of our promising members. She and several of the children are loyal Christians.

Dorothy, Mae, and Brother Shank then walked perhaps another mile to Brother Russell Pool's home, while I went home with Tass Hamby. We chatted while we walked over his farm. He filled a burlap bag with corn, sweet potatoes, and a watermelon, and a bucket with tomatoes for us as we went.

In the evening after supper we went to Optimus in Frank's station wagon. Brother Shank preached to a small audience, characteristic of the weather conditions. We thought of the contrast with the audience of forty interested people on a previous Saturday

night. This large community of responsive people who are longing for regular Sunday school and preaching is a great challenge to those whom the Lord is calling and preparing for their leadership.

Sunday, September 30. At seven o'clock Dorothy and I started in Frank's station wagon for the Will Taggart home, seventeen miles away. The last three miles were over a rough, muddy, one-car-width lane. But at the end of this lane live a Christian father and mother with sparkling-eyed children. They enjoyed the communion service very much, since they had never participated in communion before. It was cold; so we kept the church doors closed during services. The dogs which ordinarily lie about the pulpit in warmer weather were penned without. Most of the church members were present for our inspiring communion service, but those who walk or ride horseback three and one-half or four miles through the forest could not come. Clarence Horsts, who ordinarily drive thirty miles to church, drove around a distance of ninety miles, because of ferry conditions. Brother Shank preached this evening.

Monday, October 1. At nine o'clock we left with Brother Shank for Melbourne. In spite of the heavy rain, we were able to cross the ferry at Calico Rock. The road was rough and muddy. The communion service for Brother and Sister Seawright, seventy-nine and eighty-nine years old respectively, was worth it all. They served us dinner, after which we drove to Clarence Horst's, sixty miles in the opposite direction. There in the evening Frank Horsts, Amos Hostetters, Tillman Yoders, Brother J. R. Shank, Mae Strubhar, and a girls' quartet from Culp met for fellowship, supper, including plenty of ice cream, and singing. On our return drive to Culp we broke a spring on the Plymouth while fording a stream.

Tuesday, October 2. This was prayer meeting evening. A handful of folks gathered at the home of Fannie Lamb, a devout Christian of another denomination. The time was spent in a short discussion, testimonies, and prayer.

Wednesday, October 3. The women met in the mission home for their monthly sewing circle meeting. Sewing for relief is their present task. Children came along to play on the lawn. Men who were working on the school excavation came down to help at din-

ner time. Potluck is the ration on such an occasion.

Thursday, October 4. We drove to Mountain Home to have our spring repaired. In the meantime we went to the Horst poultry establishment. This project is progressing nicely.

Friday, October 5. Since the car was not completed by last evening, we remained at the Horst home for another day. At dusk we started for home. When about halfway, a short in the electrical wiring developed; so we had to leave the car behind. We trudged the distance of thirteen miles in the darkness. It was providential that we had purchased a supply of good flashlight batteries while at Mountain Home. At twelve-thirty we stepped upon our threshold, tired and blistered, but happy that the journey had ended.

Alvin Weaver, chairman of the Building Committee of the Bethel Springs School, arrived with a power drill for the blasting. This will greatly accelerate excavation.

The time for Friday night singing approached, with us hiking a long way from home and Brother Frank engaged with duties related to the future school. Mae Strubhar met the emergency and conducted a profitable evening meeting. At the opening of the Bethel Springs School this service will become our literary or vespers.

Saturday, October 6. Excavation proceeded with speed and noise. Honorable mention goes to Brother Frank and men of the community who put in days of toil by hand and team before the arrival of the power drill for faster blasting and rock removal.

Tom and J. W. Marchant, father and son from the Culp store, kindly drove me to where we left our car the night before. Presently the short was repaired and we had happy motoring.

Sunday, October 7. As is the custom on the first Sunday of the month, Sunday school was followed by young people's Bible meeting. The theme was "Reverence in Church," a subject which is timely here as well as in large, established congregations. The devil attends church very faithfully, it seems.

This afternoon workers and community folks gathered at Table Rock burial ground for the sad funeral of a one-year-old girl. The sorrow of the parents and two surviving brothers was increased by the fact that a brother and sister had preceded her in death. Brother Frank preached a short sermon and many of us from the Bethel Springs Church participated in the singing. Death is an occasion which sadly brings all elements of a community together.

In the evening we gathered in the church for singing and a study of angels, directed by Brother Frank. The hour for gathering at evening services must be adjusted according to the seasons, for the people like to go to church when the shadows of evening gather. The Sunday evening service is our largest one. Usually the church is full. We hope that the sides of our little church will swell. We have confidence that if the pressure becomes too great the Lord will provide a larger place of worship.

Remarks

1. **Personality of the People.**—The people are very responsive and obliging. They desire to be led, not to be driven.

2. **Attendance at Meetings.**—On Sunday evening, men, women, and children are well represented. We are praying for more men

(Continued on page 295)

EDUCATIONAL

DISCOVERING SCENIC CLIFF VIEW

BY EDWIN L. WEAVER

Rambles among the forest-covered Pennsylvania hills provided both relief and recreation to the endurers of the isolated life of a civilian public service camp. Some considered such a life a form of imprisonment; others thought of it as a kind of slavery; and many were certain that the work projects involved forced labor. George Hill was convinced that there was some justification for all these points of view, yet he was willing to endure hardships for the sake of the cause of Christian nonresistance which he wholeheartedly supported. He meant to profit from his present circumstances, and found nature a pleasant companion and an agreeable teacher.

It should be remembered that these walking tours were only occasional and were but one aspect of George's camp life. Day by day he worked steadily on the various soil conservation jobs—felling and trimming trees, burning brush, digging out stumps and roots, digging ditches, laying tile, digging fence post holes, and setting fence posts. He performed these jobs when the winter wind was severely and bitterly cold, and again when the sun shone unmercifully hot. Furthermore, he mingled socially with the fellows in the barracks, read some of the current periodicals in the library, participated in the educational program by attending classes several nights a week, attended practically all of the religious services in the chapel, once in a while helped with games in the recreation hall, and, to be sure, took his place daily around the crude tables in the dining hall.

One bright and beautiful October morning the lover of the freedom of the out-of-doors set out on a longer excursion. From the camp buildings he started southwestward on the Oregon Road, a semiprivate road primarily for officials of the state forest but sometimes used by others. He went through the underpass at the Turnpike and soon reached a narrow road that proceeded upward into the forest of the mountain—the Wood Ridge Road. There was a long and gradual incline, and the farther and higher the traveler went the more plainly could he see the rocks jutting here and there from the hillsides. Also it was noticeable that the twigs had been cut along both sides of the track by some park employee in order to keep the road from closing in on the sides by growing underbrush and trees. In the track were no logs, but in various directions many dead trees were lying—trees that had accumulated through the centuries and that indicated that this particular area had not been devastated by forest fires. Here and there colored leaves were silently falling.

The gradual incline up the hillside extended a long distance. Eventually Hill arrived at the first cross trail—the Big Fill Trail—and here he turned to the left. This was a rocky path filled with large stones. He began to descend the hill—a descent much more abrupt than the ascent. While going downward he began to see what a mighty climb would be

before him on the other side. Upon reaching the bottom of the narrow ravine he found a brook with but little water trickling over broken rocks.

In this narrow vale the quietness was broken only by the trickling rill, occasional cawing crows overhead, sometimes a rabbit jumping through the thickets, and at rare intervals a deer moving past the bushes and through the brush.

Immediately after crossing the rill the upward climb began. Fairly large rocks jutted from each side of the gravelly and moss-covered path which became steeper. The surface of the path was curved, for running water had carved depressions on both sides. Also slight side ditches ran diagonally from the trail to draw away running water. Occasionally Hill had much steeper ascents to climb, but finally as he approached the top of the mountain, known as Sideling Hill, the incline became more gradual.

At last the summit was reached at a point one-half mile from Wood Ridge Road and one and one-half miles southeast of Oregon Road. Here at the summit George found himself on State Highway 915 and only a few rods from Jerry Springs State Park. Curious to learn what kind of park this might be here on top of Sideling Hill, he entered the area and strolled over the various paths and into the woods of the park. At different places he found tables under the open sky and long tables beneath the roofs of several buildings open on all sides. Also he saw at least three fireplaces built of stones and additional ones under the roofs. For the diversion of whatever travelers might perchance stop, there were teeterboards and stakes for horseshoe pitching.

It seemed rather strange to find a running brook on the top of Sideling Hill, and containing more flowing water than the one

crossed in the bottom of the ravine. This one was fed by springs, one of which ran out from a stone wall with steps leading down to the flow of water. In a far corner of the park flowed a stream of considerable size, and along its sides grew mountain laurel and small nondeciduous trees in abundance. At one point there was a log bridge made of small logs. In the area were many young, slender maple trees with leaves turning yellow, and throughout a carpet of leaves was just forming as a result of a frost not long before. Proceeding southwestward from Jerry Springs State Park the pedestrian in a few moments arrived at Casa Loma, a lone log house on the north side of the road and on the edge of a steep precipice. The building, uninhabited but in good repair, had its crevices mortar-filled and a porch facing the deep valley below. An awe-inspiring sight it was to look downward into the deep tree-covered valley and at the extensively unfolding hills and mountains beyond. Surprising also it was to find a house with a Spanish name in this forest. Lonely and silent it stood. Wooden doors on hinges covered the windows, and the doors of the entrances were all closed.

George continued farther toward the southwest, passed the Three Mountain Road, and finally arrived at the point where State Highway 915 enters United States Highway 30—six miles from Wells Tannery. A short distance uphill on the latter highway brought him to an elevation of 2,195 feet, at which point he turned westward and entered a narrow road lined on both sides with pines. Following this one-half mile, he stood at the foot of Fire Tower where the elevation is 2,301 feet. One of the factors that dissuaded him from climbing to the top of the sixty-foot tower was the strong wind; nevertheless he made a partial ascent and was thrilled at the sight of rolling hills on every side, all covered with trees of foliage—red, yellow, brown, and green. This was the season when nature's colors are gorgeously displayed and delicately harmonized, and when the Buchanan State Forest is a paradise of beauty. It was a pleasure-giving scene to an underprivileged civilian public service man.

In one direction from the Fire Tower extended the Bald Hill Trail and in another the Cliff Trail. Southward over the Cliff Trail, which at the end of a mile was to strike Bank Road, went George Hill. This trail was lined with shrubs and bushes, and not many trees. After walking rapidly for a time, he came to a fork where one path went one direction and a second path an opposite direction. Although somewhat bewildered as to which one to take, he intuitively turned to the right and proceeded with speed, despite a lingering doubt as to whether he had chosen wisely. On and on he walked, determined to find some advantageously situated road or trail. Finally, with a feeling of satisfaction, he advanced to a narrow road, and became convinced that his choice was right, for here was evidently Bank Road.

Turning neither to the left nor to the right, Hill stepped ahead and saw suddenly a smoky opening above the path—with leaves and tree-tops surrounding the opening. After going a short distance forward, a sudden and striking scene unfolded before his eyes: a tremendous valley lay before him. He had reached the end of the trail! Down, down, down, far beneath his elevated station, were ribbons of roads, scattered sets of farm buildings, and fenced fields all about. Where was he? He had arrived on the other side, the southwest side, of Sideling Hill, and before

A GRATEFUL SONG

**I am so grateful, Lord, today,
I must kneel down to pray,
To thank Thee, not alone for bread,
And for my sheltering roof, my bed,
But for a thousand splendid things
My glad heart lifts and sings:
For eyes to see the sun's good light;
For ears to hear the swift-winged bright
Voice of the birds, and the wind through
trees;
The fragrance upon the breeze;
The velvet touch of leaf and flower;
Thy care about me, hour by hour;
Thy hand, unseen, that guides me
through
The day's length with its work to do,
And gently, tenderly the while
Down every straight or crooked mile;
Thy Word, its promises that glow
To guide me as I go.
I am so thankful, Lord, for these,
I thank Thee on my knees.**

—Grace Noll Crowell.

him lay one of the grandest scenes of that whole territory. He had discovered for himself Scenic Cliff View!

From this point of view and that he observed the far-flung valley with miles and miles of territory that reached nigh the border of Maryland. Satisfied with the achievement of the exploratory tour, he wended his joyful way back to camp. He followed Wood Bank Road to United States Highway 30, then pursued the route on which he had come, except that he entered Oregon Road from the Snowfield Trail. Here and there again were trees in the valley and on the hillsides that were patches of yellow and brown on an expanding green background, and again and again brilliant red woodbines flamed in the sunlight. Bracing his footsteps as he descended the northern side of Sideling Hill, his eyes scanned a small group of buildings that rested snugly in the hollow below and in proximity to the Pennsylvania Turnpike. That was Civilian Public Service Camp Number 20, the temporary home of George Hill and one hundred and fifty other camp assignees. Beyond the camp and toward the village of Wells Tannery were a few scattered farms in the valleys. Stepping on the downward path from rock to rock, Hill finally reached the bottom of the long gradual decline, entered Oregon Road, and in a few moments found himself in camp again.

In these sketches George Hill represents the typical civilian public service man. He is typical because walking tours and rambling excursions were not the pastime of but a few; the majority of the campers indulged in them at one time or another. And what was the value of all these rambles through the camp vicinity? They were exceptionally beneficial to men who were separated from homes and friends and far removed from former occupations and enjoyments. The minds of such need changing scenes and fresh thoughts, and these are richly provided by the varying phenomena of nature. Buchanan State Forest is a zoological and botanical garden. The campers had the privilege of becoming acquainted with some of Pennsylvania's one hundred and sixty-eight different kinds of indigenous trees in a unique tree belt, and with numerous mountain flowers. The mountain laurel and the rhododendron grow profusely in this forest. He became familiar with some of the many paths and trails which had been blazed in every direction. He learned to recognize birds, snakes, and wild animals unknown in his home region. The sights and sounds of nature were music to his ear and an inspiration to his thoughts.

Wakarusa, Ind.

THANKSGIVING IS COMELY

"It is a good thing to give thanks unto the Lord" (Ps. 92:1a).

As representatives of Jesus Christ, Christians should act "as becometh saints." Thanksgiving is one way in which we may bring honor and glory to His name. In so doing, we reveal to others that the ways of the Lord are right. People who do not see God in everything that comes into their lives, have very little to thank God for. We are serving an all-wise and loving Father; so praise and thanksgiving never come amiss. It is not only reverential to God but profitable to your own soul to thank God for all things and in all things, even though the way may look dark. God also takes note of those who thank Him for that which they do not see, but still hope for.

Jesus had such confidence in the Father's hearing and answering His petition, that on one occasion He returned thanks apart from asking. Lazarus, the brother of Mary and Martha, had died and lay in the tomb for four days. But Jesus, assured that the Father would raise him from the dead, "Lifted up his eyes, and said, Father, I thank thee that thou has heard me" (John 11:41b). Then Jesus cried with a loud voice, "Lazarus, come forth." And he that was dead came forth, bound hand and foot with graveclothes. "Jesus saith unto them, Loose him, and let him go." God always honors those who honor Him. Therefore, because of this miracle which Jesus performed, many believed on Him.

So today, a life that is filled with praise and thanksgiving unto God is bound to win others to Christ. Be thankful for the bounties God has bestowed upon you, even though they may not be as numerous as another's. There are many today who have less. God, who is faithful, will care for your needs. In everything give thanks, though your circumstances may not be so favorable and the way dark. God will turn your darkness into light in His own time. The darker the hour, the greater His opportunity to manifest His power. It is God's will that His children should give thanks in everything. It may mean sacrifice. Heb. 13:15; Ps. 107:22. But when we consider the great sacrifice He made in giving His only begotten Son (Jesus Christ) on Calvary to save us from our sins, our hearts should be filled with praise and thanksgiving, irrespective of circumstances. Then consider the Blessed Hope we have in Christ. This makes our hearts well up with joy. Truly, eternity will not be long enough to thank and praise our blessed Lord for all His mercy and grace. If the song is in our hearts now, then shall we be numbered among those who will offer up thanksgiving and praise around the throne to Him who loved us and gave Himself for us.—Selected.

BEING THANKFUL

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100:4, 5).

The Apostle Paul wrote to Timothy, his own son in the faith, telling him of the perilous times that should come in the last days. One of the characteristics of the end-time social conditions would be unthankfulness. Romans 1:21 makes mention of a people who glorified not God as God, neither were thankful.

Often those who are recipients of God's favors forget the source of their help, and fail to give thanks for the many favors received. The Psalmist said: "Bless the Lord, O my soul, and forget not all his benefits."

It is so easy to give thanks for the roses and forget to be thankful for the thorns, which may be a more lasting benefit than the roses are. All through Paul's Epistles there is a ring of thankfulness, but his deepest gratitude and cause for the thanksgiving was the unspeakable gift, the gift of eternal life.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The Christian has so much to be thankful for, he should praise God continually.—Selected.

"He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

"IN EVERY THING . . . THANKS"

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not.

There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with comforts, and come to the end of our journey in peace.—Selected.

LET US GIVE THANKS

By Margery Coffman

Prelude

How can I, with empty words, express
This cup I hold, brimful of happiness?
How can mere words confess
This heart of mine, so full of thankful-
ness?

For this dear land of ours, in peace and
plenty spread
From sea to sea; for blue skies overhead
Whose sun is shadowed only by the clouds
that drop sweet rain
Upon the earth,—not messengers of sud-
den death and cruel pain,
We give God thanks.

For harvests plentiful of fruit and golden
grain
To fill our bins and cellars,—lawful gain
Of healthful toil and labor 'neath the
glowing summer sun;
For days of honest work and nights of
quiet rest when work is done,
We thank Thee, Lord.

For constant friends, and homes that firm-
ly stand
With sheltering roof and ever friendly door
throughout this land;
For freedom to go in and out at will, to
say our say
With fearless words; to sing and praise,
and all unhindered, pray,—
We render thanks to God.

For schools and lush green gardens, where
little children learn and play,
Growing to manhood freely, in carefree
happiness each day;
For loving parents who have known the
wholesome fear of God,
Who live in love and honor, who no evil
bypaths trod,
We praise Thee, Lord.

But,—should these abundant blessings
cease to flow
From out His hand, and in this peaceful
land we come to know
The woe of war and want, let us be thank-
ful still,
Still trust and praise, still thank the
Lord always, still do His will,
And bless His name.

All these abundant blessings we accept
with thankful praise,—
How exceedingly abundantly God blessed
our humble ways!—
Yet one more blessing would we crave
from our dear God above,
That we may one day merit these good
gifts of His great love!
Lord, grant our prayer.

Postlude

Vain words! How empty to express
This love, this joy, this deep soul blessed-
ness!—
Let my whole life confess
To Thee, dear Lord, one psalm of thank-
fulness!

Beamsville, Ont.

BIBLE STUDY

CHRISTIAN DOCTRINE LXXI. Repentance (Continued)

BY THE BIBLE STUDY EDITOR

Repentance as Applied to Man

In a former article the definitions of repentance were given. One must keep in mind that repentance, as primarily understood, is associated with the idea of punishment. The word is based on a root signifying punishment. In this respect, then, repentance is an avoidance of punishment. "Godly sorrow" is not repentance, but it "worketh repentance . . . not to be repented of."

Elements of Repentance

When considering the nature of repentance on the part of man, one must note the distinction between the repentance of God and the repentance of man. God had no fear of judgment for sin, for He did not sin. God did not change His ways because His ways were not equal. There is no iniquity with God. "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" (Ezek. 18:25, cp. v. 29)? But the ways of men are such that they must be changed in order to do the will of God. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:30-32).

In this one section of the Scriptures one may find four outstanding elements of repentance:

1. Turning from one's own pleasure to the pleasure of God.—v. 32.
2. Turning from an evil heart to a new heart and new spirit.—v. 31.
3. Turning from wickedness and unrighteousness to that which is lawful and right.—v. 27.
4. The fear of death and the ruin of iniquity.—vv. 30, 31.

It is evident that none of these four elements of repentance can apply to God. God does not have pleasures from which He must turn to please Himself or to please men. It pleased God to send His Son into the world and it pleased God to bruise Him; to put Him to grief and to make His soul an offering for sin. But through that means the pleasure of the Lord prospered. Isa. 53:10. Jesus prayed, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

The place which the Son of God assumed to take upon Himself the judgment of man's

sins,—to be made a curse for others' transgression,—to die that men might live, was of such a nature that God might well have turned from it. But because God had sworn, "Thou art a priest for ever," to make an acceptable offering for sin and to make intercession for the transgression of men, it was the right way of God and He did not turn from it.

There are five references to the heart of God, in various scriptures—Gen. 6:6, Hos. 11:8, Ezek. 28:6; and Jer. 3:15 in the Old Testament, and Matt. 11:29 in the New Testament. Ezekiel 28:6 is an accusation of the prince of Tyrus for setting his heart as the heart of God. God was righteous, but the prince of Tyrus was presumptuous. Hosea 11:8 tells of the repentance of God in His purpose to punish with destruction His people, for His promise was given to keep and bless them. It was not an evil purpose from which God repented; His judgment was right, but His mercy was manifested in their salvation. God's heart does not need to be made new. But the heart of man is so varied in its characters and purposes and desires that it needs to be made new and kept from defilements. The New Testament reference is that which reveals the constant nature of the heart of our Lord. He is "meek and lowly in heart," and gives rest to the souls of men. The element of a change of heart and renewal of the spirit belongs to the repentance of man and not to God.

There is a fifth element in repentance, which may be included with the fourth one already enumerated. It is the element of turning away from the righteous judgment of God, the suffering of eternal judgment and hell. "Then shall he say . . . unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). God knows that there is a devil and that there is a hell. "Woe unto you, scribes and Pharisees, hypocrites! . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:29-33)? But this element also belongs to the repentance of man and not to God.

There is a wide distinction between the spirit of God's repentance and the repentance which God expects of men who turn away from their sins and find peace and fellowship with Him in His kingdom.

God Expects Men to Repent

In the Old Testament the word *repent* is used most frequently in connection with the change of purpose on God's part toward His people. It is a change which God assumes on account of His sympathy or pity for His people whom He loves and whom He chastens with afflictions in order to bring them back to Himself. But in the New Testament the word is usually applied to men who are called upon to turn away from their sins

and change their attitude toward God, to love Him and serve Him in righteousness.

There are numerous expressions in the Old Testament concerning the turning away from evil and returning unto God, but the term *repentance* is not thus used. God calls upon Israel: "O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove" (Jer. 4:1). Also, "A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God" (Jer. 3:21, 22).

On the part of men, in Old Testament times, there is frequent reference to the fact of repentance, although the term is used very infrequently. The desire of repentance is thus expressed: "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God" (Jer. 31:18). Also, "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old" (Lam. 5:21).

Thus, the Lord calls men to repentance and they understand that repentance is required of them in order to find their fellowship with the Lord. In the New Testament times there seems to be a more definite call to repentance, with the same end in view—a fellowship with God and a life that conforms to His will and character.

The message of John the Baptist, which introduced to the Jews the Messiah and His kingdom, called for repentance. "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). This message was associated with the declaration, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose" (Mark 1:7). John was followed by that Mightier One, who proclaimed the kingdom of heaven at hand, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel [or, the good news]." These were the declarations of those who introduced the kingdom of heaven to men. But those who followed after them had the same message. Peter preached on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul preached to the Gentiles with the same message of repentance, "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

The fact that our Lord expected men to repent of their sins is further revealed in His own words, as He taught the people in His day: "Then began he to upbraid the cities

wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Note that the latter were heathen cities.)

It is also evident that the idea of repentance for all men at all times is the expectation of God. In His revelation through John, in the messages to the angels of the seven churches, He repeats the need of repentance. The churches in Ephesus, Pergamos, Thyatira, Sardis, and Laodicea have conditions such that the angel is invited to repent. Smyrna is warned to be faithful, and Philadelphia is told, "Thou hast a little strength."

The climax of God's expectation that men should repent is found in the later chapters of Revelation, where the judgments of God were sent upon men to effect repentance, yet they repented not. Rev. 9:20, 21; 16-9. Peter wrote concerning the coming judgment of God, when the consummation of all things will occur and heaven and earth shall pass away. But when men said that these things will not come to pass, Peter declared the long-suffering of God who waited for men to repent and be saved. II Pet. 3:9.

Why Men Should Repent

It is a question with many as to why men should turn unto the Lord, believe on Him, and be saved. It is true that the love of God and love to God should be the dominant force which draws us to Him. It is rather unseemly that men should turn to God only to escape the damnation of hell. It is somewhat unreasonable that we should want to go to heaven only because we do not want to suffer eternal torment. But the suggestion of the word used in the Greek is, to change one's mind or purpose, without reference to the reason for so doing. The word *repent*, as coming from the Latin, is based on a word which means punishment; but as the word is used it is defined as having sorrow or remorse or contrition for a wrong done, or for any condition in the past from which one turns, with a purpose of doing better in the future. This idea, however, must be associated with the teaching of the Word which shows men why they should have sorrow or remorse for their past deeds.

The first call to repentance was on account of the kingdom of heaven being at hand. Jesus taught the Gospel of the kingdom in the Sermon on the Mount. The ideals of life were presented for the kingdom. In the concluding statements of this sermon, the Lord said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt.

7:21-27). The evident reason given by the Lord for repentance and entering into the kingdom of heaven was that there was a great destruction awaiting those who were not true to Him and the teachings and life of the kingdom.

The Sermon on the Mount is the standard of righteousness which God has given to men. It includes all that is comprehended in the law. For Jesus did not come to destroy the law and the prophets; He came to fulfill all that the Scriptures contained concerning righteousness and all that the prophets had taught concerning Him and His kingdom. It is in order to say that repentance was due on the part of man that God and His righteousness should be honored. At the same time it was the desire of the Lord to save men from the destruction that resulted from disregard of His holiness.

Jesus taught that men were destroyed on account of their sins. He referred men to the death of those slain by Pilate on the feast day, and to those upon whom the tower in Siloam fell. "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:4, 5). The parable of the fruitless fig tree, recorded in the same chapter, sets forth the same idea—that unresponsiveness to the purposes of God brings about destruction.

The apostles also taught repentance. The statement made by Peter concerning the consummation of the things of the world in a judgment of fire makes it clear that God waits with long-suffering for the repentance of men before the final judgment will come. He is not willing that any should perish; hence His waiting for a repentance that will save them from the final judgment of the sinner. II Pet. 3:9. Paul refers to the same fact, that repentance will save men from the consequences of their sins. Those who turn away from the mercies of God and harden their hearts to His means of grace are those who crucify the Son of God afresh, and put Him to an open shame, whom it is impossible to renew again unto repentance. They are like the earth which brings forth briars and thorns, "and is nigh unto cursing; whose end is to be burned" (Heb. 6:8).

But God is also merciful to all men, for there are those who seem to despise the "riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4). This is said of those who continue in the evils of life, perhaps with the thought that they will escape the judgment of God in the day of His wrath. Such is the way of godless men, whom God would bring to the recognition of Himself and His love by sending the good things of life upon them equally with those who are righteous. The fact that God is love, that He manifests His grace to all men and calls upon all men everywhere to repent does not guarantee that He will save men without their turning away from their sins, and manifesting that sorrow for their sins which will keep them from the evil. There is no law against righteousness, and righteousness need never be repented of. But for the sins of life there should be sorrow as well as a godly fear of the judgment to come.

(To be continued)

If we have much grace, we must have great suffering, if great suffering, great power, and if great power, great victory—all these hang together in one undivided chain.—Luther.

NURTURING THE CHILD

(Continued from page 287)

ents'. Absences from the family hour may be because of some good activity. It may even be religious, but if the home is to have its influence in proper nurture the family must live together at home and the best possible time for this is in the evenings. Plan to spend certain evenings at home.

The children's friends should find a warm welcome in their home and house. If parents want them to refrain from joy-riding, and from going to objectionable places, they must attract them to the home. The home must have activities for children and youth and must permit them to do these there. Music is one of the best means of social fellowship in the home. A good mother will not worry about how many "extras" will sit down to a meal. To have the children's friends come to your home is the best way to observe them and the best way to control them. It is very important that their friends be those who are being well nurtured. It is not wise, however, to be too critical of the neighbor's children. If children are well nurtured, they will have some resistance to evil and will also be able to influence other children for good. The children should be able to detect bad qualities in other children without having them pointed out to them.

Space will not permit the repetition of factors already named that nurture children in the home. The story hour for all ages of childhood; the family altar of real Bible reading by all who can read, and of real prayer; the encouraging of children in private daily devotions; the daily prayers for the children; the example of consistent Christian living that the children see in their parents; and the consecration of parents to the great task of nurturing children for Christ—these elements add up to the sweet and irresistible influence of the Christian home.

A WEEK IN ARKANSAS

(Continued from page 291)

on Sunday morning and in the church membership. The average Sunday-school attendance for the third quarter of this year was sixty-six as compared with forty for the same period one year ago, and forty-three two years ago. One Sunday-school class meets outside for lack of room in the church building.

3. *Offerings.*—There is a growing sense of stewardship. People give for war sufferers, church schools, mission work, and other needy causes as liberally as they are blessed.

4. *Adaptability of the Mennonite Denomination to Mountain Folk.*—In rural mission work the Mennonite type of witness shines. The people live and dress simply. At services men seldom appear with a full-dress suit. But they appear tidy and clean. They appreciate a simple, but orderly type of spiritual leadership. They like the challenge of high and worth-while standards. Mennonites have come to these people and lived and shared with them while leading them to Christ. Perhaps this is the outstanding reason for success in Mennonite rural mission work. Perhaps the main reason why Mennonite rural mission work has not been more successful is because, under present conditions, it is the least glamorous and most neglected of all types of mission work.

Culp, Ark.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

WORSHIPING IN THE CHURCH.—

Neh. 8:1-12; Ps. 111; Isa. 6:1-8; Acts 2:46, 47; Eph. 5: 15-21

Lesson for November 11, 1945

Golden Text.—Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.—Ps. 111:1.

Neh. 8:1-12. "As one man." The important thought for us in these verses is that regardless of how it came about, the entire body of the Jews came together as one man to hear the Word of the Lord. As one man they were attentive to the Word; and when Ezra blessed the Lord, the entire congregation as one man worshiped with a double Amen. Indifference keeps many professors away from the service; and diversities of motives and interests on the part of those that do come destroy the awesome sacredness of the service.

Psalms 111. How can I bring about the wholehearted awesome reverence of the whole congregation which is befitting in the worship of God? Not by watching and criticizing my fellow members but by being in such a state of communion in the Spirit that with singleness of heart I worship the Lord, and with gladness I obey Him.

Isa. 6:1-8. Uzziah had been a good king; but one day, in an eruption of spiritual pride, he presumed to take upon himself the prerogatives of priest also, and entered the house of the Lord, despite the warnings and opposition of the priests. Instead of heeding them he became wroth, whereupon the Lord smote him with leprosy, which afflicted him to the day of his death. To approach God in a spirit of pride is not the way to win a blessing. Isa. 66:2.

Isaiah's vision at this time was not his first experience with the Lord. Although a young man he had already been a messenger of the Lord for some time; but at the time of Uzziah's death he had a vision of God that brought to his consciousness the exceeding holiness and glory of God as never before. No doubt the fact that he had often meditated on the penalty imposed upon Uzziah for his sacrilege prepared his heart for the vision. If God would so punish a great and good king, who was he to come into the presence of the Lord?

The seraphim, probably the same as those seen by Ezekiel and by John, the Revelator, are symbolic representatives of the entire body of saints, for they expressed themselves as being those who had been redeemed out of every nation, kindred, and tongue by the blood of Jesus. Rev. 5:9. Even the redeemed in glory covered their faces in shame before the Lord in all His majestic holiness; and instead of chanting songs magnifying their own holiness, they spent the hours of day and night in chanting the song of the holiness of God. But two wings were reserved to fly

to do the bidding of the Lord. God is magnified in the humility of His children, but not the less in their speedy obedience.

In his earlier prophecies Isaiah had seen the sinfulness of God's chosen people, and had pronounced six woes upon them; but when he had a vision of God in a special degree, he saw his own unworthiness, and the seventh woe was his own. It requires a deeper spiritual life to see your own faults than it does to see the failings of others.

God needs messengers of grace as well as of judgment. It didn't require much grace on the part of Jonah to declare judgment on Nineveh, but he never did have enough grace to rejoice over God's mercy upon that wicked city.

The live coal that touched Isaiah's lips had been kindled by fire that fell from heaven. Lives cleansed by the blood of Jesus, and lips cleansed and tongues aflame with the Spirit make of the messenger an evangelical prophet.

Acts 2:46, 47. The worship of the early church was mostly in private homes. If the Lord is God in the home, acceptable worship in the church will be the natural result.

Eph. 5:15-21. Carelessness and recklessness in your walk betoken indifference to spiritual things. The time to save others as well as yourself is now, while you are in the flesh; and that time is short. Covet the things of the Spirit more than the drunkard longs for his drink. A spirit of subjection, not of lordship, in the house of God will then fill your soul; and prayer and praise will be the constant outflow. In the church, or at your work, a spirit of worship is natural for the Spirit-filled child of God.

THE OUTREACH OF THE CHURCH.

—Acts 11:19-30; 12:24-13:4; Eph. 4:11-16

Lesson for November 18, 1945

Golden Text.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

God is able to do exceeding abundantly above all that we ask or think, and it is also true that His plans for our and the church's spiritual enlargement are far greater than we think. To Israel had been committed the oracles of God and she was planted at the crossroads of the nations, with the command that in her (and not only in her seed) all the nations of the earth should be blessed. She failed pitifully in the great objective that had been set before her, and what little witnessing she did among the heathen was largely indirect.

In spite of the plain command of the Lord that the Gospel was to be preached to all nations, the trend of things in the early church was to confine the activities to the Jews of Jerusalem and Judea. It required persecution unto martyrdom to start the church on its outward march; and it required a special revelation to the chief spokesman of the Twelve before he would welcome

a devout seeker after God from among the Gentiles into the church. And the rest of the believers were ready to censure him for doing so. Of the believers who finally began to preach the good news to the Gentiles, it was not those who had been reared in Judah or even in Galilee of the nations, but men of Cyprus and Cyrene. They had been brought up in Gentile communities and had learned that these men also had souls that sought after God.

The spirit of Christ is one of world-wide evangelism; but the tendency of the church is toward selfish appropriation of the kingdom of God. Again and again God has been compelled to reawaken the church by drastic means, and to again remind her to behold the fields.

A great number turned to the Lord in Antioch. At one time the membership of the church in that city numbered more than one hundred thousand; and it became the center of missionary endeavor for the Gentile world.

Why did the church send Barnabas? Barnabas was a native of Cyprus, and due to his upbringing could understand the problems of the church at Antioch as no Palestinian Jew could. They had to be re-educated to see what was natural for Barnabas.

And why did Barnabas go to Cilicia to seek Saul rather than to Jerusalem to seek help from among the Twelve? Saul had been brought up in the university town of Tarsus. Its population was cosmopolitan. In the formative years he had learned to know and understand these people so that he could become all things to all men. Much as he loved the Jews, he was so different from the rank and file of that race that his services were never acceptable among them, except when he brought material gifts for them which he had gathered from the Gentile brethren; and even for that we do not learn that they gave him thanks. But to the heart-hungry Gentiles he was a messenger from heaven.

And let us not overlook the fact that the poverty of the church in Jerusalem was not the result of its communistic life, but the result of dearth and persecution. God brought about that condition of urgent material need among the Jewish Christians. The hearty response to the call of need by the Gentiles forged a bond of fellowship between Jew and Gentile believers that otherwise would have been too weak to stand the stress of racial and national prejudice.

Charity enriches the giver materially and spiritually.

Acts 12:24-13:4. To be and to do what God wants us to be and do requires more than supplying the bodily needs of men. They have a greater need. Even the heathen are moved with compassion at the plight of the starving, and to some degree will help; but only those who know the Lord can supply the world's moral and spiritual needs.

Unlike the church at Jerusalem, the church at Antioch did not wait for the compulsion of persecution to move farther afield in the preaching of the Gospel. The Spirit selected and called two of its foremost leaders, and made that call known to the church, to go into all places where the Gospel had not yet been preached and there declare it. Sent by the Spirit, with the blessing of the church and upheld by its prayers, these two men went forth on a career of world conquest greater and more successful than that of Alexander. Such a work and such men are needed now. Who will go, and who will fast and pray?

CHRISTIANS WORKING TOGETHER IN THE COMMUNITY.—Matt. 25:37-40; John 17; Acts 15:1-36; Phil. 2:12-18

Lesson for November 25, 1945

Golden Text.—For we are labourers together with God.—I Cor. 3:9.

Matt. 25:37-40. God commands us to "Love as brethren." Among brethren we do not think it strange that we should visit each other when ill, or help each other when in need. Indeed the community would think it strange if we would not do so. Such conduct is the natural fruit of brotherly love, and we take no credit to ourselves for the doing. The ties of true Christian brotherhood are even stronger. Although we may and should in a sense forget the good we have done, yet God never forgets and eventually each one of us shall receive due praise and reward from God.

John 17. In the prayer of our Lord for His disciples His greatest concern seems to have been for the unity of the believers. Had the spirit of oneness always filled the breasts of His professed followers, the church would not be divided into hundreds of sects today. There may be organic unity without the inner spiritual counterpart, but there cannot be oneness of heart and spirit without the brethren living for each other's good. A house divided against itself shall not stand, and when brethren have ill will one toward the other, both are weakened to the point of helplessness in the battle against sin.

Acts 15:1-36. For many reasons, and especially our constitutional temperament, it is impossible for two or more men to think without presently having different opinions. But this will never lead to division if the individuals are of one heart. The Greek word for "accord" in verse 25 is *monothumadon*. It means more than oneness of mind; it means oneness of heart. There had been opposing teachings within the church; and at the council which was called to consider the matter there had been much contention. But, being of one heart, the brethren tarried before the Lord in prayerful counsel until such time as they could be of one mind as well as of one heart. Instead of causing division these discussions led to a better understanding and to a more sympathetic attitude toward each other. Swelled heads, hot heads, and stubborn hearts, accompanied by loose tongues, do not reach such an amicable and wise agreement.

In Peter's argument before the council, he shows that he had been in the wrong when he thought that the Gospel was only for the Jews; and that God had accepted the family of Cornelius without their having conformed to the rites of the Jewish church. He concludes that we have no right to make requirements beyond those which the Lord requires. And James clinches the discussion by the proper application of prophecy. He quotes Amos 9:11 as being fulfilled before their very presence. According to the interpretation given to this scripture by James, "after this" applies to the new covenant following the one in which Amos lived and prophesied, and not to another time still future, following the times of the Gentiles. We are now in the time when the residue of men (the remnant of the Jews) and all the Gentiles may seek after the Lord. And James would have been greatly surprised had someone told him that in later centuries some would argue from the scripture that he quoted that they were for a still future age when under other conditions men would seek the Lord. If that scripture did not apply to the case at hand but was meant for a future age, then James had no prophecy fitting that occasion and the council came to their conclusion on a false premise.

But the council told the Gentiles plainly that there was more to Christianity than an oracular confession of faith. They were to

abstain from meat offered to idols, as that would tend to their reversion to their former evil state; they were to abstain from the eating of blood and of things strangled, as that would be an uncalled-for offense toward their Jewish brethren; and they were to refrain from fornication, for that was a sin both against their own bodies and against God. Christian freedom is deliverance from sin, not license to indulge in sin. These commandments were given to the church for to keep—not in the church rules but by daily obedience thereto by all the believers.

I am my brother's keeper; but I can keep him in the path of life only by walking in the truth myself, with open eyes avoiding evil pitfalls. If the blind lead the blind, both will fall into the ditch.

THE CHRISTIAN AND HIS ECONOMIC RELATION.—Deut. 8:17, 18; Ps. 50:7-11;

Mal. 3:8-10; Luke 12:13-21; 18:18-24;

Acts 2:41-47; Jas. 2:15, 16; 5:1-6

Lesson for December 2, 1945

Golden Text.—A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Deut. 8:17, 18. Material prosperity is one of the rewards that God gives to men and to communities for being obedient to His laws. To certain individuals He has imparted a special blessing in this respect. But whether I have little or much, what I do have is in my possession only by the permissive will of God. And I can keep it in my possession only as long as He is pleased to have it so. Wealth makes me proud, but should not. It has been committed to me for my faithful stewardship. And if ever my relationship to that wealth shall be different, it will prove a curse for me and mine rather than a blessing.

Psalms 50:7-11. "The earth is the Lord's, and the fulness thereof." That to which I have present claim is His also. If I use it in the Lord's work, I am but giving to Him that which is already His; if I use it for selfish or sinful purposes, I am misusing and wasting the Lord's substance. Since all is the Lord's we should all be thoughtful and prayerful in the use we make of it.

Mal. 3:8-10. Of the wealth that God enables me to acquire, He allows me to use most of it for the support and comfort of myself and family; but He has asked me to give one tenth of that for the Lord's work. To use it on myself is to rob God; and God will punish me by sending pests and blights to destroy the labor of my hands. But if I use that tenth or more to promote the cause of God and righteousness on the earth, He rewards me by giving me more fruitful years. I do not have to give God the tenth, but if I do not I will be poorer for it. It is a crime to rob my fellow man; it is a greater crime to rob God.

Luke 12:13-21. While the Master was teaching some of the most profound truths found in Holy Writ there was one in His audience who did not hear what the Master said. His hearing was good and if you had talked to him about money he would have heard every word. That was what he was thinking about and he had closed his mind to the reception of anything else. There are lots of people who never get the benefit from hearing a sermon preached because their minds are too much occupied with secular things.

Frequently men will come to the preacher and ask for directives to use the wealth that they have accumulated to the glory of God, but for every such one there are dozens who are striving to get more by fair means or foul. There are but few heathen idols worshiped by the citizenry of Christian America, but the god "Mammon" still has multitudes of worshipers.

God is a plentiful provider for His earthly creatures, and especially for the sons of men who as a special creation are under His special care. Yet millions of men never have enough. The cause? Improper distribution. Some have much more than they can possibly use; and that means that others will have much less than they need. The rich fool, by failing to share his abundance with the needy, lost both his goods and his soul. Only he who gives lays up treasure in heaven. Any other attitude toward wealth leads to vanity and vexation of spirit.

Luke 18:18-24. The things that God places into my keeping, if used as He would have me use them, will aid me in my journey heavenward; but loved more than God, the same things will drag me down to hell.

No man on earth is so big a fool as to refuse to exchange his earthly wealth for an earthly crown; but God offers us at least five crowns and millions hold on to the things of the flesh foolishly to the loss of the crowns.

Acts 2:41-47. "Giving all to the Lord" is a phrase that sounds nice, but when somebody does it you say he is a fool. Squandering your money foolishly brings no commendation; but giving to the Lord will bring blessing to the giver and to the church.

Jas. 2:15, 16. Pity that expresses itself only in words is no pity. Words never filled an empty stomach, nor clothed a naked child. No matter how loud your profession of faith, it is but a dead thing if unaccompanied by works of love and mercy.

Jas. 5:1-6. The rich man who has no pity on his fellow man will have woes and miseries aplenty by-and-by and they won't be in heaven. There may have been a time when poor Lazarus would have exchanged places with the rich man—but not now.

EDITORIAL

(Continued from page 281)

1. Many people are losing a blessing through their disinterest in the Book of Revelation, for it is no doubt one of the neglected books of the Bible.

2. We should not neglect this book because we have difficulty in understanding it. In our recent reading of it we found many things that we did not claim to understand, but along with these more difficult portions we found many precious gems that we read with profit and inspiration. Even the casual reader must be impressed that God's revelation would be incomplete without this final book.

3. The fact that we do not understand certain things in the Bible, instead of discouraging us, should challenge us to a more diligent and prayerful reading and study of it. We are at fault if we miss the blessing God has for those who feast on His Word.

4. The deeper things of God come to us through prayer and searching and the illumination of the Holy Spirit. I Cor. 2:10, 11. We need not expect to receive these blessings without effort and application on our part.

5. One of the subtle tricks of the enemy is to rob Christians of the blessings which they might receive through a greater feasting on and a greater knowledge of the Word of God. This is true of the Bible as a whole but perhaps especially so of the final capstone of God's revelation. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

The theme for November is, "Learning to Love the Bible." The theme for the entire quarter is, "We Study the Bible." We study to know it. Knowing it, we learn to love it. Knowing and loving it, we learn to use it. This use is suggested in the first topic for December, which is printed in this issue. The use of the Bible will follow through December.

The first topic for the month of November is, "With God and the Bible." It is not possible to really love the Bible without loving its Author. We therefore want to, first of all, realize who is writing the Word, through the instrumentality of chosen men, and then become conscious of His presence in our reading and study and lean upon His wisdom and power to reveal to us what He intends that we should understand. This topic was discussed in last month's issue; so this will suffice.

The second topic for the month is, "Wonders of the Word." We can barely dip into the study of the Bible until we come in contact with its wonders. As we keep on in our meditation we become more and more convinced of the glorious personality of the Author, who reveals Himself in the words He speaks, opening to us depths of thought and meaning that we can find in no other book, or from no other personality. The Word is wonderful in meeting the needs of our personal lives. It seems to picture our own case so clearly that people sometimes think the preacher of the Word is singling out their own case as he preaches and illustrates the Word of truth.

The third topic for the month is, "The Word and the Work." It reveals the wonderful capacity of the Word of God to work great changes in the lives of men and women. How essential this Word is for the missionary, not only as a book to bring the message of life to others, but as a book to sustain and direct himself in his life and service for the Master!

The fourth topic for the month is, "Gratitude for His Promises." It is intended to lead us into one of the great resources for humanity—a resource which God has designed to rescue man from the way of destruction and set his feet upon the way that leads to eternal life and glory. Oh, may we learn to know the "exceeding great and precious promises" which He has given to mankind! And in the knowing and receiving, may we open our hearts and let these precious gifts stir up gratitude appropriate to what God is giving.

As we dip over into the first topic for December in which we begin the study of "Learning to Use the Bible," we have the topic, "An Instrument of Salvation." Already we have seen in the studies for November much of how the Word of God is an instrument of salvation. But we want to study more fully how it may be used as an instrument through the instrumentality of men and women of God. If we have learned how the Word has opened up the plan of salvation to ourselves through the experiences it has wrought in our hearts, we have a definite step for the study of that Word so that we may find how to bring through it the same experiences in the lost souls about us. Our passion for souls will make us deeply concerned to know the Word as an instrument of salvation, and to let God lead us in its use to bring it to bear upon the varied kinds of character and understanding in the people about us. What appeals to one individual may not appeal so strongly to another. How remarkably the Bible supplies materials to suit the needs of every human mind!

God bless our young people in this very helpful study.

WONDERS OF THE WORD

Ps. 119:17-24, 129-136

Topic for November 11

MOTTO

"Thy testimonies are wonderful."

MEDITATIONS ON THE TOPIC

The Wonders in Response to Study and Meditation.—When we consider that the author of the Word is God, through His Spirit, we may expect His words to bring rich returns to those who sincerely and earnestly consider them.

It is wonderful how God takes hold of our common understanding and leads us into spiritual realms of thought by use of our common thoughts and means of expression. "Stony heart" is the putting of stones and hearts together in one expression to reveal the hardness of man's will. The expression, "Heart of flesh," reveals that when God has wrought with the stubborn self-will, it becomes yielding and tender in its response to God. Ezek. 11:19, 20.

Whatever theme God would unveil to men, we see the wonder of God's Word in the choice of expression to open our understanding and lead the mind of man from the place it occupies in the realm of thought to the theme God would have him see. Aspects of God are revealed in the expressions of Jas. 1:17—"Father of lights"; "no variableness"; "neither shadow of turning." We are thus perfectly safe in trusting Him and feel perfectly confident in receiving His heavenly gifts.

The study of words and expressions is one that should occupy our earnest attention. Jesus rebuked the Jews for their fleshly judgment of His words in the sermon on the bread of life. How marvelously His words, "spirit" and "life," unveil the character of His teaching in contrast to their hardened fleshly understanding. Jno. 6:45-65.

It is evident that the wonders of the Word are hidden from many persons because they do not honestly and earnestly respond to known truth. "If any man will do his will, he shall know of the doctrine, whether it be of God" (Jno. 7:17). "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only" (Jno. 5:44)? The "things of the

Spirit" cannot be known by those who are living only in the realm of "the natural man." (Cp. I Cor. 2:9-16.)

OUTLINE STUDY

I. Wonders in Expressing Thoughts.

1. To reveal God.—Jas. 1:17; I John 1:5; 4:8-16; John 4:24; Heb. 9:9.
2. To reveal identity with Christ.
 - a. Crucified with.—Gal. 2:20.
 - b. Dead with Him.—II Tim. 2:11.
 - c. Buried with Him.—Col. 2:12; Rom. 6:4, 5.
 - d. Planted together.—Rom. 6:5.
 - e. Raised up together.—Eph. 2:6.
 - f. Sit together.—Eph. 2:6.
 - g. Reign with Him.—II Tim. 2:12.
 - h. Glorified together.—Rom. 8:17.
3. Inexpressible things.
 - a. Exceeding sinfulness of sin.—Rom. 7:13.
 - b. The more excellent way.—I Cor. 12:31 (See I Cor. 13).
 - c. Pressed out of measure.—II Cor. 1:8.
 - d. The glory that excelleth.—II Cor. 3:10.
 - e. The excellency of the power.—II Cor. 4:7.
 - f. Far more exceeding and eternal weight of glory.—II Cor. 4:17.
 - g. Grace.—Eph. 2:7.

II. Climaxes That Are Wonderful.

1. Much more.—Rom. 5:6-21.
2. Comprehension.—Eph. 3:14-21.
—Sel. from Pierson and Adapted.

III. The "Things of God" Contrasted with "Things of the World."

1. Of God and of the world.—I Cor. 2:12.
2. Our "own things" and the things which are Christ's.—Phil. 2:20, 21.
3. Earthly and heavenly things.—Phil. 3:19; Eph. 2:5, 6.
4. Things of the flesh and of the Spirit.—Rom. 8:5.
5. Things seen and not seen.—II Cor. 4:17, 18.
6. Things above and things on the earth.—Col. 3:2.
7. Things behind and things before.—Phil. 3:13, 14.
8. Old things and new things.—II Cor. 5:17.
9. Things shaken and things that cannot be shaken.—Heb. 12:26, 27.
—Sel. from Mauro and Adapted.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Wonders."
2. Wonders of the Word of God.
 - a. A wonderful God.
 - b. A wonderful Saviour.
 - c. God's wonderful grace.
 - d. God's wonderful power.
 - e. The wonderful love of Jesus.
 - f. The wonderful hope for the Christian.
 - g. The wonderful works of God.

For Seniors

1. The Wonders Revealed in the Word.
2. The Wonder of the Plan of Salvation.
3. Wonderful Dealings of God with Men.
4. The Wonderful Hope of Man.

PERSONAL THOUGHT

Do I give God an opportunity to open my eyes to behold wondrous things out of His law?

SEED THOUGHTS

Scripture definitions form a distinct department of Bible study. When the Holy Spirit gives the equivalent of His own terms there is no room for conjecture; and in all most important cases, we are taught in what sense Scripture words are employed. Where such equivalents are given, if substituted for the words or phrases they define, the sense is made clearer, and often erroneous notions are corrected.—Pierson.

The historical **what**, its chronological **when**, and its geographical **where**, make history, chronology, and geography substantiate the truth of a statement.—G. L. Wilson.

What an extraordinary book that must be that makes such masters of literature feel compensated for such painstaking precision in examining details! It is superficial acquaintance with The Holy Scripture that makes erroneous interpretations so easy and perilous.—Pierson.

No other book proves such an exhaustless mine of precious treasures to those who are content to delve into it. It is a field for endless study and ceaseless discovery, and the humblest believer may find hid treasure never before dug up by any other, and therefore peculiarly his own.—Sel.

THE WORD AND THE WORK—
MISSIONARY DAY

Ps. 19:7-14; Heb. 4:12, 13; Jer. 23:21-29

Topic for November 18

MOTTO

"The word of God is quick, and powerful."

MEDITATIONS ON THE TOPIC

Thinking on the Topic.—"The word of God is quick, and powerful." It is not a dead thing. It is able to work and accomplish great changes in the lives of men. It is such a living power that it works at the vital issues of men's thoughts and affections. Thus it pierces into the inner motives and desires and reveals to the consciences of men the character of their hearts. They feel themselves exposed before the mighty God who is able to judge every thought and action according to truth. But it does not leave men in despair. It opens up the great plan of salvation that God has prepared and kindles faith in the promises of God. Such kindled faith enables God to operate His saving grace upon the heart and bring about a cleansing by the atoning merits of Jesus, bringing a transformation. The Word is an incorruptible seed, bringing forth the new birth in the heart that receives it. "Of his own will begat he us with the word of truth."

The Word of God is suited for the needs of missionary endeavor. Those who go out depending on social reform and the building up of man's material conditions, expecting to improve his condition, are sure to fail miserably. But he who plants the Word of life in the hearts of men will plant a living germ of power that will be able to truly turn men for the better if they allow it to have free course in themselves. After the Word has brought about a conversion of the soul, it goes on feeding and blessing the life so that the whole work of the individual is different. The Word gives profitable doctrines that direct in the way of righteous living and gives a new outlook on the things of time and eternity.

OUTLINE STUDY

I. What God Works Through the Word.

1. Regenerates those who receive it.—Jas. 1:18-21; I Pet. 1:23.

2. Gives light and understanding.—Ps. 119:130; 19:7.
3. Sanctifies the believer.—Eph. 5:25, 26; John 17:17.
4. Brings comfort and hope.—Rom. 15:4.
5. Causes believers to grow.—I Pet. 2:2.
6. Builds up the saints.—Acts 20:32.
7. Warns men of danger.—Ps. 19:11; I Cor. 10:11.
8. Brings joy to the heart.—Ps. 19:8; 119:111.
9. Transforms those in darkness.—Acts 26:16-18.
10. Causes increase of faith among men.—Acts 6:7; 19:20; Col. 1:6.
11. Reveals man's inward heart condition.—Heb. 4:12, 13; Jas. 1:25.
12. Breaks like a hammer.—Jer. 23:29.
13. Burns like a fire.—Jer. 23:29; 20:9.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Word."
2. The Working of the Word.
 - a. In the heart of men.
 - b. On the pathway of men.
 - c. To wash men.
 - d. To feed men's souls.
 - e. To sweeten men's spiritual taste.
 - f. To make men spiritually rich.
 - g. To burn in men's hearts.
 - h. To break hard hearts.
 - i. To fight the good fight of faith.
 - j. To bring about a new life.

For Seniors

1. The Symbols of the Word in Scripture.
2. The Living and Working Word.
3. The Use of the Word in Apostolic Times.

PERSONAL THOUGHT

In what way are our energies directed?—to effect reforms by education and social improvement, or to bring the living Word of God into touch with corrupted lives and thereby awaken the soul to its peril and to the way of salvation through Christ?

SEED THOUGHTS

The Bible is a missionary message from end to end. Every phase of missions is found in the Book of books: the origin, the message, the method, the task, the motive, the power, the program.—World Goal of Missions.

Eternal life God's Word proclaims
To lost and dying men;
By it alone we know the Lord,
Unseen by mortal ken.

God's grace is in His holy Word;
We need it every day;
In all our conflicts, this the sword,
Our ev'ry foe to slay.

By this same Word we know our work,
And how it should be done;
How we should live, and how through grace
The promised crown is won.—Munhall.

GRATITUDE FOR HIS PROMISES

Psalm 105

Topic for November 25

MOTTO

"He remembered his holy promise."

MEDITATIONS ON THE TOPIC

The Promises for Our Good.—How great they are and how satisfying to those who rest in them and appropriate them for themselves and their loved ones! The Bible, which we have been considering since the beginning of October, is filled with promises from God to those who will possess them. How often we are inclined to forget them and to struggle

on in life forlornly, feeling that we are forsaken and must carry our burdens alone and look out upon the future without hope! Oh, brother, sister, where is your Bible and your faith? Open the Book of the Lord and read. See what a bounty He has spread for your soul. Consider what you may do to possess the blessings of His promises. Think of the promises God is fulfilling to blinded and sin-sick humanity today which they have not even recognized, much less expressed gratitude for.

Perhaps if we will begin with some of these fulfilled promises and let their enjoyment become a source of gratitude to us, our eyes will be opened to many other promises that are ours in Christ Jesus if we will but meet the conditions to receive them. We may rejoice that the most valuable promises were made by God before the world began and came into the range of our own opportunity as soon as we were able to know anything of God. The principal one of these is the hope of eternal life that has come to us through the mercies of God in Christ Jesus. He has brought this promise to light by the preaching of the Gospel. If we will allow God to teach us and unfold to us, through the Word of God, what it is our privilege to possess for the present and the future, we shall have enlargement of heart that will fill us with praises and thanksgiving to God.

OUTLINE STUDY

I. Why We Should Be Grateful for Promises.

1. They are good and faithfully kept.—I Kings 8:56.
2. They are holy and not forgotten.—Ps. 105:42.
3. They are exceeding great and precious.—II Pet. 1:4.
4. They have been confirmed in Christ.—Rom. 15:8-13.
5. They are available to us.—Heb. 6:10-15; 10:36.

II. Promises for Our Own Possession.

1. The Holy Spirit.—Eph. 1:13; Acts 2:33.
2. The promise of life.—II Tim. 1:1; Tit. 1:2.
3. A crown of life.—Jas. 1:12.
4. Adoption as children.—II Cor. 6:18-7:1.
5. Forgiveness.—Heb. 8:10-12; Isa. 1:18.
6. Christ's return.—II Pet. 3:2.
7. New heavens and a new earth.—II Pet. 3:13.
8. The continual help of the Lord.—Heb. 13:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Promise."
2. The Promises of God to Awaken Gratitude.
 - a. Jesus.
 - b. Salvation.
 - c. Forgiveness.
 - d. Help in time of need.
 - e. Answer to prayer.
 - f. A home in heaven.
 - g. To be with Christ.

For Seniors

1. Reasons for Gratitude.
2. Claiming the Promises of God.
3. Meeting the Conditions of Blessing.

PERSONAL THOUGHT

What blessings have come into our possession through the promises of God! Let our hearts be filled with gratitude as we contemplate them.

SEED THOUGHTS

Active faith can give thanks for a promise, though it be not yet performed, knowing that God's bonds are as good as ready money.—M. Henry.

The prospect is as bright as the promises of God.—Judson.

If we but fulfill the conditions God imposes, He will fulfill the promises.—Sel.

I believe the promises of God enough to venture an eternity upon them.—Watts.

Precious promise God hath given
To the weary passer-by,
On the way from earth to heaven,
"I will guide thee with mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with mine eye."

When thy secret hopes have perished
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with mine eye."

When the shades of life are falling
And the hour has come to die,
Hear the trusty Pilot calling,
"I will guide thee with mine eye."—Niles.

AN INSTRUMENT OF SALVATION

II Tim. 3:14-17; Rom. 10:8-15

Topic for December 2

MOTTO

"Wise unto salvation."

MEDITATIONS ON THE TOPIC

The Word Is God's Instrument of Salvation.—Men can speak their own words with the greatest of earnestness and eloquence, but such words at most can only affect men toward one another. But the Word that comes from God has a backing of power from a divine being who will cause that Word to accomplish what He has designed.

It is God's design that His Word will bring men to know Him and to know their own unfitness to approach Him and be accepted. The Word will enlighten the mind and move the heart through the working of the Spirit so that we know how to appropriate the blessings of the atonement and receive the work of grace in a change of life. The same Word that accomplishes such great things in the salvation of men will also work judgment upon those who resist the truth and refuse to accept the offered grace that has been extended to them by the Word of God.

Men who pose as religious teachers are often inclined to trust to expedients of entertainment and the charms of personality to win men from the world unto God. Far too often their expedients do persuade persons to join their church, without bringing about the renewal of the inner life of the individual that would have taken place had he been earnestly taught the fundamental truths of the Word of God concerning the conditions of salvation. Again there is a possibility of teaching the Word of God without the Spirit of God in the leadership. Such teaching often results in the conversion of the head to certain applications of doctrine and perhaps makes the individual a contentious, bigoted character who partakes of the spirit of the preacher who taught him, but fails to bring the application of the Word through the Spirit to a real regeneration of the heart.

God will use men and women who use His Word as their tool as they work together with Him. That Word under the blessing of God, in the mouth of a consecrated servant, will work upon the hearts of the unsaved

and lead them to the way of salvation. God often uses the Word upon the individual who reads it and responds to the working of the Spirit through it to bring about conviction and conversion.

OUTLINE STUDY

I. How the Word Serves as an Instrument of Salvation.

1. By revealing man's need.
 - a. Showing the heart condition.—Heb. 4:12, 13.
 - b. Showing our folly.—Ps. 19:7.
 - c. Showing the danger of judgment.—Acts 24:25.
2. By revealing the plan of salvation.
 - a. By preaching the Word.—I Cor. 1:21; Rom. 1:16.
 - b. By performing the office of seed.—Jas. 1:21.
 - c. By setting forth Christ crucified.—I Cor. 1:23, 24; 2:2.
 - d. By creating faith.—Rom. 10:14, 15; John 20:31.
 - e. By revealing conditions to meet.—I John 1:3-9; Rom. 10:9-13.
3. Comparisons as an instrument.
 - a. A cleansing power.—John 15:3; Eph. 5:26.
 - b. Nourishment.—I Pet. 2:2.
 - c. A light.—Ps. 119:130; 19:8.
 - d. A seed.—Mark 4:14.
 - e. A sword.—Eph. 6:17.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Save."
2. Using the Bible to Save.
 - a. Showing the truth about sin.
 - b. Showing what men ought to be.
 - c. Showing the Saviour from sin.
 - d. Showing the way to be saved.
 - e. Showing the danger of continuing in sin.
 - f. Showing the hope of heaven for the saved.
 - g. Teaching men how to live for Jesus.

For Seniors

1. The Bible Prepares Men to Receive Salvation.
2. The Bible Shows How to Be Saved.
3. The Bible Nourishes the New Life.

PERSONAL THOUGHT

"My word . . . shall not return unto me void." Do we act upon this fact as we should and trust God to make it real as we work together with Him?

SEED THOUGHTS

Hide God's Word in your heart,
Its precious truth believe:
At His command
Take from His hand,
The Bread of Life receive.

Hide God's Word in your heart,
If you would grow in grace,
And like Him be
Until you see
Your Master face to face.

Hide God's Word in your heart,
And seek the Spirit's pow'r
To understand
Each blest command
He gives from hour to hour.

Hide God's Word in your heart,
And, having hidden well,
Seek out the lost,
The tempest-tossed;
Go forth His love to tell.

Hide God's Word in your heart,
Each day a verse repeat;
Tho' sin allure,
Success is sure,
You cannot have defeat.—R. Harkness.

PRAISE AND THANKSGIVING

"Whoso offereth praise glorifieth me" (Ps. 50:23).

How many hundreds of times praise and thanksgiving are mentioned in God's Word! In the Book of Psalms the word "praise" is found over two hundred times. The inspired Psalmists reveal their holy ambition to praise the Lord, Jehovah, our God. "My praise shall be continually of thee." "Let my mouth be filled with thy praise." "I . . . will yet praise thee more and more." "My praise shall be of thee." "My tongue shall speak of thy . . . praise all the day long." "My mouth shall shew forth thy praise." "My lips shall utter praise." "I will praise thee among much people." "I will praise the name of God with a song." "Seven times a day do I praise thee." "While I live will I praise the Lord."

These are a few of the many expressions. And the words "thanks" and "thanksgiving" are found even more frequently in the Bible. In the New Testament we find also praise and thanksgiving as a predominant note. Our Lord Jesus Christ gave thanks, and we believe in the lonely night watches praise and thanksgiving, perhaps in the very language of the Psalms, were continually uttered by His holy lips. The Apostle Paul was a great giver of thanks, as is revealed in all his Epistles. He exhorted Christians to praise and worship—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:12-14). As God's holy priests we are to offer up spiritual sacrifices and these spiritual sacrifices are praise and thanksgiving. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

What a wonderful thing it is that lips of clay, unclean lips, yet cleansed by the live coal from off the altar (Isa. 6:6), can praise Him! He loves the praise of His children, as we love it when our children come and thank us for what we have given them, thus expressing their heart's affection.

And it means much to our Creator—God and Father. We listened during the summer to the morning and evening songs of the birds. He who observes all things must be delighted with the expression of their praise. All nature praises Him in a way we cannot understand. And here is earth's noblest creature, man, created in His image. Daily man receives from the Creator's bounty, the water he drinks, the bread he eats, the beautiful things he enjoys. But there is no praise, no thanksgiving from his lips. How much it therefore must mean to our heavenly Father when His children, children of grace, come to Him and thank Him and offer the sacrifice of praise! The leading characteristics of the family of God should be, next to love, praise, worship, and thanksgiving.

It is a blessed thing to cultivate the habit of praise. If the Psalmist said, "All the day long will I praise thee," and if he praised Him at midnight, how much more we should praise Him and give thanks unto Him. What a blessed, satisfying occupation to pour out our hearts in praise and adoration! We then breathe the very atmosphere of heaven. Many a sorrow and grief vanishes when we open our lips in praise.—Selected.

THERE IS SOMETHING YOU CAN DO

Mary Edith

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed.—Luke 14:12-14.

There are many things we talk about. One favorite topic of conversation is the weather. "Say, John, isn't it awfully dry!" "Yes, yes; what are we going to do?" The fact is, there isn't much we can do about it. We just can't change the weather! Another much-used topic is the war. Everyone knows there was a war. And everyone talks about it! We talk about rationing and we talk about the boys. We talk and talk, but there's little we do about it.

We talk at home and we talk in town. We talk on Monday and we talk on Friday. Even on Sunday we too often let our tongues follow the same groove they have made through the week. One man turned to his neighbor as soon as the benedictory "Amen" was said and asked, "How much will you give me for my hogs, Ben?" He might not be the "unheard of" character we always thought he was. "Might as well say it as think it," some would contend.

How many Sunday afternoons do we follow that same route? We're invited to Sam's house; we will have one of Eunice's oversized chicken-noodle-dressing-pie-cake-ice cream dinners. And, oh, how our tongues wag! The ladies discuss their cans of fruit and their big washings. The men discuss their crops and cars. The children climb all over the hayloft and the silo. We all discuss the new schoolteacher. We talk and talk.

Perhaps all this talking is in order. But to you—fellow Christians, fellow Mennonites, fellow young people—I simply put this question: Have we tried as hard as we could to labor six days and rest on the seventh? Have we tried as hard as we could to put away our work on the Lord's day?

Laborers in the Harvest

Away over in India and Africa there are millions of benighted, unsaved souls. In China are as many people as in all United States together who are still untouched by the Gospel banner. America (the Christian nation!) has in it thousands of "untouched" lonely, sick, aged, and non-Christians. What can we do about it?

We've sent missionaries to Africa; we've sent missionaries to India. We expect to send missionaries to China. We have rural and city workers. We know that each one, as a soldier of the cross, is very busy. They have classes to teach, homes to visit, reports to make, and dozens of other duties. We say they are full-time workers. We expect them to "stay by the stuff." We pray that their labor may be fruitful—all well. But could it be that we, the rest of us, are a bit like the little boy whose parents had taught him to pray? Every evening he repeated his "Bless Mamma; bless Daddy; bless Baby; bless me and make me a good boy." One evening he asked his parents whether they prayed. They admitted that they didn't. "Then why do I have to?" he wanted to know. "Seems to me it's asking too much of a little fellow like me to do all the praying at this house." Have we unconsciously asked our missionaries and ministers to do all the laboring in the harvest?

Attention!

Fellow Christians! Fellow young people! Here is something at our door that we can do. Why couldn't we cash in on some of our Sunday afternoons and make them pay us dividends? Why couldn't we let more of them be used in the harvest? There are middle-aged and children in our congregation and yours as well as young people who can be "labourers together."

Someone can sing but can't keep a conversation going. Someone has a car he can take or loan but can't carry a tune. Someone else can read well—you need apostles, prophets, teachers, singers.

How can you find the most needy? You might ask the local doctor for some suggestions. And once you've visited a half-dozen homes those six people will probably tell you about their friend over here two blocks or two miles who gets so lonely and would enjoy your singing so much.

What shall we say just after we've knocked at the door of the first home? Yes, we need Peters along for our spokesmen. Often one person goes to the door alone. "Is this the Thomas Carter home? Is this Mrs. Carter? We were told that some elderly folks live here. A group of us were out visiting this afternoon and we thought possibly you would enjoy a little singing here in your home." Of course there is no set program. Where He leads you, you may follow.

Rewards

There is something you can do! If that is visitation work, there is the possible, probable reward of seeing souls accept Christ. Your first attempts at personal work may be very meager. Your contact with the home may open the way for you to introduce this person to your minister. One man, upon being visited the first or second time, said, "I'll be honest with you. I'm not a Christian." In answer to prayer and the faithful work of the visitors this old gentleman later accepted Christ.

Many of the results are not so definite. One leaves a home and wonders just what these people think of Christ. Will they ever decide to change their ways?

Young people of 1945—young, middle-aged, or children—help us get started on a larger and more extensive visitation program. There is something you can do! Start praying. Start talking. If you have never hurried through Sunday dinner and then gone on visitation work, I'm asking you to try it. Ask your ministers about it. Start advocating it!

Then, once you have begun, notice the expressions of joy on those old, wrinkled faces when they say, "I can't understand why you do it." Listen to them beg, "Come back again and don't wait so long." Consider it a reward when they tell you of their lonely friend over on Tenth Street that gets so lonesome. "I like to have you come here, but—but I want you to leave me out next time if you'll only go visit her." There is something you can do.

THREE PILLOWS

Old John Foster lay dying and, after a night of weariness and pain, was asked by a friend. "How are you feeling this morning?" "Ah," said he, "wonderfully well. I have my head down on three pillows: The pillow of God's infinite wisdom, the pillow of God's infinite power, the pillow of God's infinite love. I am well. I am resting on three pillows."—Selected.

QUOTATIONS ON PRAISE AND THANKSGIVING

"Enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100:4).

* * *

If an exhausted and needy traveler should rest at the foot of a castle, and someone from the walls above should reach him a supply for all his needs, could he keep from looking up to see who had relieved him? So it is not possible for the true Christian, who lives daily out of the alms basket of God's providence, not to look with thankfulness to that Father who liberally supplies all his need.—Spencer.

* * *

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us, aye, and even in the things that He refuses to us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—Cardinal Manning.

* * *

Praise takes in, in its wide range, enjoyment of present, remembrance of past, and anticipation of future, blessings. Prayer points the only way to heaven; praise is already there.—H. More.

* * *

I will bless the Lord at all times: his praise shall continually be in my mouth.—David.

* * *

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1).

* * *

The praise of God is the choicest sacrifice and worship under a dispensation of redeeming grace: it is the prime and eternal part of worship under the Gospel.—Charnock.

* * *

Do not fancy, as too many do, that thou canst praise God by singing hymns to Him in church once a week, and disobeying Him all the week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Charles Kingsley.

* * *

As physicians judge of the condition of men's hearts by the pulse which beats in their arms, and not by the words which proceed from their mouths, so we may judge the thankfulness of men by their lives rather than their professions.—E. Foster.

* * *

If there were more praise offered for prayers answered, there would be more prayers answered for which to offer praise.—Selected.

* * *

Though it be too common, after the manner of the ancient Israelites, to sing the praises of God, and then forget His works, yet we can never think such a temper and practice to be at all justifiable. When we are in trouble, we can seek God early and earnestly; and why then are we not as ready to glorify Him after He has delivered us? Why should the mercies of God be like fruitful showers on a barren rock, from which they slide off without making any impression? or like letters written on the water, which leave no mark of themselves behind?—H. Grove.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE GERMAN AND JAPANESE NATIONS FROM THE CHRISTIAN VIEWPOINT

Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.—Luke 6:35.

This editorial would have a complete answer without another consideration or comment. This answer is, in modern phraseology, psychologically sound. This is the final word. However, some considerations are timely.

The Situation Today

Germany and Japan took the sword and perished with the sword; that is, the military regimes came to an untimely end. Italy and some other lesser powers may be included. The leaders of these nations either were killed, committed suicide, were destroyed by mobs, or are languishing in jails, awaiting trials. Altogether, they have been given the general contempt of the world.

There is no question about the gross guilt of these men. They have wrought the greatest desolation in the history of the world. In Berlin alone 900,000 homes were completely destroyed, and some 110,000 seriously need repair. Millions of tonnage of ships were sunk to Davy Jones' locker. Public buildings and factories by the thousands are but crumbling ruins. A staggering debt has been piled up, never to be paid. Repayment is impossible, either in money or in goods. Millions of people have been uprooted. Masses are facing starvation, pestilence, and the possibility of freezing to death this winter. The world's economic system has been completely thrown out of gear. The blackest part of the picture is the millions who died, other millions who have been maimed, and the vaster millions whose morals have been lowered through the carnage. The world has never had a similar period of time, during which there were so many heartaches. The historic record of this war can hardly be written. Few would care to read the bloody volumes, because of their length and horror. Only time can erase much which all would gladly forget today.

Future Forebodings

Already, the name of the next war has been coined—"World War III." God forbid that it will come in this generation. Some of us have lived through World War I and World War II. But it is possible for such a situation to develop out of the present carnage. The Lord Jesus Christ, and other writers, by inspiration, never gave us any hope for the cessation of war. Wars are but the natural consequence of sin. All wars are rooted in the sins of the nations. Indeed, some nations are guiltier, and do more to foment such strifes. But basically and fundamentally the winners and the losers in war usually had something to do with the outbreak.

Many writers warn us of the terror of the next war. Undoubtedly, words are poor vehicles to portray the awfulness of such a future conflict. Major Wilfred O'Rourke, St. Thomas, Ontario, said: "Another war will mean the inevitable return to the law of the jungle." He also said: "The atomic bomb placed the writing upon the wall for all mankind." Others have put it this way: "The

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

end of civilization"; "The end of the race." Those who read, and who believe the prophetic content of the Scriptures do not need to stretch their imaginations to foresee such times. They only need to open their Bibles, where the prophets speak of the latter days of the Hebrew race; and the complete forecast of the final seven years of Gentile sway, in Revelation, chapters six to nineteen. However, in the Lord tarry, we are interested in doing something about it. The Bible has a personal and a social work to do. We are to be not only the winners of men's souls, but also "The light of the world."

The Christian Way Out

First: "Say Good-bye to Hatred." People born in the United States or Canada, whose ancestry was German, Italian, or Japanese, we must learn to call Americans or Canadians. To stigmatize foreigners here will render us helpless to deal with them elsewhere. To insure peace with other nations we must not continue a campaign of hatred. The sudden end of the war has found us too largely unprepared for peace.

We cannot, by unreasonable attitudes, unwarranted suspicions, and an uncharitable spirit, hope to disarm Germany and Japan morally, to help their re-education spiritually, to encourage real democracy, and to insure a peaceful role in the days ahead, on such unsound foundations. They have unconditionally surrendered. They have handed over their armies. They have laid down their arms. In a measure, they have admitted guilt—although for Japan it was a guarded admission of failure. But on the heels of all this, military men were dismissed. The emperor, Hirohito, appointed his own cousin, Prince Higashi-Kuni, as premier and minister of war, so that the military could not break his cabinet by putting him on the army-retired list, in which case he could not function as minister of war, and the hotheads would not dare to assassinate a member of the imperial family. In spite of this, ugly editorials like this are still being printed, "Unregenerate Militarism." Also, the atrocity stories have been overdone. Some of this was necessary to make the Japanese know the brutalities of some of their people. But it should not be forgotten that not all internees were mistreated, starved, or tortured. In fairness, it is hoped that some of those decently treated will have the moral courage to make their stories known, in order to keep the record straight.

It should be remembered that the emperor gave the new premier express instructions to control the "military." In his first address "freedom of speech and organization" was encouraged. He also personally invited missionaries to return to Japan, and requested their assistance in building a better nation. He also said to the Diet, "A general repentance is demanded of the whole nation." He then pledged himself thus: "I pledge myself to the task of laying a foundation for a new and a peaceful Japan." It is true, these things are only implemented. But we must give

them a chance to prove her words in deeds. Hatred and refusal to trust will not develop peace anywhere.

Second: We must live with them as human beings. Regardless of their past misdeeds, our misdeeds will never whiten theirs, but will blacken us. We cannot exterminate 150,000,000 people. We cannot think of all of them as subhuman devils. They are fellow members of the human race. The difference in language or the color of skin does not rule them out of existence. They still exist. They will live on. Certainly, the victors ought to seek to win them to new ways of life. The millions of fine Germans in our midst tell what they can become. The millions of excellent German Christians in Europe tell their own story. Thousands of Japanese in the United States and Canada have become responsive to the challenges of life in our free countries. The good products of missions in Japan cannot be denied. Men like Kagawa, and thousands like him, treated like humans, given the right environment and education, can become worthy members of the race. There is some difference between the brute militarists and the ordinary civilian. Millions in Japan do not accept the warrior ideals of the military. Already the intellectuals are reacting against the warrior group. This nation may yet discover its place in the world. The dire defeat may act as a purgative. The Japanese have always had this trait—the desire to be "in the swim." There are dire and deep-seated wrongs at our doors. (While writing, over 100,000 tons of food are rotting in British wharves, through strikes, while millions are starving.)

The Germans and the Japanese are the product of coercive education. It would be folly to impose another such system upon them. In the end they would only despise us. Treated as humans, the channels of thought kept wide open—this, with proper teaching, religion, press and the radio, and the work of true missionaries, will work a change for the better. Unfortunately, the Soviet leaders are more ready to step into the breach. The defeat of Japan has somewhat dimmed the halo of divinity on the part of the emperor. The idea of divinity has been somewhat diluted. The emperor worshippers have had a rude awakening. It is true that ideas of "divine right" die slowly. But they will die. The Japanese know to some extent that they have lost their chance of becoming a great nation. They feel the force of this. May they be given another chance.

Someone asks: "How about Germany? Is she repentant?" As in Japan, no proud officer of the high command expresses penitence or humility. There may be a few exceptions. In Germany it has been left to the Christian church to be the conscience of the nation. They alone have called the people to repentance and to God. In this there is hope.

Pastor Herman Asussen of the German Confessional Church is an example. In a recent sermon he made a statement which should be known to the Allied nations. He said:

The world won't leave us alone and insistently demands whose is the guilt . . . we must give an answer before God and must also give it before our people and the whole world. The German citizen is guilty, for he sought his own peace above all . . . because he sacrificed the right in his desire for ease, because for long during the war he kept silent before horrors

provided they had a happy sequence, because he deliberately made a God of his welfare, because he allowed the authorities to exercise influence on his soul belonging to God alone, because he suppressed what he knew to be true. Yes, we are all guilty, whether important or insignificant, rich or poor, educated or uneducated. There is good reason for our present distresses.

We must treat such people as fellow humans. Nothing is gained by perpetuating animosities and hatreds. Those who cannot let bygones be bygones only prolong the world's mental and physical agonies, and plant the seeds of the next war.

Germany was ruled by a philosophy utterly wrong. She has paid the penalty in the most devastating destruction any country has suffered throughout history. It is estimated that it will take her from twenty-five to one hundred years to rebuild her cities and to resume normal life. What her people have suffered mentally and spiritually is only worse. Martin Niemöller characterizes the Germans as "moving corpses." There is a complete collapse of the spiritual life of the nation. She has suffered the maximum penalties resulting from a disintegration within and an overwhelming opposition from without. Further punishment at this stage can serve no good end either for Germany or for those who administer it. Germany as a whole needs help. We must be human. And, in being human we discover some of this guilt in our own hearts and lives. We, too, must do some repenting. Hope, not only for Germany, but for us, lies in the direction of the "mourners' bench." It is still true, "blessed are they that mourn." It must be intelligent sorrow, sorrow from the depth of the heart, sorrow that leads to honest confession, sorrow that lifts the soul to God and heaven. They need it—so do we. Let us and them, as humans, bend side by side. Then may we live as brothers.

Third: **They must be fed.** "If thine enemy hunger, feed him." Why? Refusal to do so drops us lower in the scale of morals. Martin Niemöller, the imprisoned pastor, tells us, "The masses never hated us. In general, there is no hatred against the 'enemy,' and I doubt whether there has been any during the war." He said that "war crimes" and "concentration camps" did not begin with the war in 1939, but with the Nazi regime coming into power in 1933. He writes: "In my own parish for the space of eight years we did not cease to pray for you." Despite the crimes, the ruin, and the graves, whether enemies or not—both the Germans and the Japanese must be fed.

Our attitude toward the future must be constructive. There will be no lasting peace unless the war-torn nations are fed—be they the ravished or the ravisher nations. Both Germany and Japan have more mouths than they can feed. We have more food than we can eat. We have more than we need. Overeating is one of our nation's crimes. The diseases which come from surplus food send millions of us to the cemetery ahead of schedule. In Japan, only thirteen per cent of the land is arable. The population density is much greater than that of Britain.

We are not discussing the question of the industrial equipment to prepare for war, nor the gift of money to get ready for other wars—merely, their right to have food and drink. This much is the command of our Lord. They must be assisted back to the point where they can support their people and give them a reasonable standard of living. This done, they will be less apt to be led by ideologists to prepare for another war. With her high birth rate and her small arable country, Japan presents a formidable problem.

Fourth: **They must be given the Gospel.** The last war has well-nigh brought the nations to the abyss. Now millions are depending on the "New Machinery" guaranteeing peace, that is, the San Francisco Peace Pact of the "United Nations." Human legis-

lation, human agreements, human force can not bring peace to our war-torn world. Those forces have their place. But they must be undergirded by a spiritual life. This spiritual dynamic the Gospel alone can supply.

Someone may say: "The Gospel to Germany? It's there already." There is a great deal of religion in Germany, much churchianity—but far too little Gospel. This is one reason why the writer supports the work of "European missions." Then, too, Japan had but one thousand missionaries. If a small fraction of the soldiers which were sent to foreign soil, had been trained as missionaries and then sent to Japan, this war would probably never have been. The cost and the casualties would have been much less.

When our Lord came in the "days of his flesh," He found the world at the crossroads. Three civilizations were committing suicide at one time—the Hebrew, representing religion; the Greek, representing culture; the Roman, representing government. Religion was perverted, culture was corrupted, and force was dissipated. The result—chaos. But what a change! Christ lived, taught, died, rose, ascended. His life, His words, His Gospel were carried on. Millions have been regenerated. Nations have been illuminated. Many have been preserved by His healing balm from Gilead.

Today, we have a divided-distracted-discouraged world. But we also have a living Christ, and a saving Gospel.

"GOOD SUCCESS IN BUSINESS"

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.—Josh. 1:8.

Christianity and good success are not always put alongside each other in our thinking and utterances. However, a thorough study of the Scriptures reveals a connection between them. The Book of Proverbs is a "Manual of Good Principles in Business." Any man wanting to be successful in any business in harmony with Christianity, should not by-pass this excellent guide. The text at the beginning of this editorial connects the "book of the law" with prosperity and good success. It may be pointed out that these are Old Testament references, referring to the days when the Lord rewarded men in things temporal. But the New Testament emphasizes the same note. The inspired Apostle John in his letter to the faithful Gaius (III John 2) writes: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Here prosperity is put on the same level as spiritual prosperity. Paul writes: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). In this passage both are connected in serving the Lord. It may be we should not use the terms, "secular work" and "sacred work." It were better if we looked at all of life as "sacred," and followed this admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (I Cor. 10:31).

What occasioned this brief write-up of "World News" was the awarding of the degree, Doctor of Law, by Wyoming University, to the intelligent, farseeing merchant and owner of many farms, J. C. Penney, in recognition of his services in behalf of the common good. Last year he did a 535-million-dollar business, forty-six million more than the previous year—all this when conditions were quite trying.

He was interviewed in his office at Denver, Colorado, by Frances Wayne, and his reactions are worthy of close consideration. He at least has made an effort to be both a Christian and a good businessman. How well he succeeded will be left to the judg-

ment of the public at large, and his Lord, whom he serves. His reactions follow:

Business is on a higher plane today than at any time in my forty-three years of experience. When I was a youngster I used to worry a lot because I couldn't for the life of me make out why a man couldn't be successful in business and be a Christian. I wanted to be both with all my heart. Perhaps because there was too little Christianity in business and industry in the past and because there were so many showdowns through investigations and the like, I at first could not see the way. But today, a man cannot only be a Christian, but if he works hard enough he can be a success in business, too.

Sure as this Colorado sunshine, there is a great difference between methods of yesterday and of today. Truth in advertising has given people greater confidence. Competition, which used to be a cutthroat process, has been turned into co-operation. Customers look at labels required by law and know what they are getting. Men who really want to succeed, not alone in their pockets but in the esteem of the public, which is more important, know it is poor business to lie and to cheat. Backing the desire for right doing are strong sustaining laws.

In short, Christian doctrine must apply wherever men and women get together to build.

So I believe we are going to get on and up and ahead in this country of ours. We are not going to be afraid. We are going to trust in God and work.

Not that Christianity or the principles drawn from the Bible will make millionaires of all of us, but they will make our "way prosperous," and we will have "good success."

THE LORD GOD IS GOOD

The Psalmist said: "I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord; I said, Thou art my God" (Ps. 31:13, 14).

The Psalmist had learned the secret of trusting in God in the time of trouble. When it seems as though trials of every kind come upon you and there is no way through as far as human help is concerned, or the natural eye can see, how blessed to learn that in all seasons of trials the people of God have an unfailing Friend, One who upholds them. The Lord God never forgets His children. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (I Pet. 3:12).

In the darkest hour of trial, God through Christ can light up our pathway. The enemy can go only as far as the Lord God permits. There is a limit to his power. But with our God nothing is impossible. So the child of God can safely trust in his heavenly Father. Although the enemy does come with doubts and fears and makes plans, the Psalmist David said: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

David had enemies who continually sought his life, but he trusted in the Lord his God, and He took care of the Psalmist David, right in the presence of his enemies, and filled his heart with joy overflowing. "My cup runneth over," he said. It must grieve the Lord when His children are fearful as though He could not be trusted or relied upon, and might forget them or fail in time of need. God allows our faith to be tested. He brings us into difficult circumstances to prove to us that "God is faithful" to His Word. He remembers His children. "The Lord is good . . . he knoweth them that trust in him" (Nah. 1:7).—H. B. Musselman.

If you wish to please people you must begin by understanding them.—Charles Reade.

PRE JAN-46



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JOIN THE MINORITY

A gentleman said to John B. Gough, as if it were a discouragement, "You are in a minority."

Praying men are in a minority. Bible-loving men are in a minority. Men who honor God's house and God's day are in a minority. "Follow not a multitude to do evil." Join the minority. Stand up and stand out for Jesus Christ. Don't muddle to destruction with the majority. The Master says, "Broad is

the way that leadeth to destruction, and many there be which go in thereat."

The majority has had its way, and has brought mess, muddle, and war. The majority has failed us. Join the minority. Come to the house of God; take down your Bible and read it again; keep the Lord's Day holy. Commence to pray, or to pray again. Give your heart and life to Jesus Christ. Take your part in turning the nation from being a people of God forgetters, to a reverent and godly nation. Begin now; tomorrow will be too late.—Publisher Unknown.

What I Owe to My Minister

Respect.—I owe my minister reverent attention as the ambassador of God, sent to teach men a better way of living.

Affection.—I owe my minister affection, that he may be strengthened by the knowledge that members of the church are with him in the bonds of holy life and unity.

Trust.—I owe my minister trust, that he may be free to serve the church, unhampered by faultfinding.

Generosity.—I owe my minister generosity, that if his methods seem a little strange to me, I may not be narrow enough to insist that he shall change them.

Prayer.—I owe it to my minister to pray for him each day, that God may bless him and make his service a blessing.

Protection.—I owe my minister the protection of kindly silence by refraining from repeating in his presence the slander and unkind gossip that would burden him and prevent him from doing his best work.

Time.—I owe my minister enough time to help in his work, when and where he needs me.

Encouragement.—I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels discouraged.

Appreciation.—I owe my minister a kindly word of appreciation when his ministry is especially helpful to me.

Consideration.—I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention.—I owe my minister the courtesy of attention when I go to church, that he may not be annoyed by my careless actions.—Selected from an Exchange, and printed in the Gospel Herald.

Church Attendance—What My Absence Did

It made some others question the reality of Christianity.

It made some think that I was a pretender.

It made many regard my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the church service.

It made it more difficult for the preacher to preach.

It discouraged the brethren, and, therefore, robbed them of a blessing.

It caused others to stay away from church.

It made it harder for me to meet the temptations of the devil.

It gave the devil more power over lost souls.

It encouraged the habit of not going to church.

—Author Unknown.

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"GREAT GAIN"

BY CORA M. BAER

"And, Mother, you should just see what a beautiful room Marilyn Van Riper has. I almost gasped when I stepped in to do the cleaning. She has lovely mahogany furniture. And the walls and woodwork are beautiful. It would take a small fortune to buy a rug like the one on her floor, and I believe the paraphernalia on her dressing table cost more than all the furniture in my room. Sometimes I wonder why some folks have everything."

Betty Lander's tone was rather wistful as she ended the glowing description of the lovely home of the wealthy Van Ripers who lived on the other side of the city, and where she had been working for several hours each day after school.

"But perhaps they don't have everything," replied her mother in a low tone. Sometimes she wondered if it was the part of wisdom to let Betty work in this home of wealth. What effect would it have on her daughter who loved beautiful things, but was denied so much that other girls of her age were enjoying? She had allowed her to go to work because they did need the extra money right before Christmas, and because she had confidence that her daughter's character was of such sterling Christian quality that she would be made stronger rather than weaker by the experience. But now and then Mrs. Lander noted some discontentment on the part of her daughter as she surveyed their comfortable, but somewhat shabby home furnishings.

There was a frown spoiling Betty's naturally cheery face just now as she was thinking of her own room with its painted floor and rather nondescript furnishings. She recalled how happy she was the day she had made her pretty orange-crate dressing table, and the gay matching window curtains and cushions. She had thought then it was lovely, but now in comparison with Marilyn Van Riper's room it looked suddenly shabby and cheap.

"But there's something I can't understand," she broke her reverie; "I should think I would be perfectly happy with such an absolutely perfect room—but not Marilyn. What do you suppose she is going to get for Christmas? Her room all redecorated and new furniture throughout! She's tired of the color scheme and the dark furniture. She wants 'blonde' furniture. So that's what her mother is getting for her—new curtains, new bedspread, new everything. I wanted to ask what they were going to do with the furniture she has now. I thought maybe I could buy it, but it would look as out of place in this house as a whale in a fish bowl. And, anyway, I knew it would be more than we could afford."

"Does Marilyn know she is getting that for Christmas?" asked her mother.

"Oh, yes, she ordered it," replied Betty, "and ever so many other things."

"I don't think I'd like to get that kind of Christmas gifts. It's so far from the true spirit of Christmas. You know, Betty, sometimes I think we forget the real motive in giving Christmas gifts. After all, the great Gift that God gave was a love gift, given to a world that was sadly in need of love. Too many people think of Christmas as a time to wheedle something from someone else, when to the Christian it is an opportunity to show our love to someone in need. That's what I meant when I said perhaps the Van Ripers

do not have everything. There are some things of more lasting value than palatial houses, costly furnishings, and wealth. You know, Betty, the Apostle Paul in writing to Timothy said, 'Godliness with contentment is great gain.' And Paul must have known what he was talking about, for he had suffered the loss of all things in order that he might know the abundant riches of Christ."

Betty's expressive face was a study as the light of understanding broke through the frown of discontent, as the sun breaks through clouds on a summer day.

"Mother, I know it is true, and I wish I could be as happy as you are. I'm not ashamed of our home, for there are some things that we have that are sadly lacking at Van Riper's in spite of all their wealth. But there are so many things I would like to get for all of you this Christmas that I just can't get because we don't have the money. It doesn't seem fair that you and Daddy should work and save as you have all your life, and



THE EASTERN MAGI

O Thou who by a star didst guide
The wise men on their way,
Until it came and stood beside
The place where Jesus lay;
Although by stars Thou dost not lead
Thy servants now below,
Thy Holy Spirit, when they need,
Will show them how to go.

As yet we know Thee but in part;
But still we trust Thy Word
That blessed are the pure in heart,
For they shall see the Lord.
O Saviour, give us then Thy grace,
To make us pure in heart,
That we may see Thee face to face
Hereafter as Thou art.

—John Mason Neale (1818-1866).



then have to get along without so many things, while other people who are not half as deserving as you have everything—or, well, at least everything that money can buy."

"That's just it; I wouldn't exchange the spiritual riches we enjoy as a family for all the money of the Van Ripers and all the other wealth of this city combined," said her mother with feeling. "They have the things that money can buy; we may have spiritual blessings too lofty to be valued in terms of dollars and cents."

"Oh, there's the telephone! Will you answer, Betty?"

She could hear only snatches of the conversation in the next room. Her curiosity was aroused when she heard Betty say, "I'm certain I can go, but just wait a minute and I'll ask Mother."

In another instant she was giving details to her mother.

"It's Anna Williams and she wants the girls of our Sunday-school class to go along to sing for a crippled girl on Market Street. They will be along to pick us up in about half an hour."

"Certainly you may go," replied her mother, inwardly rejoicing that the girls had such a wide-awake Christian Sunday-school teach-

er who was constantly thinking up some avenue of Christian service for the girls.

"She said they bought a basket of fruit to take along. She just discovered this girl recently. Isn't Anna the grandest Sunday-school teacher anyone could wish for?" Betty said over her shoulder as she ran lightly up the stairs.

In half an hour the car stopped in front of the house and merry young voices could be heard outside.

"Bye, Mother," said Betty as she ran to join her friends.

Mrs. Lander put more coal on the fire. Her husband was dozing in his chair after a hard day's work; the younger children were already in bed. She was tired, but she would wait for Betty, because she should be home very soon. Soon she, too, was nodding and the paper slipped from her hand to the floor.

She was suddenly roused by Betty's voice, "Caught you both napping, didn't I?"

Her mother had only to look in her beaming face to know that she had a lovely evening.

"Well, you had a nice time?" said her mother.

"Yes, a lovely time. Anna is a darling and so is the girl we visited."

Betty's face grew suddenly serious and she was silent for some time.

"What was that verse from Timothy you told me, Mother?" she asked.

"'Godliness with contentment is great gain,'" quoted her mother.

"Well, I heard, or perhaps I should say, I saw a most eloquent sermon on that text this evening."

Deeply rejoicing that her prayers in behalf of her daughter were being answered, she said,

"Do tell us about it—the girl, or the sermon, or both."

"They're the same—but I'll tell you about her. Her name is Donna. About ten years ago she suffered a spinal injury. She fell on the dance floor and hurt her back, and since then she has been steadily growing worse. Now she is practically helpless. She is able to sit up on a chair, but that is about all. She can hardly talk to anyone. But she has found Christ as her Saviour and her face just beams. Her face was really the only bright spot in that room. I forgot to tell you that her mother died some time ago, and now her father takes care of her. He isn't a Christian, Anna said, and he left the room as soon as we went in and never showed up while we were there."

"O Mother, I just wanted to do things to her room. It was so drab and gloomy. I couldn't see one cheery thing in the room except Donna herself. But in spite of her gloomy surroundings she is so happy and radiant. I wish you could have seen her as we sang for her. Anyway, she looked more contented than Marilyn Van Riper does in spite of all her wealth. I'll never again be envious of someone whose life is made up only of temporal things. Tonight I'd rather be in Donna's place, crippled and poor as she is, and have a radiant, shining face and life like hers than to have everything Marilyn has and be selfish and dissatisfied as she is."

"I think our daughter has a shining face, too, tonight and doesn't know it. Don't you think so, Mother?" said Mr. Lander.

"Yes, and I'm glad it comes from an inner radiance," replied her mother fondly.

"It's nice of you to say that, but I think Donna helped me to realize how much I

(Continued on page 325)

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"THE SPECTER OF THE HILLS"

BY ARLINE YODER



HE little valley spread out in peaceful quiet at the foot of Rainbow Mountain. As far as the eye could see, houses and trees silhouetted themselves against the glistening white carpet of snow. From the mountain the silhouettes looked cold, forbidding, and distant in December's evening sun. But as one follows the winding footpaths which lead to the settlement of scattered houses, and finally reaches it at the twilight hour when the lamps are lit and their warm glow stretches out over the snow, one's attitude changes. At once one becomes a part of the warmth and cheeriness which envelop each household. Even the little general store which stands at the north end of the settlement and nearest to the mountain adds its own bit of cheeriness to the life of the settlement.

Always on Christmas Eve the little general store of Madden Run remained open later than was customary. Christmas Eve always meant last-minute shopping for the housewife who had forgotten some little item which was necessary to the perfection of the great Christmas feast on the morrow, or for gifts for some Sally or Susie who might have arrived unexpectedly on the incoming train.

As twilight faded into night, and the sun had gone to rest, the skies suddenly blackened in the northwest, and a snowstorm came stinging its way down through the valley. The sturdy folk were accustomed to these oft-occurring and sudden storms, and nestled all the more comfortably in their snug little homes. They liked to hear the howl of the wintry wind outside and watch the snow beat against the windowpane, and know their precious ones and they were safely sheltered. But occasionally when duty called without to brave the stormy blast the heart went bravely forward with determination and willingness to its goal.

Gregory Sanders crunched the crusty snow with his huge boot-laden feet. He walked beside the trodden path, for it was a bit slippery. Anyway, he liked to hear the crunch, crunch as he trudged with deep, long strides. To his ears it was music, mingled with the loud blast, now soft moan of the wintry wind. He felt the stinging snow on his cheeks and liked it.

Greg took a last longing look back at the little home which sheltered his wife and four kiddies. The lights shone out of the window, painting a ribbon of shimmering gold across the pure white snow. Sammy and Judith glued their faces against the cold pane to watch the silhouette of Daddy melt into the distant blackness of the night and the storm. Greg would rather have stayed home with his

little brood, but there were things to be gotten from the store. Every few minutes he had turned to look at the precious two until they appeared as mere specks against tiny panes in the distance. At last, in this last long look back he threw an unseen kiss to his little charges, and steeling his face against the growing storm, kept his eyes on the distant lights of the little general store. The lights flickered mischievously through the driving snow, which was now beginning to obscure the crust already on the ground.

Greg was thinking of many things—things besides his own little home, his family, and the Christmas dinner on the morrow. He did not have much of this world's goods, but he had his wife, his four precious jewels, and life's necessities. But above all he had Jesus, the world's Redeemer, in his heart. What more could he want? He was happy. But he felt it was such a selfish happiness. A happiness unshared ceases to be a true happiness. If he could only share it with some poor friendless soul! Such happiness was too precious to be stowed idly away within a heart. It must radiate out and set the fire of happiness glowing within other hearts. More and more was he mindful of this on Christmas Eve, because the Redeemer, who made him so happy, brought happiness to all who would receive it. This was that Redeemer's birthday. How more could he honor that birthday than to ask the Lord to direct him to someone to whom he could bring happiness? Just how would the Lord direct?

And so, with those wonderful thoughts glowing in his mind, he reached the little general store. Several dark figures crouched in the snow, near the door of the store, in expectancy, their ears alert. Evidently they were waiting for someone. He leaned over one and looked more closely. They were dogs, Saint Bernards as nearly as he could figure out against the white snow. The dog did not raise his head but rolled his eyes toward him as if to say, "Go on about your business and let us alone." He had never seen these particular dogs in the settlement

before. He was puzzled at their presence. Had someone received a premature Christmas gift?

As he opened the door the dim lights blinded him. Someone brushed past him in no refined manner, rather unbalancing him, and went out into the storm. Out into the storm, into the blackness of night, an eternal night, could it be to return no more, to be obliterated from sight of those who may have witnessed that presence in this universe? And who should care for that passing one who was but an unknown figure, seemingly a wandering specter, feared and shunned by the few who saw? Greg steadied himself and tried to accustom his eyes to the light.

"Good evenin', Greg, sort o' a bad night to be out, an' so late. You made it jes' in time. I was about to close shop. What can I do fer you?" Old man Wyse leaned unsteadily over the counter.

"Judd, you look like you'd seen a ghost. Rather tired after such a long day, I suppose. Say, by the way, whose Saint Bernards are those outside? Someone must have gotten a Christmas present already. Are those yours, Judd?"

Judd leaned far over the counter and whispered to Greg, "They belong to the Specter; he went out as you came in."

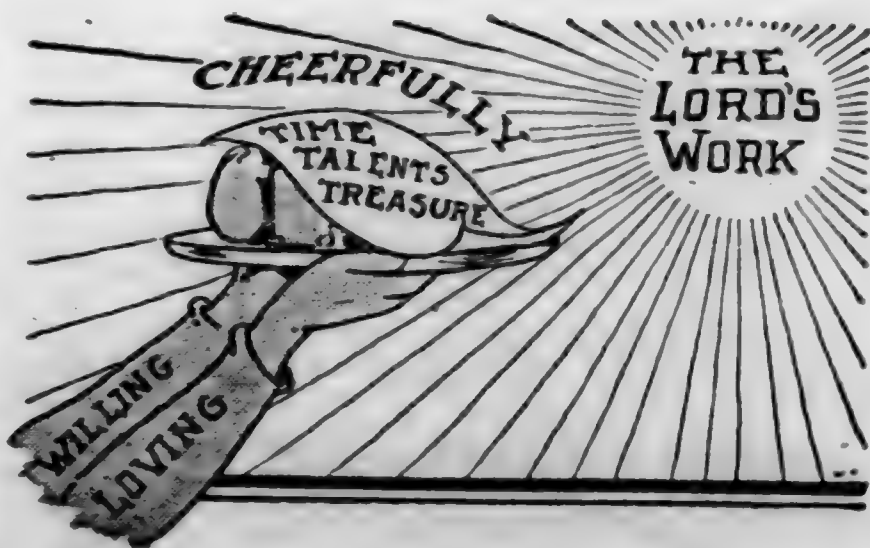
"Judd, just what are you trying to say? What are you scared of?"

Old man Wyse looked puzzled at Greg. He brushed the corners of his gray mustache thoughtfully. "Don't you know about the Specter of the Hills? He seems but a shadow that flits in and out. Somehow I am the only one who sees him. He never comes in unless I am alone in the store, and when he thinks no more shoppers will come in. He steals here in the darkness. No one knows who he is or where he comes from. He certainly doesn't live in the settlement.

"He is white and thin, and his face is drawn. His hard, cold, glaring eyes and dirty gray beard straggling beneath them give him that terrible spectral look. Sometimes I wonder if he isn't a ghost." Judd put his hands over his eyes as if to shut out the vision.

Greg looked at the poor superstitious man steadily. "Judd, I've heard that story over and over. It seems to be the legend of Madden Run, that a ghost walks at night through the settlement. I don't know when the tale started. I heard it as a boy. But, Judd, if you knew my Jesus you wouldn't be superstitious. You'd speak to that specter, as you think, about the happiness that Jesus brought when the angels heralded His birth two thousand years ago. It's wonderful, Judd."

Suddenly, the wind whistled loudly outside, and a gust of wind blew the door open. Both men started as if frozen in their tracks. The kind of night and lateness of the hour, and the recent departure of the Specter of the Hills made them both feel rather uncomfortable and wonder what the wind would blow in. But as they waited and watched they



heard nothing but the whistling wind and saw nothing but the snowflakes rushing in as if to seek shelter.

Judd looked at Greg. "Thought you wasn't superstitious, Greg, my boy! What were you waiting to see? The Specter, perhaps, eh?"

Greg felt ashamed. Was his faith faltering? "I want to trust my Lord, Judd. I must be getting home to the family. Good night, Judd, and Merry Christmas!"

He went out and closed the door behind him. It was so dark and the storm had increased. It was going to take all his energy to battle through such a storm.

As he waded clumsily through the now deepened snow he felt a tug at his coat hem. Looking around he saw a dog. He chased it off, but it grabbed again. It was one of the Saint Bernards. Knowing the instinct of a dog, Greg knew there was trouble.

"All right, pal; what do you want?" The dog turned around and leaped forward, plunging through the snow, now stopping, as if impatient at the slow progress of Greg.

Suddenly, Greg thought of the Specter. He wasn't superstitious, but after all he had a funny feeling. Judd had said it was the Specter's dog. Was he being tricked? What about his wife and babies? Would they be worried? Could he endure the storm long? The dog was leading him away from home toward the mountain. "The Son of man is come to seek and to save that which was lost," ran through his mind constantly. He was His messenger—he must follow in His footsteps. Then he remembered his prayer request. "Lord," he prayed, "if this is Thy leading, make it a blessed Christmas Eve."

On and on they battled the storm together, Greg and the dog. Suddenly there was a low cry, a whimper, and the dog at Greg's side stopped and barked low and deep as if in answer to a sad plea. The answer was, "Yes, help has come," in canine language.

"Oh," thought Greg, "what a picture of a tempest-tossed world, people in chaos, pleading for a way out, pleading to be found!" The answer comes back in tones of certainty, "Yes, help has come—a Saviour has been born who will be the Redeemer."

Greg stooped over the unconscious form. The other dog was guarding his master, while the one ran for help.

Greg shivered a bit. Was it from the cold or from the recognition of the oft-spoken-of specter? Somehow he shunned the thought to touch him. But Jesus, he knew, had sent him.

He picked up the fast-freezing form. It was light to the powerful well-built Gregory. But it was tough going in the storm. He traveled as fast as he could, the dog close at his heels.

At last, inside his home, his worried wife was surprised at what she saw. The children had long been tucked in bed. But Esther lost her fear for Greg's safety in helping to restore consciousness to the Specter of the Hills.

Soon the eyelids began to flicker and when consciousness returned the Specter looked around wild and frightened. Greg and Esther leaned over him and smiled.

"You were overcome in the storm. Your faithful dog, here, came to me for help. We are here to help you."

"Oh, no one loves me. Let me go," he moaned, trying to move.

"Oh, yes, we love you—and Jesus loves you. This is His birthday, you know. He came to love you and everyone, and to die for us all.

The Specter looked at Greg, questioningly, a new light in his eyes.

"Jesus? Jesus—love me—I used to hear about Him. I forgot all about Him." Then the light faded from his eyes, and in tones of agony—"No, not me—He can't love me—He can't . . ." The words trailed off and he closed his eyes.

"He came to seek and to save that which was lost. That's you, my friend. You were lost. He sought and has found you. You are here hearing about His love for you. Will you accept that love?" Greg prayed as he never prayed before.

The Specter opened his eyes. "He found me—me accept His love?"

"Yes, my friend—accept His love—for 'he careth for you!'"

"Yes, I'll accept it!" The words came feebly, but the light came back into his face.

"My wife and children were instantly killed. No one seemed to care what happened to me. I was desperate with grief and loneliness.

THE GIFTS WE GIVE

BY ADA M. ZIMMERMAN

Some of the questions coming most frequently to the minds of many during the coming weeks will be related to our Christmas festivities. We will say, "Shall I give her a gift?" "Will he be expecting something from me this year?" "What shall I give?" "How much shall I pay?" The hearts of many even in these unhappy times grow warm under the sweet influence of the spiritual significance of this holy day. Even men and women who deny God's right to their lives reap from the lives of Christians a borrowed glow at Christmas time that they could not obtain in a community from which the Christian influence would not emanate. While this cannot bring salvation to lives that are lost, it nevertheless is a vital testimony to our Christian faith.

The giving of gifts is as ancient as man's existence. The experience of giving when done in a true motive has a way of expanding within us a feeling of true worth and challenging us to worthy living. You are familiar with that feeling or sense of well-being that accompanies the sharing of something with someone else. It is a law of life that when we scatter or share of that which we own, we increase that which we already possess. If we give of our spiritual selves, we reap to our spiritual selves. Then again if we withhold for ourselves that which we do not need, we tend to become poor. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

It seems that the greatest problem in the giving of appropriate gifts is not money. Most of us are only too willing to give. From experience we have learned that there is real truth in the words, "It is more blessed to give than to receive" (Acts 20:35). But looming large behind every gift is the spirit and motive with which we give. Jesus said to the educated Nicodemus, "God so loved . . . that

No one seemed to care or love or pity. I left to be by myself in the mountains. That was years ago. I've lost track of time. Did Jesus care and pity all that time? Why didn't I know it?"

"My friend, no sorrow is so great but that Jesus can lighten the burden and bear it for us, if we let Him. Other friends may fail but He never. What was your name, may I ask?"

"Carl—Carl Markle. I wish I had known He cared years ago. My life is ended and I'm going to Jesus, my wife, and my children. Thank you for what you've done—for loving me."

Greg and Esther stood quietly by. There was nothing more to say. While the Christmas chimes were ringing out the celebration of the birth of the Redeemer, the heavenly chimes were welcoming into the eternal city a soul, so loved by that Redeemer,—the Specter of the Hills.

Barberton, Ohio.

he gave." All the mysterious warmth and loveliness of Christmas has its roots in this virtue that God revealed to us in a very human way. Love is spontaneous and cannot be forced; therefore God's giving Jesus to the world is a very wonderful thing that has happened to a people who were worthy of anything but love. There is no point to our giving gifts out of a sense of duty. Such a gift can bring no blessing to the giver, and the one who receives it usually catches the spirit in which it is given. Have you ever received a gift from someone whom you felt would rather not have given it to you? It made you unhappy. You felt that there was something there that smacked of insincerity. Have you given a gift to someone who was not on your original gift list; but because he gave you a gift you felt duty bound to give something in return? We live so much by custom and tradition. Is it really necessary to give to those who give to us? Why not make out a new list each year? Is there not some glory in the unexpected? After all, gifts given to us by those from whom we have the least right to expect them are often given in the truest spirit. This was true on the night when God gave His Son to the world.

Closely allied with the spirit in which the gift is given is the motive for which it is given. God's gift was given for the purpose of bringing benefit to the lives of those who should receive the gift of His love. Holding our gifts to the searchlight of this noble motive often brings a new evaluation to the gifts we give or receive. Day in the "Borrowed Glow" tells that one Christmas evening he sat in his home looking over the gifts that many members of his congregation had sent him. Some of them were quite costly. Among them was one that he esteemed above them all. It was a penny post card. On it were the words: "Dear Brother: We wish you to know that we have never been turned empty away when we have come to worship at your church. We thank God for your ministry and pray for you." Day says, in telling the story, that this was a penny from heaven. The other day I called on a girl in our dormitory. She was addressing Christmas greetings. In the course of our conversation she said, "I cannot afford many gifts; so I write messages inside the greetings I send." She has a way of life that inspires and influences many to more righteous living. Her



SNOW

Out of the bosom of the Air,
Out of the cloud-folds of her garments
shaken,
Over the woodlands, brown and bare,
Over the harvest fields forsaken,
Silent, and soft, and slow
Descends the snow. —Longfellow.

THE LOVELIEST LETTER

BY FLORA SWETNAM

words mean infinitely more to her friends than money gifts could ever mean. These are genuine love gifts and have hidden possibilities for permanent good. The other day a young lover, who is embarking upon a protracted period of training, told an intimate friend that he and his sweetheart had decided to eliminate gift giving at Christmas during the period of training. They felt that their love could be pledged anew yearly by letter.

Like the sermon that did us good though we could not remember it, so the little gift with a heart in it is the one that leaves us a bit better. The greatest virtues that God has given to man cannot be displayed with material things but with the intangible expressions of the heart. It is a splendid thing that the almanac influences us to remember our love obligations to others at least once a year. But the sad thing about life is that we have such boundless power to give the most valuable gifts without money and yet we sit in silence. Often kindly thoughts and genuine feelings of appreciation cross our hearts and we tell ourselves that someday we mean to convey our feelings to those we esteem, but we keep putting it off. Later we stand by the graves of our friends and regret our delayed expressions. Many of our friends might live more joyous and efficient lives if the kindly thoughts we think about them were expressed at some appropriate time. If others have influenced our lives to a more righteous purpose, is there any reason why we could not express some word of sincere commendation? Is there any better time than at Christmas?

God flooded the world with a great affection. But His affection was proved to us only at a terrible price. Jesus came out from the very heart of God. God gave a part of His very self. This is the true essence of gift giving. The result of such giving can be clearly seen by reckoning with the effect that the coming of Christ has had upon the world of men who have received Him. In a sense the giving of His Son to the world when we did not deserve Him was a test of God's character. Although it was not true, God considered Himself a debtor to man who had fallen. He shared Himself for the salvation of man.

To love and to share, whether it be from our material or our heart possessions, are two basic principles in the giving of anything of worth. The standard of true greatness is not in our adopted pattern of culture, or in the abundance of things which we may possess, or even in the giving of gifts, but in the spirit and motive with which we give ourselves. Paul said, "I am debtor." The debt of love is never paid. We may give to others from within the heart of our experience and sympathy and compassion only to find the next day our debt heavier than the day before. But this is the way of love and Christians will to have it so.

To so live and serve that others who contact our lives are nearer heaven than they were one Christmas before is making of one's life a gift so costly that it cannot be evaluated in the kingdom of material things.

"May every soul that touches mine—
Be it the slightest contact—get therefrom
some good,

Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brightening skies beyond the
gathering mists,

To make this life worth while,
And heaven a surer heritage."

Harrisonburg, Va.

About ten days before Christmas the twins, Mabel and Mamie, came dashing in with the morning mail, calling, "Mother, Mother, here's a letter from Grandmother."

Mrs. Belknap permitted a pause in the Saturday-morning work to look over the mail. She was silent for several minutes after she had read the letter, but John and Lissa took no notice of that fact. One had a magazine on amateur photography and the other a fashion magazine. The twins were turning the morning paper inside out. Mrs. Belknap looked toward her oldest son and daughter rather timidly.

"What would you think of Grandmother coming here to live?" she inquired.

"Oh, Mother!" cried Lissa.

John looked up from his catalogue. "I'd think it more or less a calamity, if you ask me. I think a whole lot of Grandmother," he added hastily, "but to use Dad's favorite expression, it seems as if we 'can't make buckle and whang meet' as things are now. You and Dad are all the time telling us that we can't have this, and we can't afford that, and the other is too expensive."

The twins tossed the paper in a heap on the table. "I don't know what you two mean," declared Mabel. "Grandmother is lovely, and I'm glad for her to come."

"Me, too," echoed Mamie.

"But where will she sleep?" demanded Lissa. "We haven't an extra bedroom."

"She can have our room," clamored the twins in a breath, "and we'll share yours, Lissa."

Lissa flared up at once. "Now I'm not going to have you two kids cluttering up my room. It's the only place in the house where I can

have a minute to myself, and I simply won't give it up."

"Doesn't Lissa feel grown up!" laughed Mamie. "My, what a difference there is between twelve and fifteen. Never mind, Mother, you can make us a bed on the porch."

"And have to move it every time there was a rain," sniffed John. "You know very well that porch is in the wrong place for that."

"It would cost too much, anyway," said their mother, "to rig up a sleeping porch. No, that won't do."

"If Lissa just wasn't so cranky," said Mabel.

"Oh, I know!" shouted Mamie. "We can make us a bedroom in the attic. Can't we, Mother?"

"Why, its so hot up there in the summer you'd die out," objected John.

"We can saw out an extra window," decided Mrs. Belknap. "It will be some expense, but I cannot think of a better plan."

"Oh, Mother!" protested Lissa. "And that means that I can't have my new dress." Her tears were very near the surface. "It's just too—too—. Why can't Grandmother go to Aunt Harriet's? They have a big house and lots of room."

"I certainly have no intention of asking my mother any such question," responded Mrs. Belknap.

As she left the room, the twins turned fiercely upon Lissa. "You act like you didn't want Grandmother!"

"Well, I agree with Lissa," began John, "that it would be better for Grandmother to go to Aunt Harriet's. They've got lots of money and lots of room, and we're short on both those things."

"Let's write and tell Aunt Harriet just how the matter stands," proposed Lissa, "and ask her if she won't take Grandmother."

"That's the only sensible thing to do," agreed John.

"But think how that would hurt Grandmother's feelings," argued Mamie.

"She needn't know it," said Lissa. "I'll tell Aunt Harriet not to let her know."

She and John wrote the letter at once, and John rushed off with it to the post office. The twins were shocked beyond measure, but they dared not appeal to their mother to stop them for fear they would hear that dreadful term, "tattle-tale." They went to clean up their room and talk things over. Suddenly Mamie dropped the bedspread and began to clap her hands.

"Why can't we write and tell Aunt Harriet not to pay any attention to Lissa's letter?"

Then Mabel dropped the dust cloth and clapped, too. "You do it," she said, "and I'll write Grandmother the loveliest letter that ever was, and tell her to come right on."

They began the letters at once, but were a little delayed by having to stop to help with some household task. That disturbed them not the least. The letters were finished in their very best style. Between them, they hunted up stamps to mail them, and Mabel undertook to keep up with both their tasks while Mamie dashed away with them to a mailbox.

The Saturday-morning work kept everybody busy, so the matter was not mentioned again till Mr. Belknap came home at noon. John and Lissa laid the matter before him.

"Tell her to come, by all means," he said heartily.

"But, Daddy," began Lissa, "Aunt Harriet has such a big house, and—"



CHRISTMAS CAROL

**The earth has grown old with its burden
of care,**

**But at Christmas it always is young.
The heart of the jewel burns lustrous and
fair**

**And its soul full of music breaks forth on
the air**

When the song of the angels is sung.

It is coming, old earth, it is coming tonight!

**On the snowflakes which cover the sod
The feet of the Christ child fall gentle and
white,**

**And the voice of the Christ child tells out
with delight**

That mankind are the children of God.

**On the sad and lonely, the wretched and
poor,**

**The voice of the Christ child shall fall,
And to every blind wanderer open the
door**

**Of a hope that we dared not to dream of
before,**

With a sunshine of welcome for all.

**The feet of the humblest may walk in the
field**

**Where the feet of the holiest have trod.
This, this is the marvel to mortals re-
vealed,**

**When the silvery trumpets of Christmas
have pealed,**

That mankind are the children of God.

—Phillips Brooks.

"That's just it," answered her father. "Grandmother might feel more at home here in the little house."

Lissa and John exchanged glances, and said no more. Their last hope was that Aunt Harriet would settle the matter for them all. That seemed such an easy way out, so they sat and listened while Father was agreeing with Mother that it would be best to make another bedroom in the attic. And they lost no time in figuring up the cost and calling in a carpenter.

"That means no new dress for me," Lissa said stormily as soon as her father had gone.

"You are not much in need of one," reminded her mother.

"All the girls in my class are getting new dresses," said Lissa.

"I'm sorry," her mother told her. "Perhaps there will be some way to manage it."

"Mabel and I can get on with what we've got," suggested Mamie, "and you can—"

"It has been the custom in this household," said Mrs. Belknap, "to be perfectly fair with each other. Lissa's had two new dresses since you girls have had anything. It isn't her turn."

That ended the talk. The carpenter came and sawed out another window in the attic. Mrs. Belknap took some old curtains which had been put away and curtained a room off from the old junk which had accumulated there. The twins gave up their bed to Grandmother, and their mother got them a cot apiece. She also got some new dimity and made curtains for their windows. Two large boxes were covered with cretonne for a washstand and dresser, and an old table which had stood in the back hall was brought up for a reading table. John became interested. He threw off his sulkiness and gave it a coat of varnish and made them a droplight. Everybody entered into the spirit of things but Lissa. She still mourned, because she wanted a new dress.

Everything was in readiness by the day before Christmas. The twins went to the station with John to meet Grandmother's train, and there was nothing lacking in the warmth of their welcome. They rode home, one on each side of her, and led her in proudly. Even Lissa could not hold back any longer, and joined her mother at the door. The twins could not let Grandmother stop till she had climbed the stairs to see the arrangements that had been made for her comfort.

"But where are you going to sleep?" she demanded.

They laughed gleefully. "Oh, we've got a brand-new room in the attic. This is yours, Grandmother."

"I surely do thank you," smiled Grandmother.

Then they went downstairs to meet Mr. Belknap. Luncheon was just ready, and they all sat down. Grandmother turned to Mother.

"Malissa, I almost forgot to tell you that I had a letter from Harriet, and she's to meet me here today. But I imagine she won't be here till in the afternoon. She said she had some letters that she couldn't quite understand."

Lissa and John looked at each other in a panic. They certainly did not want anybody to know of that letter. They had specially requested Aunt Harriet not to mention it. The twins looked at each other, too, but with less alarm.

Lissa made up her mind to watch for Aunt Harriet, and meet her first, and ask her again not to say anything. She had her wish, for Aunt Harriet's car drove up just as Grandmother's trunk was being taken to her room.

After a frightened confession from Lissa, she agreed not to mention the letter. They had barely time to become composed when Grandmother and Mother with John and the twins in tow, returned to the living room. Grandmother had a package under her arm, and after she had greeted Aunt Harriet, she handed it over to Lissa.

"A new dress for you, my dear," she said. "A friend of mine gave it to me, but I think it too gay for a woman of my age."

Lissa opened the package, and, as she looked at the beautiful, shimmery stuff, she thought of that letter, and the tears came to her eyes.

"No, Grandmother," she cried, "I—I don't deserve it. Give it to the twins."

Grandmother shook her head. "It's hardly suitable for them. Besides, you're the oldest girl, and I think it's coming to you."

Lissa thanked her as well as she could for the lump in her throat, but that was only increased when Grandmother went on.

"I'm going to pay my board, Malissa," she was saying. "You know your father left me an annuity, and I can do that. I thought it was foolish of us to run two households when you were having such a hard time putting the children through school."

* * *

"I'm ashamed to take the new dress now," Lissa murmured contritely, "and yet I know I've got to. But every time I wear it, it will remind me of my selfishness."—The Friend.

MENNONITISM IN PHILADELPHIA

XI. Recent Developments and Future Prospects

BY CLARENCE Y. FRETZ

Several of the missions and churches mentioned in this series of articles have recently intensified their program of evangelism, and a few are thinking of possible expansion. A young couple has been secured to superintend the work of the colored mission, and increased visitation is being contemplated. The Brethren in Christ Mission is stressing prayer and evangelism, and is planning to build a new church building, if possible. The First Mennonite Church celebrated its eightieth anniversary with a week of evangelistic meetings, a type of meetings that is somewhat unusual for General Conference Mennonites. Other forms of evangelism are being contemplated by this church, and serious thought is being given to the possibility of building another church in the northeast part of the city to which a number of the members have moved. Of special interest to our readers, no doubt, is the story of what has been happening at our own Mennonite mission church at Norris Square.

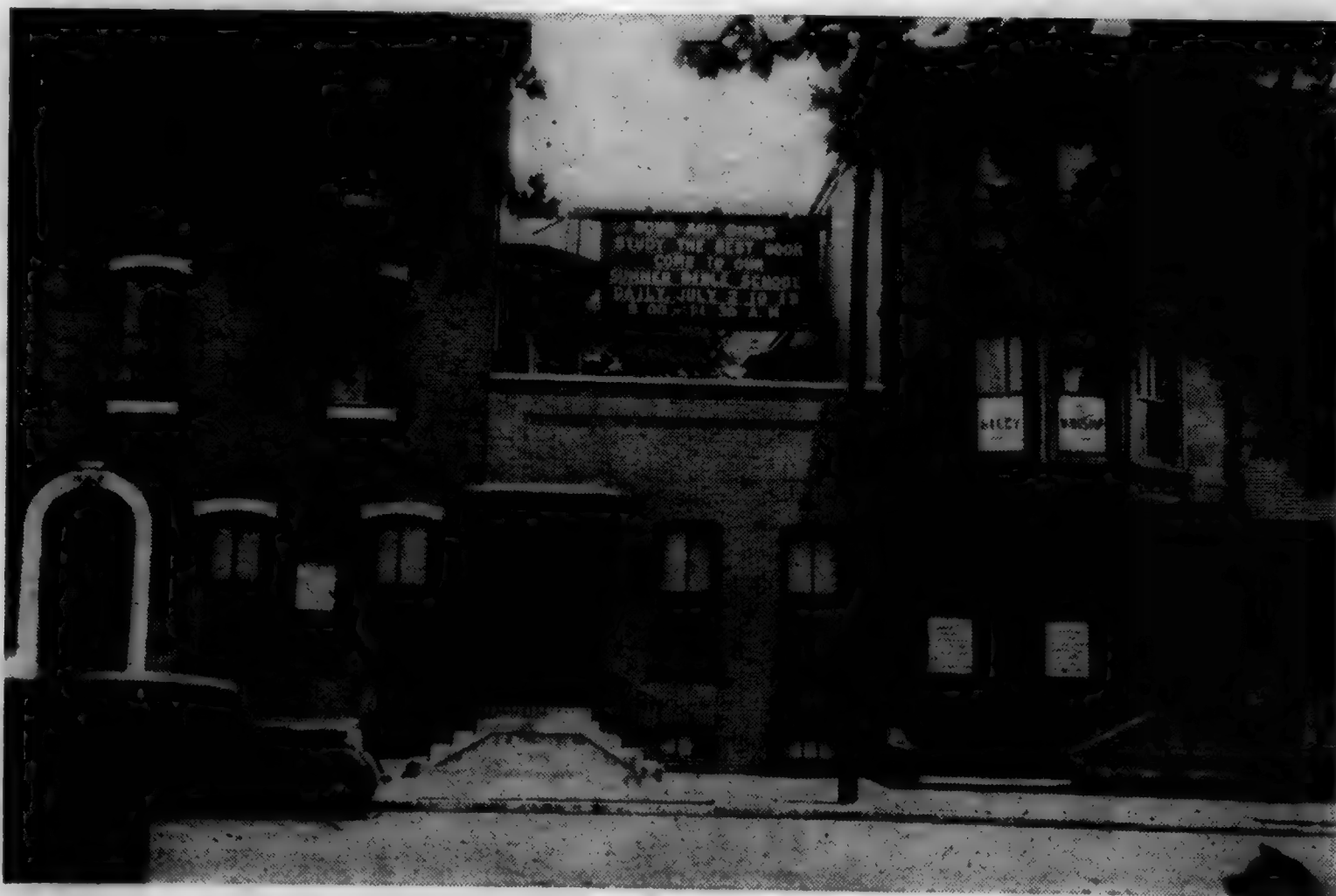
The Norris Square Mennonite Church (Formerly "Mennonite Home Mission")

Previous articles have traced the history of the Mennonite Home Mission, and have shown how, after a slow and gradual growth over a period of almost forty years, the mission congregation became somewhat in-

digenous. A deacon was chosen from the members of the congregation, meeting quarters were enlarged, the name "Norris Square Mennonite Church" was adopted, a church-and-Sunday-school treasurer was appointed, and meeting expenses were taken care of by the congregation itself.

In 1939, the pastor, J. Paul Graybill, moved to Lancaster County, and the writer was called to help in the work. Sometime after Bro. Graybill's ordination as bishop in the Weaverland district, the writer was ordained as pastor (June, 1940). With only a little previous city mission experience, the process of learning how had to be undertaken again the hard way. Despite a number of mistakes and blunders, the main body of the congregation nobly stood by their new pastor and helped keep the work going.

Recent Developments. With the entrance of the United States into the war in 1941, and the resultant "war prosperity" boom, there came a steady decline in attendance at Sunday school and at other services. Not until the close of the war did the attendance stop dropping, and only in the last several months has it shown any increase. During the war period only a relatively small number were won for Christ and added to the church. Besides, some members of the congregation have moved farther out of the city, and as a



Norris Square Mennonite Church (Mennonite Home Mission)

result, it has become more difficult for them to get to all the services.

However, despite the decrease in attendance during the war period, the total amount given in offerings has definitely increased. All congregational expenses, apart from the operating expenses of the mission home and staff, have been taken care of by the congregation in the past few years. Trustees were elected in 1944, and have been taking care of building upkeep. The C.P.S. quota has been paid up to date, and each Christmas for the past few years a large offering has been given for war sufferers' relief. It should also be mentioned that the young people of the congregation have been taking a growing interest in Christian work, and each year have been assuming greater responsibilities in the work of the church.

Another development during the war period has been a growth in open-air evangelism. As it became more difficult to get unsaved people to come to services, a conviction grew that we should take the Gospel out to the unsaved. A small beginning was made in the summer of 1942, and each year the work has grown. During the summer of 1945, Sunday evening services were held weekly in Norris Square, and weekly street meetings were held at several busy intersections on Friday evenings. While few visible results were seen, the Word was given to literally thousands of people through the singing of Gospel songs, the giving of Gospel messages and testimonies, and the widespread distribution of tracts.

In the past few years there has also been an increase in the number of Mennonite young people who have come to the city to work or to go to school. These young people have organized themselves into a Mennonite fellowship group, which meets monthly, and in a written statement have made known their desire to have a Mennonite home of some sort provided for them while living in the city.

Future Prospects. Much depends on the home constituency. If the Mennonite Church will send the right kind of Christian workers, and in large enough amounts; if Mennonite people who come into the city give a good strong witness for Christ; if proper provision is made for the Mennonite young people who come and live here for a while; and if the entire constituency becomes a prayerful, spiritually strong home base for the city extension program, there is a bright future for Mennonitism in Philadelphia. The struggling mission congregation may eventually become a live, self-supporting congregation, even if it never becomes very large. Mennonite students in the city will no longer need to be thought of as straying young people, but perhaps will become some of the Mennonite Church's most brilliant witnesses in a great metropolitan center.

When it comes to expansion in the more flexible types of evangelism in the city, such as open-air evangelism and literature distribution, there are almost unlimited possibilities. For instance, the Presbyterians had a plan last summer whereby open-air services were to be held in fourteen places each week (two each night), scattered all over the city, and yet they touched only the fringe of what could be done. At the same time the Presbyterians were doing this, several other groups were active in similar work, and yet there were many good locations where no work was being done. In our program of literature distribution, we Mennonites in Philadelphia give out more than most churches

do, and yet we could increase the amount given a hundredfold, and still not reach everyone in this city of almost two million. Our present mission churches serve only small neighborhoods. We could have fifty more missions in this great city and they would not need to overlap in their programs of witnessing.

The greatest threat to Mennonitism in Philadelphia is decadent Mennonitism in our home constituency. While our home constituency is in a rural area where one would expect the environment to be very favorable to the survival of Mennonitism, yet the recent war period revealed that in our home (rural) constituency forty per cent of our young men failed when a test on nonresistance came. Yet at the same time in a non-Mennonite church in Philadelphia twenty-five of the twenty-eight draftees went to C.P.S. camps, a loss of only eleven per cent. (The Mennonite churches in the city lost most of their young men in this test.) Can we ever expect to thrive in the city, if we cannot survive in the country? Is Mennonitism dying right in our home base? Fifty years ago the Mennonite Church was in the midst of what has been called "The Great Awakening." Fifty years from now it will be seen whether it was really a great awakening of the entire body or just a dying gasp. And perhaps one way of determining this will be to see whether Mennonitism was able to thrive in Philadelphia.

Revive Thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make Thy people hear.

Revive Thy work, O Lord,
Disturb this sleep of death;
Quicken the smould'ring embers now
By Thine almighty breath.

Revive Thy work, O Lord,
Exalt Thy precious name;
And, by the Holy Ghost, our love
For Thee and Thine inflame.



THE CHRISTMAS CHILD

"Unto us a child is born,"
Wrote the prophet long ago.
That blest Child whom he foretold
Is the Jesus whom we know.

He who was Himself a child
Understands all childhood ways,
With a kind and tender love
Watches o'er them all their days.

He can fully understand
All the children's wants and woes,
Faded hopes and broken plans,
Unkind words and angry blows;

All that tempts them to do wrong,
All their wishes to do right,
All the broken good resolves,
All the dark days, all the bright.

He is strong and can help you
To hold fast the good and true,
And to curb the word and deed
Born of selfishness and greed.

Turn to Him with heart and soul,
O'er your life give Him control;
Trust in Him through all your days;
He will lead in safest ways,
Till the goal of life is won,
And you hear Him say, "Well done."

—H. V. Andrews.

Revive Thy work, O Lord,
And give refreshing showers;
The glory shall be all Thine own,
The blessing, Lord, be ours!

—Albert Midlane.

May God grant a mighty revival to the Mennonite Church, and may she again as in the days of her infancy become a vigorous spiritual movement that will make a powerful impact in the great centers of civilization where her witness is needed most!

The End

Philadelphia, Pa.

THE ELUSIVE METAL

Mercury or quicksilver is the only known metal which is a liquid in its normal state. We have seen it in the bulbs of thermometers and barometers, whose usefulness depends upon the fact that this volatile substance expands so quickly. And many of us have played the game of coralling an elusive and silver globule in the center of a small glass-covered box. We are all familiar with the coating of quicksilver on the backs of mirrors. But there are few of us who know how it is obtained.

The bulk of commercial quicksilver is found in California and is obtained from a brilliant red substance called cinnabar or mercuric sulphide.

When it is combined with the gray rock in which it is usually found, cinnabar produces a beautifully mottled ore. Sometimes the rock is found near the surface of the ground, but more often deep shafts have to be sunk to reach it. This makes the process difficult, for any sulphide ore is generally found near hot springs, and as the depth lowers escaping sulphurous gases pour into the mines and make it impossible for the men to work, except as fresh air is pumped in.

From the outside, a quicksilver mine looks much like a gold mine. There are buildings which house the shaft and furnace as well as a long condensing system. The rock is broken up by gasoline drills and steam shovels and carried up a long track to be dumped into the furnace where the ore is burned. In the heat of the furnace, the ore is separated and the sulphur is carried off as gas, while the vaporized quicksilver moves on into the large condenser where it is captured. It is thoroughly washed, then stored in heavy steel bottles to be shipped away and sold.

Sulphur Bank Mine, on the shores of Clear Lake in northern California, has been a source of quicksilver for more than fifty years. Few mines are found in such a delightful location. Its long cone of rock waste stretches down to the lake shore and looks like a gleaming white battlement against the dark hillside, when seen from the lake-shore road or from Lakeport, thirty miles away.

The young engineer in charge of the mine told some very interesting facts about quicksilver.

"At times the price of quicksilver is low," he said. "Its use is confined to making mirrors and chemicals and scientific instruments. But during the first World War it was in great demand for making munitions. We believe there is a great future for the metal. An engine is already in use which substitutes vaporized mercury for steam. The metal condenses and can be used over and over, thus saving a tremendous amount of energy, which is wasted by a steam-driven turbine. When this engine comes into common use the market for quicksilver will expand."—Publisher Unknown.

CHRISTIAN MONITOR PULPIT

THE COMING OF LOVE

BY PAUL ERB

TEXT: The love of Christ, which passeth knowledge.—Ephesians 3:19.

Almost two thousand years ago the world was invaded by love. For the love which was manifest when God sent His Son into the world, and which Christ demonstrated, both in His life and in His death, was a foreign conception. In the Old Testament God's love does appear, but the divine attributes which receive the greatest emphasis there are His holiness and His justice. At Mt. Sinai the trembling and the quaking of the mountain was answered by the fear in the hearts of the people. The giving of the law was a fearsome and awful occasion. In the pagan world as well the gods had to be cajoled and bribed to favor. Relations between nations and clans were ruled by the law of brute force. In the ancient world as a whole, as even today in pagan circles, human love was chiefly biological. Marriage and family love had not yet been graced by the tender affection which it found in Christianity. Yes, Jesus Christ brought love into the world. The day which we celebrate as the birthday of Jesus is the outstanding holiday of all history. Around no other day have there been centered so many joyous and happy observances. The mother love which is raised to new heights by the oft-repeated story of the birth of the Babe, the good will expressed in gifts and greetings, the great triumph of sentiment over crass selfishness is unlike anything else found in the world. On this day at least Old Scrooge must yield to love.

In everything we see that our Lord was a Christ of love. His birth glorified motherhood. It had been the ambition of every Jewish mother to be the one through whom the Messiah should come into the world. And so when it was finally announced to Mary that she should give birth to the One for whom every Jewish mother had been looking, she burst forth in her magnificent tribute of praise that God had seen and recognized her in her lowly estate. And as the boy Jesus grew through youth to manhood, there is every reason to believe that He gave to His mother such a love as no mother had ever known. Motherhood first came into its own through Him.

Likewise His birth as a child gave a new importance to childhood. Every child, it seems, has become more dear because God took dwelling in the entrancing sweetness of a child's body. Christ could have come into being, of course, as a full-grown man, but He did not. Through all the experiences of babyhood and of childhood He passed. And those experiences have been sanctified by the fact that Jesus went through them. Herod killed babies, but Jesus loved them. Nothing it seems was more characteristic of Him than when He sat and allowed the little children to clamber into His lap, to put their arms about His neck, and to express every form of affection for Him. When the disciples thought this would bother Him or disturb Him, He ordered them to suffer the little children to come to Him. He placed His hands upon

them and blessed them. It is a wonderful tribute to the kindness of His face and the gentleness of His manner that He was thus attractive to the little children.

Likewise Jesus loved His Father. We have in the Gospels only faint glimpses of that companionship with the divine Father of which He has made us in some sense partaker. God designated Him as His only beloved Son, and Jesus in His prayers expressed His deep affection and His close attraction to His heavenly Father. The consciousness of that relationship and the blessedness of it were never far from His mind.

Yes, and Jesus loved the world. He gave many evidences of His tender affection for His inner circle. Though He knew them so well with all their weaknesses, with all their shortcomings, with all their foolish foibles, He loved them anyway, not because of what they were but in spite of what they were. It is a precious detail in the Gospels to read that John leaned upon His breast. We see Jesus' close friendship for the household of Lazarus, Mary, and Martha. Many others, men and women, He bound to His soul with hoops of steel. His heart was moved with compassion for the hungry and shepherdless multitudes. To the leper and to the sick His gracious word was, "Be of good cheer." Never was He overbearing or loveless in His many contacts with people. He was always gracious and tender to all He met. Even the greatest sinners found Him merciful and

understanding. A Mary Magdalene could love Him with a deep and tender love because she found an answering love in His heart. Of the rich young ruler we read that Jesus loved him. He companied with publicans and sinners. He loved man as man, entirely apart from any question of his deserving it. He loved Gentiles, refusing to regard the conventional bounds of love. Even the hated Samaritans lay close to His heart.

He also loved His enemies. To a commandment-ridden people He gave a new commandment which comprehended all the others. This commandment was that they should love one another. He laid upon His disciples the obligation, and He placed in their hearts the power, to love even their enemies. So difficult is it to love those who treat us despitefully that we probably could not accept His words if we had not seen Him do the very thing He commanded. But we see His gracious love to those who rejected Him, and who heaped spite and calumny upon Him. He prayed for His persecutors, and He labored for their salvation. He must mean what He said, for He lived out what He taught. When His disciples wanted to call down fire from heaven to destroy the Samaritans who would not admit Him to their city, He rebuked them with "Ye know not what manner of spirit ye are of." Though He grew up in a strongly nationalistic atmosphere, He had no hostility for the tyrant Romans. We see His silent acceptance of persecution, suffering as a lamb before her shearers, dumb and yielding. He even prayed for those who drove the cruel nails through His hands and feet.

Jesus loved unto death. His was the true life of self-renunciation. From the beginning of His life to the end He progressed relentlessly and logically to the great act of self-denial with which His life closed. In one of Calderon's dramas, we read the story of Daria. So greatly did Daria love the one who had died in order to show his love for her, that she herself gladly became a martyr. The Christ who died for men has inspired self-renouncing love in thousands of His followers. Christ came to demonstrate a way of love that the world as a whole, however, has not yet dared to take. We fear it will not work. We have reservations. We hold back from a full commitment to this way until someone has demonstrated its practicability. But Jesus Himself demonstrated it. He loved unto death and today and through all the centuries uncounted multitudes have loved Him. Yes, many have been willing to give up their lives for His sake. Christ lived a practicable life.

The one hope for the world today is God's love manifested through Christ. God had a great plan. It is still a great plan. It is not God's plan that has failed. We have failed. If the world at this Christmas time is still, yes, more than ever, a seething sea of hate, it is not because God's plan has not worked—men have not been willing to take God's way. Let us in our individual way, let us in our Christian groups, let us in the increasing fellowship of those who are willing to take God at His word, build little islands of love in this

(Continued on page 333)

THERE IS ROOM IN MY HEART FOR THEE

Thou didst leave Thy throne
And Thy kingly crown
When Thou camest to earth for me;
But in Bethlehem's home
There was found no room
For Thy holy nativity.

O come to my heart, Lord Jesus;
There is room in my heart for Thee.

The foxes found rest,
And the birds their nest
In the shade of the forest tree;
But Thy couch was the sod,
O Thou Son of God,
In the deserts of Galilee.

O come to my heart, Lord Jesus;
There is room in my heart for Thee.

Thou camest, O Lord,
With the living Word,
That should set Thy people free;
But with mocking scorn,
And with crown of thorn,
They bore Thee to Calvary.

O come to my heart, Lord Jesus;
There is room in my heart for Thee.
—Matthews.

Editorials

When All the World Was Taxed

Caesar Augustus, a nephew of Julius Caesar, famed in history and literature, was the first ruler of the Roman Empire. His was a world kingdom and embraced Syria and Palestine in its far-flung reaches. He was not the first nor the last ruler to find that the administration of government is loaded down with financial problems. Evidently as one means of helping to keep his treasury filled, he issued a call that all his subjects should be enrolled for taxation. In response to this call, Joseph and Mary journeyed from their home in Nazareth of Galilee to Bethlehem of Judea so that, in accordance with the custom of the time, they could be enrolled in the home town of their ancestral family.

The occasion of this taxation brought them to Bethlehem in time for an event that was destined to change the history of the world. A world power unconsciously issued an order that was to bring into being in Bethlehem a power such as the world never knew and which is and ever shall be without a peer in its influence. For when Mary came there she gave birth to her first-born son—the Saviour of the world. The incident is a marvelous illustration of how God works in mysterious ways His wonders to perform. He used an edict from a world power to fulfill the prophecy of His inspired prophet that the Messiah was to be born in Bethlehem. Micah 5:2. He used an innkeeper, harassed by incoming crowds, to cause His only begotten Son to be born in a stable and cradled in a manger so that He would forever be identified with the poor and lowly. He used humble shepherds, watching their flocks by night, as the ones to receive a heavenly revelation of what had taken place in Bethlehem, all unknown to its inhabitants. He used Wise Men from the east to give the first homage of royalty to the infant King of kings and Lord of lords. We are impressed how God used His sovereignty over minute affairs in the lives of many different people to work out His great plan and purpose of bringing salvation to a lost world.

We do not know how much revenue was eventually raised by this order for the registration of taxpayers. But we do know that great empires need fabulous amounts of money in order to carry on their governmental activities and wage their campaigns of war, and that Rome was probably no exception. We know also that a later edict of a similar nature met with opposition and revolt. Acts 5:37. We can probably safely assume that the taxation scheme was considered by the people as something of considerable importance since it touched every home in the great realm of the Roman Empire. But the fact that there ever was such an order issued would probably be forgotten today if Luke had not given it brief mention in the introduction to his story of the birth of Jesus. In fact, historians have spent much time arguing if there ever was such an enrollment for taxation, but the sacred record stands confirmed by the latest investigations. In the eyes of the world at that time this taxation was an important event, while the birth of a baby boy occurring at the same time in an obscure village was something too commonplace to be noticed by more than a very few. History reversed all this and now a greater portion of the world celebrates the birth of the Child and has all but forgotten about the taxation, while even the emperor is little more than a legend in the minds of people. Thus time has a way of singling out the seemingly unimportant events and revealing them as of great significance, and of casting into oblivion what men at one time considered as of considerable moment.

A little meditation on all this can be of great help to us at the present time. We too are in a time when all the world is being taxed. It is taxed in a very literal sense because of the great war debts that have been piled up by the nations. It is being taxed to the utmost in statesmanship capacities to try to bring

order out of the welter of confusing voices that are clamoring to be heard and of conflicting interests that are demanding recognition. It is being greatly taxed in its efforts to provide food, clothing, and shelter for millions of sufferers from the effects of the war. It is being taxed to try to restore the moral and spiritual values that were tossed aside in the exigencies of war.

Yes, there is world-wide taxation today. None of us can escape its effects. And now, as in the days of Augustus Caesar, there is only One who can bring a solution to our vexations and perplexities, who can bring light to the world's darkness, who can bring life into the shadow of death. He is the One who was born in the days of the taxation as the Saviour of the world, as the Prince of Peace, as the King of kings and Lord of lords. Only as people look to Him in faith, accept His teachings, serve and follow Him in all things, is there hope for this disordered world. If the world continues to reject Him it must go on to destruction, but even then the true Christian can have hope in the triumph of His eternal reign when all evil shall be put away.

"Joy to the World"

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This message was first given by the angel of the Lord to the shepherds of Bethlehem, and, devout men that they were, it certainly must have brought unspeakable joy to them. Later Luke recorded the words, and they have been bringing joy to people all through the ages since. About two hundred years ago the theme was breathed into the well-known Christmas hymn by Isaac Watts, and the message has re-echoed through the years in song as well as story.

Christmas is pre-eminently a festival of joy. And that is what it should be since the Saviour came to bring to the world both joy and peace. But, sad to say, many modern Christmas festivities are both in their basis and in their expression of joy entirely foreign to the joy which Jesus came to bring. We are not decrying the fact that the world in general recognizes Christmas, for there is after all in the sum total of Christmas observance a testimony to the person and work of Christ, but we do regret that ungodly practices masquerade as bringers of Christmas joy. For example, some people measure their Christmas joy by the amount of liquor they consume or by indulgence in other sinful practices. However, one need not go to such extremities to miss the true joy of Christmas, for joys that are based on anything that has sinful connotations are not of the kind that Jesus brings to the hearts of men, for His joy is based on release from sin.

The joy of Christ is spiritual. The shepherds experienced it; so did Simeon and Anna; so did the Wise Men; so have all the saints who have followed in their train by worshiping the Christ who was born as a Saviour. He came to bring joy, to bring peace and good will, but when people shut the doors of their hearts against Him they cannot enjoy these blessings.

Recently in St. Paul's Cathedral in London we saw the famous picture, "Christ the Light of the World," by Holman-Hunt. It was painted by the artist himself as a replica of the original. Christ is pictured standing outside the door which is bolted and entwined with ivy. He stands with His lamp to bring light and joy, but He will not force the door. It must be opened from within. It is the picture of many hearts at this Christmastide. They cannot experience the joy of Christ unless they first let Him into their hearts and lives. When we do that, other joys, such as the giving and receiving of gifts, take on new meaning, for they are done in the name of Christ. The Christmas songs and carols can then be sung in the spirit and with spiritual understanding. It is then that we can truly sing:

"Joy to the world! the Lord is come!
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heav'n and nature sing."

Volume XXXVII Ends

With the end the year comes also the closing of the present volume of the Christian Monitor, which completes thirty-seven
(Continued on page 322)

CHRISTIAN LIFE

SANCTIFICATION

BY JOHN R. MUMAW

A discussion of sanctification is directly related to the practical problems arising from our spiritual conflicts. It points to the boundary that lies between good and evil. The forces of evil are in active opposition to the power of God. Satan has set himself against Jesus Christ. The flesh is lusting against the Holy Spirit. The world is in opposition to the church. Sanctification deals with the current issues arising from these spiritual but very real conflicts.

The word "sanctify" comes from the two words "from" and "earth." It means, literally, "from the earth." The idea expressed is "separation from earthly things."

There is need for more teaching and discussion on this subject. Too many people are excusing themselves from perfection of holiness on the grounds of human weakness. Provision has been made for the Christian to be wholly sanctified; to be sanctified is no more difficult than to obtain salvation. Both are a matter of trust and of response to the will of God.

The whole purpose of redemption is to sanctify those persons who choose to become the people of God. It is a process which has broad implications in Christian experience and which strikes deep in the inner life of the child of God. It is the work of the Holy Spirit who makes holy the soul that is justified in Christ Jesus.

The Meaning of Sanctification

The meaning of sanctification involves several aspects of Christian experience. One reason it is possible to be sanctified and yet to need more sanctification is because the word is applied to several phases of Christian experience, each of which may be called sanctification. Paul wrote to the Corinthians and called them a sanctified people. When he talked about the awful sins of which they were guilty, he was not condoning sin in God's people. They had experienced one phase of sanctification, but had other phases yet to realize.

Another reason sanctified people are urged to further sanctification is because this is a continuous process. The instantaneous work of the Sanctifier at the time of regeneration is followed by a gradual growth in grace.

Sanctification originates in a call. That can be illustrated in the children of Israel. God called Israel through Abraham because in His own mind He had decided that the posterity of Abraham should be a people sanctified to Himself. So is the church chosen in Christ. God planned that persons shall be saved through Christ. We are sanctified in the mind of God, through Christ Jesus. God purposed that in the work of His Son He shall sanctify a people who are separated to Himself.

Sanctification includes a **change of position**. Just as Israel was called out of Egypt to Canaan, so Christian people today are called

out of the world from their former ways of living and are brought to a new position with God in Christ Jesus. Our Lord Jesus has made that provision in the shedding of His blood. "That he might deliver us from this present evil world."

Another phase of sanctification is related to our **condition of life**. It effects for us a happy condition. Just as Israel was to live a life of holiness, so the Christian church is expected to live a life of testimony and holiness. Our being a Christian certainly was a pattern in the mind of God before the foundation of the world. God had that in mind when He saw His own Son on the cross. The whole work of sanctification is so designed that God may have a people who are different, whose lives are cleansed, made holy and pure.

Another phase of sanctification is **dedication to Christian service**. It means a separation from the common use to a special purpose. We are called to be separate from our ordinary life to a special use in the kingdom of God.

Jesus was praying the high-priestly prayer when He referred to the blessed doctrines that God had given to Him. He said, "I have given unto them the words which thou gavest me." While praying for the blessing of God upon the church He indicated that while He was in the world He called them through God's name. Notice the particular emphasis and deep concern of Christ that these things were spoken in the world that they might have His peace fulfilled in themselves. He said, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." When in this same prayer Jesus requested the sanctification of His followers He knew the will of God to reclaim the souls of men. He knew the whole program of God to gather to Himself a people separated for His own use and purpose. He was also anticipating His own work on the cross and He knew the tremendous price He was to pay for redemption. With that in mind He prayed that the Father might sanctify the people for whom He was going to die. He had in mind the Spirit's work in sanctification. He was concerned that all His followers might be made holy by the truth, the Word of God, and be set aside for God's possession and use, to be filled with power in testimony to others.

The Urge of Sanctification

For one to be a Christian without recognizing the obligation to be sanctified is to find Christian experience entirely unsatisfactory. We cannot enjoy the benefits of salvation without the reality of personal holiness. There are a number of scriptures which explicitly state the necessity of being sanctified; others indicate the need of sanctification by inference. It is with such passages

that we present the urge to be sanctified, to be made holy.

"For this is the will of God, even your sanctification" (I Thess. 4:3). This passage is directly concerned with purity of life. The urge to that high standard of life points to the will of God as a reason for sanctification. There is no way to escape the call to holiness, for God requires a profession that can mean nothing less than an entire conformity of heart and life to His will.

To be sanctified is a **normal condition** of a life with God. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15, 16). There is no escape of these implications involving our relationship to Him. Those who want to be the children of God must demonstrate in all manner of behavior likeness to God. Holiness in life has essentially the same meaning as sanctification.

There are frequent **exhortations** in the New Testament which call for the obtainment of sanctification. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). This is merely a specimen of what might be quoted from other passages indicating that God expects the Christian to enjoy full deliverance from sin. We cannot divorce the meaning of salvation from the obligation to be sanctified. This cleansing of the flesh and spirit from earthly and spiritual corruptions is the process of perfecting holiness. It is a work of the Spirit which God expects to be accomplished in the life of every believer.

The urge to sanctification is derived also from the **promises** of the Word which indicate the possibility and means of cleansing. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7, 9). The implications here center in the word **all**. The blood of Christ is cleansing from **all** sin, from **all** unrighteousness. These promises imply that deliverance from the very inroads of sin as well as from its guilt is possible. These are wonderful promises which God has given us, but they are given on the basis of expectation that the child of God will live in a state of sanctification.

We do not want to overlook the appeals of the New Testament which come in the form of **prayers** for spiritual benefits to the Christian life. A representative passage is expressed in the words of Paul, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). This implies the possibility of obtaining that degree of sanctification (blamelessness) which will preserve the child of God from voluntary transgression. It expresses completeness in the sanctifying process permeating the Christian's spiritual experience, his self-life, and his flesh (body). The Christian need not be embarrassed with asking the question, How obtain such perfection? but he ought to blush with shame to deny its possibility.

The urge to sanctification presses hard against the soul in the light of a **condition** of acceptance with God. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). We dare

not ignore this requirement. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). No person has the right to expect to stand in the presence of God in heaven without having been sanctified on earth. The elements of purity of life through deliverance from evil indulgences of our senses and of escaping the corruption that is in the world, are all necessary to a satisfactory spiritual experience.

The Process of Sanctification

Let us examine the means by which people are sanctified. In the first place, it is God who calls people to accept His plan of redemption. God has worked out a marvelous provision by which people can be saved. The meaning of salvation contains the idea of sanctification unto Him. We are sanctified by God. When one sees what Christ has done, as in the tenth chapter of Hebrews, it makes one stand in awe at God's great love. Verse ten—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." We are sanctified through the offering of Christ's body, through the giving of His own blood. This provision is made that all men might live a holy life.

Christ is our sanctification in the sense of our having accepted the call of God through His name. He has made provision for our cleansing through His blood and is calling us into His service. He is made unto us sanctification. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). He is the one who has provided the way by which we have access to the Father for this setting apart. We may have been thinking too much in terms of the work of the Spirit only when we talk about sanctification. Each of the Trinity has a share in this process.

We have considered God's work and Christ's atonement and now we consider the work of the Holy Spirit. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). The Holy Spirit is the active agent in sanctifying people as the process continues. We are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). The Holy Spirit is in this dispensation the personal representative of the Godhead on earth and therefore He is particularly active in bringing about sanctification which is a work in the lives of men on the earth.

The instrument which the Holy Spirit uses is the Word of God. This is the most tangible factor in sanctification. The neglect of the reading of Scripture results in a lack of sanctification and leaves people with a consciousness of guilt. Christ gave to the world the message of the Gospel to change lives and to bring them into the church. He gave Himself for the church. "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26). This speaks of preparation for the coming of our Lord. Christ cleanses the church with the Word of God. The Word is the sword of the Spirit. To be more fully sanctified we need to make much more use of the Word of God.

We have called your attention to God, to Christ, to the Holy Spirit, and to the Word. There is yet another factor—the will of man.

The individual person is responsible for sanctification. We dare not lay the blame on God if we are not sanctified. The blame falls neither upon Christ nor the Spirit. We cannot put the blame on the Word. The responsibility for sanctification lies with us. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13b). This indicates the personal responsibility we have to believe the truth. The Spirit cannot do His work unless we choose to believe the truth. We must comply with the plan and will of God to make us holy. If we commit ourselves to the Word and yield ourselves to the Spirit, the process of sanctification continues.

The Nature of Sanctification

Having considered the process of sanctification, let us examine the experience of sanctification. It is an experience in which the Christian gives a favorable response to the Gospel of God. To see His purpose for our lives and to acknowledge that He wants to possess us as His own is not enough. It is when the soul responds to that call of God and makes a decision to be yielded to Him and for His use that change takes place.

Sanctification is also an experience in which we identify ourselves with Christ in His crucifixion and resurrection. To participate



DECEMBER

**The stark limbs of the wintering trees
Are etched against the greying skies,
Last summer's nests the bird life built
Are plain to any prying eyes.**

**The blasts of rising winds are chill—
They moan about the cottage eaves,
They bow a shrub toward southern climes,
And guide the way a tired weed weaves.**

**The snow sifts gently from above
To throw a mantle o'er the earth—
To give protection from the cold,
To insure moisture for spring's birth.**

**How beautiful the brightness
It lends the bleak December scene!
How marvelous the purity
Of meadows' soft and lovely screen!
—Carmen Malone.**



more and more deeply in death experience to sin, to the law, to the world, and to self has a cleansing effect. To appropriate more and more resurrection power through faith in the operation of God to overcome sin leads to constant victory. The process of sanctification becomes more and more active.

Sanctification is a continuous yielding to the Spirit. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). Our Christian experience does not remain static. One who is yielded to the Holy Spirit will be changed continually from glory to glory. The responsibility rests with the individual. The Christian life is a series of experiences and decisions from day to day in which the Holy Spirit gets more and more complete control. The decision of the individual determines the extent of sanctification. The Spirit continues to convict and work, but the soul response to what the Bible teaches is what brings about a change in the heart. That change is a part of the process of sanctification.

This repeated experience of following the will of God in the yielding of ourselves to Him brings us to a higher plane of life. Christians should never be satisfied with their present state. We go on being sanctified. Some people may have an experience of sanctification that is very special, that almost looks like, or appears to be something similar to, conversion. That is possible, but it is not saying that every person must have such an experience. Our experience varies in securing salvation; some have a violent change and others have an experience that grows from a spiritual awakening on to spontaneous testimony. So in sanctification the process may be almost imperceptible; but it goes on and on. Even the person who has had a special experience in his sanctification continues in the process. It is a steady inflow of the Spirit's grace and power.

Personal Factors Involved

Sanctification is something very much more than a mere outward control of action. It deals with the inner life and our inner responses. Negatively, sanctification separates us from all that is opposed to God, or that turns our love away from God to the world. Positively, it turns our love to Jesus Christ and to things above. It is no mere renovation of a single attitude. The whole inner life of the individual is changed. It involves cleansing of secret faults. It calls for loyalty to the Word. It demands our bodies as living sacrifices. It calls for open hearts to receive the truth. It requires a ready mind to receive promptings of the Spirit. It implies a willingness to have the Spirit reveal to us anything that is wrong. It includes an attitude that is willing to do whatever is consistent with the will of God.

Let us consider a few simple tests to check on the inner life. There are some people who are perfectly composed under adverse circumstances but inwardly have irritation and hold secret resentment. Outward control is not sufficient. The Spirit of God deals with the inner man. There must be an inner control that governs the outward expression. The worldly man can control his outward acts, but the Christian has the Spirit within.

We will apply this test of inner principle to offenses. Some person has said something uncomplimentary about you. You did not answer. No one held anything against you. But inwardly you felt angry and wished evil against him. That shows lack of sanctification. The Holy Spirit deals with the inner man.

You may have been wronged by someone. You did not have revenge but you did wish him misfortune; if it came it made you happy. You would not have said that outwardly, but inwardly you wished it. The Holy Spirit has a power that will bring that under control. Such sins need to be mortified.

If you do not call sin by its right name you will have difficulty in overcoming it. One who comes out into the open and calls those inner experiences sin is in a position to have the Spirit of God enable him to overcome; and that life is being sanctified. Outwardly people may conform to religious standards but inwardly have pride, vanity, and a sense of superiority. There the Spirit of God will have to go deep into the life and deal with the heart.

There are some strange combinations in Christian people. It is possible to have a person active in service and yet not be separated to Christ; he may even do it for self-pleasure. It is possible for a person to be separated from the world outwardly and at

the same time have evil thoughts. It is possible for a person to be orthodox in his belief and yet not be spiritual in his life. It is possible for a person to be a defender of the faith and yet be powerless in his testimony. To live a truly separated life requires the yielding of the inner life unto God.

"Sanctify Them Through Thy Truth"

Truth is the instrument of the Spirit to bring about these changes that are so necessary to the spiritual life and that bring an overflow of testimony to others. Truth is the source of faith. "Faith cometh by hearing, and hearing by the word of God." It is an instrument of salvation in the new birth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth—for ever" (I Pet. 1:23). The Gospel of the Word of God is our rule of life. The words of truth given to us are the directions by which we live. The Word is used of the Spirit to strike deep into the thoughts and hearts of men. It is also the instrument of imparting the divine nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4). The Word of God is the means by which we partake of the divine nature. It is our protection against evil. "Stand therefore, having your loins girt about with truth" (Eph. 6:14). The wiles of the devil cannot find entrance to the heart that is filled with the Word. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

The illumination of the Word gives life.

We must preach the Word of God so that men may have their lives attached to the true source of spiritual life. Ministers need to give themselves more wholly to the study of the Word and preach it. We have a responsibility to let men and women know what the Bible teaches and to give it in the power of the Spirit. The reading of the Word, the studying of the Word, and meditating upon it are all various means by which we have our lives sanctified so that step by step we are changed from glory to glory into the image of the Lord Jesus Christ. We become a channel of truth like unto Him so that our lives are a testimony to others. The person whose life is unsanctified and who fails to let the Word of God have its way in his experience is not living abundantly. The Word of truth makes our separation from the world an intelligent act. The Spirit of God uses that Word to settle us in a spiritual life that is devoted to Jesus Christ. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). Sanctification from God's point of view involves the entire life. It goes on and on, affecting the spirit, soul, and body of men. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth: thy word is truth."

Harrisonburg, Va.

ARE ONLY MENNONITES SAVED?

From a Letter to a Distressed Soul Out on Life's Sea

BY HAROLD BRENNEMAN

You seem to be quite disturbed by denominationalism. We make a mistake in sitting down and saying this or that person in some other church is not a Christian just because he is not a Mennonite. Neither are we in a position to adjudge him Christian; judging can be done both ways, you know.

There is a difference between judgment and knowledge. We KNOW people, according to the Bible, by their fruits. When a tree has fruit on its branches, we have knowledge and do not rely on our judgment to tell what kind of fruit it is. Do you see the difference? In other words, we know what kind of people folks are by the kind of fruit they produce. The judgment part we leave to God. For instance, if an evil man brings forth seemingly good fruit (even as Satan poses as an angel of light), I (who know only his fruit) may know him as a good man; but God who really knows him by both his fruit and his motives, knows him as a hypocrite. Now if I *knew* that the man bore seemingly good fruit along with evil fruit and evil motives, then I could know him in my own mind as a hypocrite without judging him, because I would know him by his fruits. No good man brings forth evil fruit. Evil men bear evil fruit. Some evil men are used of the devil to counterfeit the good fruit of the Spirit and are motivated by fleshly and evil motives to do what may seem outwardly good.

The problem which you have is related to what I just said about judging and know-

ing people. That is, are only Mennonites saved? First, all consecrated Christians are interested in growing into holiness and living with Christ and abiding in Him. All the foolish questions about whether this thing or that thing saves a person, do not enter the thinking of one whose only passion is to do the will of God and that as perfectly as is humanly possible by His grace. In all denominations there are traitors and hypocrites. But the point is that the Mennonite Church embraces the Scriptures with a greater faithfulness to principle in applied everyday life than any other denomination I know. Every true Mennonite is a thoroughgoing Christian and every thoroughgoing Christian actually embraces the same faith we do whether he has identified himself with our group or not. But, having the light, it would certainly be folly to suppose that some other folks have salvation too with more liberties to the flesh thrown into the bargain. The Scriptures make no provision for that. I am not to judge other people who claim to be saved. The Word judges them and by their fruits we know them. I leave their salvation to God. But I know that I COULD NOT BE A CHILD OF GOD and do some of those things contrary to the Word we Mennonites believe. Having a knowledge of the truth, shall I trade a developed conscience and practical Christian life for a more liberal one by adopting the other man's standards and ideals?

Now concerning the distinctive doctrines of the Bible which are a problem to you, may

I indicate that they are not "Mennonite" ideas, as you sarcastically suggest, but simply the plain Word of God. A number of the now worldly churches once held to some of them. The only significance in the name "Mennonite" is that when the Christian church was in confusion and turmoil, that small handful who preserved the purity of the faith and laid themselves wholeheartedly to the task of searching the Scriptures to find in them eternal life, and who did not fear other men or powers in existence (as some of the reformers did)—that small band of folks eventually were known as Mennonites because their most influential leader was Menno Simons.

If one's experience with the Lord is genuine and followed with consecration, we will "work out . . . [our] own salvation with fear and trembling." That is, our salvation must work from the inside out. If your heart is right, your outward manner and appearance will bespeak it. Certainly we preach Christ when we preach about plainness in clothes. The two are inseparable in principle. Putting on "modest apparel" makes no one a Christian any more than putting a sheepskin on a wolf makes him a sheep. But sheep don't wear wolves' clothing. Christians who are not anxious to be unidentified with the world in every way that can add to their testimony of humility, sobriety, modesty, and appearance which bespeaks the inner adornment of a meek and quiet spirit, are manifesting an unchristian walk. "If any man have not the Spirit of Christ, he is none of his." Outward display draws attention to the body and caters to the lust of the eye, the lust of the flesh, and the pride of life, when God desires that we quietly bespeak simplicity and strength of character and conviction. What matter if the world disown us? Or even if our own disown us? He came unto His own and His own received Him not. If Jesus' own brethren didn't want Him, are we better than He that we should pity ourselves because everybody else might sneer and think us odd or fanatical? All genuine Christianity has this element of sacrifice. If we partake of His sufferings and death (death of the old man and the desires of our eyes and the pride of life) we shall also partake of His resurrection.

The same principles hold in other unpopular Bible teachings. Is jewelry a matter of salvation? If *anyone* can get to heaven in disobedience to the light they have, then *everybody* can. God leaves no doubt in His Word about these important matters. Even though the Bible does not say in so many words, "Thou shalt not" in every instance, it nevertheless lays down solid principles by which to live. We are told to be transformed by the renewing of our minds. "If . . . [we] then be risen with Christ, [to] seek those things which are above." "Love not the world, neither the things that are in the world." "Ye are the temple of the living God." Perhaps it would help you to approach this phase of your problem by understanding that *how* we dress is largely affected by *for whom* we dress, or arrange our outward appearance. Settle that in all finality. Then it will be easy to ask, "Can I make myself more attractive to a holy God by outward adornment of the flesh?" "They that worship him must worship him in spirit and in truth." The Scriptures are full. I suggest that you read Romans and James prayerfully. If you *really* want to know the right and wrong of these things with a view of obeying them, and lay aside your own will, God

will reveal His good pleasure to you through His Word by His Spirit if you tarry with Him in prayer and study and fasting.

May God give you wisdom as He promised in James to give liberally. Pray much and search your own heart with all diligence. "Give attendance to reading." "Search the scriptures." "Study to shew thyself approved UNTO GOD, . . . rightly dividing the word of truth." "He will guide you into all truth."

Scottdale, Pa.

THE NIGHT BEFORE CHRISTMAS

It was almost Christmas time. No time now to be lost. Everybody seemed to be in a hurry. Many were loaded down with parcels and bundles of every size. Among them was Mr. Wackline, who was making his way to the Union Depot with a heavy basket in each hand. As he was going along at a rapid pace, a little boy, poorly clad, stepped up to him and with all earnestness lifted his thin pale face and taking hold of his baskets said, "I want to make some money to buy my mother some medicine." Mr. Wackline replied, "These baskets are heavier than you can carry." The boy insisted, but Mr. Wackline hurried on.

After giving it a second thought, he suddenly stopped and turned to see what had become of the boy whose mother was lying sick at home. As Mr. Wackline was looking for him, he saw him step up to another man to assist him with his baggage. This man rudely handed him over to the police. Mr. Wackline at once came back. "I'll take care of that boy," he said to the officer. Taking his name and address Mr. Wackline told him he would come and see his sick mother.

Hastening on to get to the train he said to himself, "This case must be attended to at once, at my first convenience."

Later a kindly-looking gentleman was seen walking up the narrow street. He seemed to be looking for somebody. His keen eyes watched carefully the numbers on the houses. Some houses were not numbered; others were marked so faint, one could hardly make out what they were. Yonder in the window of a second-story house was the face of a little boy. He looked forlorn, as though the last hope had fled from his youthful life. It was Tom, deep in thought, saying to himself, "Guess the stranger forgot my sick mother. He won't come." Then with a heavy sigh he turned from the little window to where his suffering mother was lying. Neither one spoke. All was silent. Only the tick of the clock could be heard.

"What's that? I hear some one coming." A leap and a bound and Tom was at the door. To his surprise, it was the stranger, Mr. Wackline.

"How is your mother?"

Tom took him to where his mother was lying sick and helpless. The doctor's prescription was at once looked after, and indeed, no small kindness was shown in that poverty-stricken home. Not only was the mother's heart made lighter, but Tom's also.

Years passed by. Tom grew up to be a splendid young man, but he never forgot Mr. Wackline's kindness. They frequently met each other and became real friends. Later Tom moved to the city of C—. There he secured a position in one of the largest department stores. So deeply interested was he in his work, so loyal, and so

trustworthy, that soon he became one of the head salesmen.

One day Mr. Wackline also came to the city of C—, on business. Finding his way to the hotel, he got a pleasant room for his short stay there. It was on a Saturday. The sun had already set and the shades of night were falling. Mr. Wackline was returning to the hotel, worn out from the business cares of the day that had pressed upon him. He placed himself in a comfortable chair in the hotel lobby to rest a while. While he sat there contemplating, a gentleman stepped up behind him and put both his strong arms around him. To his surprise, when he looked up, it was Tom. They cheerfully greeted each other.

"How's your mother, Tom?" Immediately the tears began to fill his eyes and with a deep sigh, in a broken tone, he answered,

THE INN THAT MISSED ITS CHANCE

What could be done? The inn was full of folks.

His Honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis—such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were

Close herded with their servants, till the inn
Was fairly crazed among them.

Could I know

That they were so important? Just the two:
No servants; just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale—I saw them not myself.

My servants must have driven them away—

But had I seen them—how was I to know!
Were inns to welcome stragglers up and down

In all our towns from Beer-sheba to Dan,
Till He should come? and how were men to know?

There was a sign, they say, a heavenly light

Resplendent, but I had no time for stars.
And there were songs of angels in the air
Out on the hills, but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,

And who was He that should be born that night—

For now I learn that they will make Him King,

A second David, who will ransom us
From these Philistine Romans—who but He

That feeds an army with a loaf of bread,
And if a soldier falls, He touches him,
And up he leaps uninjured—had I known,
I would have turned the whole inn upside down—

His Honor, Marcus Lucius, and the rest,
And sent them all to stables—had I known.

So you have seen Him, stranger, and perhaps

Again may see Him? Prithee say for me
I did not know, and if He comes again,
As He will surely come, with a retinue
And banners and an army, tell my Lord
That all my inn is His to make amends.
Alas! alas! to miss a chance like that!
This inn that might be chief among them all,

The birthplace of the Messiah, had I known!

—Author Unknown.

"We buried her yesterday." Silently they both sobbed and mourned the loss of a mother they dearly loved. Said Mr. Wackline, "I'll never forget that night before Christmas. The Lord Jesus whispered, 'Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me.'"—Sel.

A CHRISTMAS LEGEND

A beautiful Christmas legend is told about Offerus or St. Christopher. Saint Offerus, you know, was a giant, who lived by the banks of a mighty river. He was so big that he could step from one hill to another, and so strong that he could pull up the trees by the roots. He could have crushed a man in one hand, had he wished to do so. But Offerus chose to do kind deeds instead of bad ones.

The river by which Offerus lived was wide and deep. Often folks wanted to get across it and were very much afraid. Offerus always offered to help them across.

A terrible storm arose one night. Offerus was sleeping soundly when he seemed to hear a child's voice calling, "Offerus, Offerus, come and carry me across the river!" He could not believe that anyone could be out on such a night, and least of all a child. But he heard the voice call a second time, "Offerus, Offerus, come and help me across."

Offerus arose at once and went out into the storm. There by the banks of the river stood a little child who begged to be carried to the other side. Offerus could not resist the pleading voice; so he picked up the child, and, with his staff in his other hand, he carefully picked his way in the rushing, tumbling stream. But with each step his burden grew heavier until it seemed he would sink with his load.

Finally he reached the other side. Gently he set down his burden. Then in wonder he asked, "Child, who art thou? If I had been carrying the whole world on my shoulders, the burden could not have been heavier."

The child replied, "In past times thou hast been helping others across this stream, but tonight thou hast helped the Christ child across. Thou shalt no longer be called Offerus, but Saint Christopher, because thou hast learned to use thy strength in helping those who are in need." When Saint Christopher knew whom he had helped, he was so surprised he couldn't say a word. As he stood and watched the Christ child walk away, the staff in his hand took root in the ground. Soon it grew taller than all the trees around, and beautiful leaves appeared on the branches. People say the tree is still standing to mark the place where Saint Christopher, at the risk of his own life, carried the Christ child across the river.

We are about to celebrate the Christ child's birthday. Each of us can do something for Him, even as Saint Christopher did.—Selected.

THE CHRISTIAN'S CAMPFIRES

The Christian is a pilgrim; he is on his way to the true home of his heart. Earth's happinesses are but his campfires; they must not keep him from his journey. They are but the tents of a night; he must not mistake them for his abiding home. And as for life's troubles and difficulties—as has been well said, it is only a matter of spending "one night in a bad inn." We too, look for another city.—Francis B. James.

OUR HOME CIRCLE

THE ART OF CHRISTIAN HOSPITALITY

BY ELIZABETH A. SHOWALTER

Hospitality at its best is a fine art. It is an ancient art. I can think of no example of hospitality so complete as that of Abraham entertaining the three strangers, given in Genesis 18:1-8. Stripped even of its orientalisms the basic principles of hospitality still stand out.

Ran to meet them: We can scarcely feature ourselves actually running to meet a group of strangers as they appear. It isn't done in our day—not actually. But how about practically? In spite of our democracy and our Christianity we tend to wait for an introduction, or at least a chance to size up the newcomers, to see if they are worthy of our entertainment. The first principle of hospitality, it seems to me, is the willingness to go more than halfway. The giving of our whole selves to the comfort and pleasure of others is a rare gift, and a difficult one.

It is easier to say, "I'd like to have you sometime," hoping that the word will sound genuine enough to pass for the deed; or to say, "I am pleased to have met you," than to put forth the effort to make the meeting a pleasure not to be forgotten.

This principle of going more than halfway applies very aptly to what we may term church hospitality, too. Every one of you has no doubt experienced the glow its practice has given you, or the chill its absence has produced.

A minister, when visiting a certain congregation, once had to solicit a place to spend the night. On a later visit to this congregation he was asked to conduct a children's meeting. He planned a lesson on church hospitality, having the children demonstrate the undesirable and the desirable ways of greeting strangers. One group asked the visitors, "Have you a place to stay?" The more thoughtful group said, "Won't you go with us?" I should say this man was apt to teach. May we all be apt to learn!

If . . . I have found favour: To Abraham the pleasure was all his. He knew how to esteem others better than himself even when they were as yet unknown. He didn't wait to look for concealed angels' wings or for the rating of his guests in the social register.

There are so many ways in which guests contribute to our lives, that hospitality pays dividends in that way alone. They not only call out our best silver and damask, but they also call out the best of our natures. In seeking to please we become pleasing. Guests bring with them a variety of viewpoints to be considered and evaluated. In so doing we broaden both our interests and our human sympathies and understanding.

Let a little water . . . be fetched: In that arid land "a little water" was a token of consideration. True hospitality provides the best comforts available—without apologies. There may be explanations for things wanting. We may have only a little water because the plumber is out of town, but we

need not embarrass ourselves and our guests by continually taxing their ingenuity in finding replies to our apologies. When we have given our best let us enjoy it together.

Only when the available comforts and considerations are denied the guest because of lack of love, is there need for self-blame. Jesus, who certainly could not be called a slave of convention, once told a host, "Thou gavest me no water. . . . My head with oil thou didst not anoint."

We should adopt a style of entertainment in keeping with our principles of simplicity. Such a style can be pleasing and inoffensive alike both to the elite and to the uncultured who meet at our table.

Rest yourselves: Another important factor in hospitality is the creation of a restful atmosphere for the guests. For some it will be the rest of quietude; for others the rest of activity. To be desired is a quick sensing of the needs of guests. Too little attention or too much attention can destroy the enjoyment of the visitors. The machinery of entertainment should not be too obvious, neither should it creak!

My mother used to tell of working for a minister's wife, whose name in our circles is a proverb for hospitality. At that time she lived at the end of a long lane which could be seen from her kitchen window. If she saw what appeared to be guests coming—in those days guests did not wait for special invitations—she would quickly whisk away the ironing, or cherries, or whatever work of that kind they might be doing. By the time the guests had arrived mistress and maid were freshened up and engaged in a

CHRISTMAS BELLS

I heard the bells on Christmas Day
Their old familiar carols play,
And mild and sweet
The words repeat
Of peace on earth, good will to men!

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till ringing singing on its way,
The world revolved from night to day—
A voice, a chime,
A chant sublime
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said,
For hate is strong,
And mocks the song
Of peace on earth, good will to men!

Then pealed the bells more loud and deep,
"God is not dead, nor doth He sleep;
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

—Longfellow.

leisurely task, such as mending or quilting. With such an attitude and a deserved reputation for cooking, do you wonder that to our minds "Aunt Polly" is synonymous with hospitality?

Fetch a morsel: Have you ever wondered why it is that as soon as a few people get together they must have at least a cup of weak tea and a cookie to make the occasion worth while? Perhaps it is because eating is a universal pleasure, just as the weather is a universal topic of conversation. At any rate, the habit seems to have been fixed quite early; therefore it is almost a principle that host and guest eat together.

In oriental lands sharing food with a stranger obligates the host to protect the guest even with his own life if necessary. While we assume no obligations to save a guest's life, we might well assume the responsibility of his general well-being and reputation. True hospitality does not violate the confidences it inspires.

Comfort ye your hearts: Would it not be well to adopt as a principle of Christian hospitality the ideal of making a contribution to the spiritual being of each guest? (I use spiritual here in both the general and the limited sense.) How satisfying the visits that are both a pleasure and an inspiration! Every guest can thus carry away something which only you can contribute.

Hastened into the tent unto Sarah: Hospitality should be a family affair. Even when the guest is of particular interest to only one member of the family, the gracious co-operation of the entire family is needed to make the visit a success. Children can best be taught to be hospitable by the example of their elders and by being included in the experience of entertaining guests in their homes.

A calf tender and good: This was symbolic, I think, of Abraham's best. It is not merely a matter of putting one's best foot forward to share the choicest of our foods with others. It is a real benefit to us to give of our best. This sacrifice of common things to another's pleasure keeps before us the ideals we should have concerning the whole of life.

Stood by them: Abraham here exemplifies another of the very important principles of hospitality. You may listen, but you don't hear Abraham saying anything about salting the cattle or directing his herdsmen. He stood by.

When I find it necessary to call on a certain lady I sit on the edge of the chair, so to speak; for almost always she seems poised for flight or else alludes somehow to how very busy she is. Even though she frequently suggests that we ought to see more of each other—and we do have many interests in common—the time never seems to come for more than the necessary calls. She doesn't stand by.

Whether bidding good-by to a week-end guest or ending a chat over the garden fence it is more tactful to guide the visit to a pleasant close than to send the visitor away with a guilty feeling of having stolen time.

The New Testament standards of hospitality are high. "Given to hospitality" is listed along with the moral and spiritual qualifications of a bishop. Outstanding in this virtue were our former bishop and his wife, whom we all knew as Uncle Lewis and Aunt Mattie Shank. Aunt Mattie was another woman proverbial for her entertaining. The seamiest member of her hus-

band's flock, her cherished relatives and friends from her native state, the church leaders associated with her husband, travelers, or vagrants were all included. After her evident deep personal interest in their everyday affairs the needy listened in good grace to her practical admonitions in domestic and spiritual matters.

A Bible school teacher tells of spending a week end in the home of a mission pastor. While she was there they entertained a family with whom they were anxious to establish a helpful pastoral relationship. In a purely social way the guests were of no particular interest. After they were gone the teacher said, "Mary, how do you do it? I listened to you giving those people good-by (she had gone with them to the gate) and you did it as if they were your best friends." "Oh, I've practiced so long it comes natural, I guess," she answered. At first it sounded a bit cool and calculated. But, after all, aren't the ideals of hospitality to be cultivated? That woman likewise meets every woman

of her congregation with some recognition of individual interests. It is a marvel how she can think to ask Mrs. Smith whether she was able to get the pattern she needed, or remember to ask Mrs. Brown about the heart condition of her daughter-in-law in the next state. But this once-problem congregation is fast becoming a model one. Neighborliness and hospitality are undoubtedly opportunities for Christian service.

Jesus invariably sets a standard far above the standard of the world. His words, "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed," impose a task greater than merely feeding daintily those by whom we hope to be fed again. The truest hospitality is Christian hospitality. We may copy all the correct procedures of inviting and entertaining from Emily Post, but it is a Christian grace to be able to send away guests or vagrants refreshed in spirit and restored in soul.

Broadway, Va.

CHRISTMAS EVE IN THE YOUNG HOME

BY LYDIA F. SHANK

For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Saviour, which is Christ the Lord.—Luke 2:10, 11.

Christmas joy filled every heart in the Young home, as the family was again united after a separation of seven years. Lettie and her husband had just returned from Africa, where they had witnessed so nobly for Christ; Milton was back from Mississippi, where he had been serving his country in a civilian public service project; Fred had just been released from a fine period of service in a Michigan hospital for the mentally ill; Barbara, the teacher of the family, had "breezed in" for the holiday season with her usual cheerful enthusiasm; and Johnny and Lucy, at home, were thrilled to have the rest of the family with them for this happiest of all days—Christmas!

Supper being over and every Christmas gift wrapped and tied in a lovely manner, the family had assembled one by one in the living room. What to do now?

Johnny's teacher had read Charles Dickens' "Christmas Carol" to her class that day. Johnny thought this the grandest story he had heard at school; so he suggested that they read this story of Scrooge, which they did, each one taking his turn. Johnny and Lucy enjoyed so much the excitement which the voices of Christmas Past and Christmas Present brought on the immortal character Scrooge. They did not fully realize these voices as Conscience speaking to one who had neglected his duty of giving. And still they knew that a significant change had taken place in Scrooge when he became concerned about the health and happiness of Tiny Tim. They loved this part of the story. How happy they were when Scrooge discovered that Tiny Tim had not died and that he (Scrooge) was still able to take generous gifts to him and his family!

As the story was finished, Grandfather Young suggested that they have a season of thanksgiving and prayer, for truly theirs was an unusual privilege! So many, many families would never again meet in this world. It was their duty now to help others more and more as God had blessed them. They did not dare be selfish, else they too would become hardhearted and ungrateful as was

Scrooge before he was awakened to the great joy of giving.

From memory Grandfather quoted the whole Christmas story from Luke. It was so precious to him. He spoke on the necessity of our bringing gifts to the Christ child, and stressed the importance of giving ourselves to Jesus. Now he looked to his son, the father of this fine family, implying that he should continue with other remarks worthy of the occasion.

Father and Mother Young were both so full of joy that they could hardly speak. They had worked hard and prayed much for their family and now to have them all at home again and each one desirous to be in God's will gave them unspeakable happiness. It was not Father Young's way to overpraise; sometimes his words of praise seemed even scarce; yet his feeling of appreciation for what was right and good was very sincere. In a few words he expressed his gratitude for the fine attitude that each one was taking toward his Lord and Master, toward his church, and toward his home. Father Young always stressed all three. He was ever ready also to test his family on their reading to see whether they were fully acquainted with needs in our mission and relief fields at home and abroad. Did they know the names of the workers, were they praying for them, and were they giving as they should? He would be glad for a little report from each one.

Lettie, the oldest daughter, spoke first. As she had been helping with the lepers in Africa, she was very much interested in the medical work in all our mission stations. She had already read Dr. Jonathan Yoder's articles in the "Gospel Herald" telling of the great need for more doctors and nurses in India. She was deeply touched by Dr. Yoder's description of patients as they came for help. Her sympathy went out to Miss Graber, R.N., as Dr. Yoder quoted her as saying, "This is overwhelming." Lettie knew from experience how hard it is to see people in need and not be able to make them comfortable—simply because there are not enough helpers. She felt sorry for those who had not learned the joy of giving and helping. It was very evident that Lettie had put away all selfish

pleasure for the greatest joy which service in Christ's name brings. When presented with a gift of money for telling about her work, she would say, "Not for me. May I put it in the offering?" As long as there were dear suffering people, Lettie could enjoy no luxuries.

Following this little discussion of medical mission work, Lettie looked at her mother and said, "I noticed that Laura was at our missionary meeting on Thursday. Does she come regularly?"

"Yes, since her little Rose Anne died. It seems that this sad experience has made her more sympathetic with the needs and heartaches of others. She takes time now to read the 'Gospel Herald'; she is especially interested in the mission supplement and in news concerning our relief work. At our October meeting Laura gave the news items on missions and relief. She reported on Bro. M. C. Lehman's article, 'Need of Shelter,' published in the October issue of the Christian Monitor. That picture of the refugee mother with her sweet little girl without a home, resting beside a garden wall, touched her very deeply. No doubt she thought that this might have been herself and her little Rose Anne. Laura also gave a report of the new workers going forth and of the sacrifices that loved ones are making at home to have them go. I remember she spoke of Mrs. Cleo Mann, who served as a relief worker after World War I. Now she is keeping the home while her husband is ministering to the suffering ones in Belgium."

Here Fred entered the conversation. He said that among the many cases of insanity that he had observed during his two years at the hospital, there had been no missionaries or relief workers, but there were many who had become patients because they had grown cold spiritually and therefore had taken an indifferent attitude toward all the activities of the church.

"What do you mean by spiritually cold?" piped up little Lucy, for she really wanted to know. Who would explain? Everyone looked to Mother. And Mother faithfully explained: "When you love someone, you want to be kind and helpful to that person, don't you? When we love Jesus and do all we can for Him, we are spiritually warm. When we just go off and have fun all the time, we become spiritually cold. Do you understand, Lucy, dear?"

"Yes Mother."

Milton's mind had been reviewing the many things he had read while at camp. He recalled the vivid descriptions of our relief center in Egypt. He was wondering how people in his home community could go on heaping up money for themselves in face of such great needs among so many suffering people.

"Their time will come, my son," said Father. "They have been too old to be drafted and their families too young to be affected. They have worked to pay for their homes and to give their dear ones all the comforts of life."

Lettie's husband was aroused by this discussion. "Yes, I, too, love my wife and my two little darlings, but suppose we stayed at home and heaped up comforts for ourselves, who would tell the Jesus' story to the many precious souls in Africa? But this is not all. Those who live unto themselves have such limited happiness. To me the joy of service is the greatest joy in life. It is worth a trip across the ocean to take

(Continued on page 327)

MISSIONS

THE LORD'S WORK IN THE ARKANSAS FIELD

V. Experiences and Observations

BY FRANK HORST

For this issue of the Christian Monitor a number of folks who lived here or who worked here in one capacity or another have contributed short items of some of their observations and experiences. These are both interesting and enlightening concerning the life and work in this field. Some of these items have been changed somewhat before going to press.

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"The Ozark Mountain people have been classed as ignorant by writers who were not acquainted with them, nor understood their 'why's.' It is true, the people of the Ozarks have a dialect, yet their manner of expression is a bit closer to the original than much of the rest of the country. This is because year after year they went on as the people of America lived in early days, and so spoke the same English they had when coming here. A large per cent of our population is of old English background. You may not understand all they mean to express, but I am sure they will understand you.

"No country can boast more reconversion than the Ozarks. Changes are coming so fast that old-timers, like the writer, stop and wonder, 'Is this the country I knew the past forty-five years?' The last decade has leaped ahead at a great speed—today we go places. These people live, work, and have their living in nature. Many have been brought up to fear God and man, and to believe that beauty is as beauty does. They are as loyal to their homes as people are anywhere else, for their interest is there, and there they stay. Picture for yourself a small cottage. (Yes, a cabin if you like to call it that; we do. But cabins are growing scarcer as time goes by.) The board floors are scrubbed white—so clean one could eat off them. The beds are orderly—done up in patchwork quilts. The chairs are scrubbed to a finish. The wash is neatly ironed and mended, for all good housewives mend. Then go with me down the hills into the hollows and carry the water that does this. Out in the garden we get vegetables for dinner. It may well be said that we have a ten months' growing season. We have planted every month in the year, crops suitable to the season. If one crop fails we turn to another. Wood is used for heating and cooking, and chopping it is a daily chore. We do all our sewing and baking. We women do field work too, and are happy to do it. There are friendly, willing helpers when needed. The neighbors count on each other, for what rural people can live to themselves? We look upon all people as friends in these hills. We walk many places over trails—to homes and to church. We have time to see nature. I have never met a people with more faith than these people in the Ozarks. They know God supplies their needs. They fear no starving. I am speaking of people of the soil. We love the hills, the rocks and rills, the clear cool streams."—Maude E. Douglass, R. N., Culp, Ark., missionary nurse and homemaker.

"In the summer and fall of 1938 I was led of the Holy Spirit to the heart of the Arkansas Ozarks for a little experience in school-teaching and mission work. My school started a week or two before the first workers, Bro. and Sister Hestand, moved to Culp as appointed missionaries for that field. In my mind are fond memories of fellowship with the Histands, Bishop J. R. Shank, and our fall evangelist, Bro. S. S. Hershberger. I also cherish the friendships formed with those people of the hills.

"The hills with their many trees and clear flowing streams were always a source of inspiration to me, always whispering peace and contentment to my soul by saying, 'Come, be part of us; sit by our streams and think—just think; climb to our highest hills and dream and plan as you watch the smoke ascend leisurely toward heaven from our many unseen habitations hidden among the trees; and then beside some fallen tree which we ourselves have prepared for thee, weep and pray for the many people here who have never yielded to our common Maker and their Redeemer, Jesus Christ. This do and God will continue to fellowship with you as you walk, and work, and live among us.' If you want to work and rest at the same time go to God's Ozarks. There the people who have been nurtured by these surroundings and this simple way of life are not in too big a hurry to be friendly and hospitable at any time and always give you an invitation to go along home with them. Many are the times I would stop at some friendly home on my way from school, or from Culp post office, or from hunting or fishing, or for a Sunday dinner after the little Sunday school in the school-house, to enjoy a friendly visit or to warm by the open fire, irrespective of time. Then the corn bread, beans, sweet potatoes, milk, wild berries, all go to make a sturdy and contented people. Their needs are Christ, and Christian education in the practical fields of homemaking, foods, sewing, and industry. From my observation, I feel that the Bethel Springs Church at Culp has a fine program for supplying these needs."—R. L. Showalter, pastor, Perryton Mennonite Church, Perryton, Texas.

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"One of the things that impressed me very much while at Culp was the willing service rendered to the Lord by all the members there. I do not recall that anyone refused to do anything that was asked of him if he was at all able to do it. This hearty co-operation coupled with the power of the Spirit was always a definite asset and contributed much to the salvation of other lost souls and the building up of the church. Another thing which impressed me was one of the quite prevalent curses of the community—strong drink. As I beheld various individuals completely under its control I was made to wonder what God could have accomplished through them if they would have allowed

themselves to be just as completely under His control."—Nelson Hestand, Adair Okla., first ordained worker on the field, 1938-44.

* * *

"A number of the special services are outstanding in my memory, namely, baptismal, revival, communion, and Christmas. Each brought us much joy in our work there. Take the communion service for an example. The number in the audience who took communion was usually much smaller than the number who did not. But the spirit of love and unity was there and we felt the blessing of God. Feet washing, too, was a most sacred and helpful service as young and old took part together."—Mrs. (Eunice Mae Gingerich) Nelson Hestand.

* * *

A Personal Victory

"A young father was interested in the matter of becoming a Christian. He diligently read Christian literature, welcomed the minister into his home, and asked questions concerning the Scriptures. His wife took a stand for Christ and the church, but for some reason he held back from the final decision. He welcomed our prayers for him; yet he waited. Finally more of his friends came forward and accepted Christ. Then he also took the step. We encouraged them all and had prayer together. The next morning his wife told me that her husband would like to see me before I left. I waited for him and this was his story:

"Fourteen years ago, while traveling after nightfall through a certain village with two grown men, a horse broke loose from where it was tied and ran up the road out of town ahead of us. It had a good saddle and bridle on. One of the grown men suggested that I take the saddle and bridle and turn the horse loose. This I did."

"For fourteen years this theft rested in his memory and prevented him from finding peace with God until he was ready to face the matter. He described the place so well that I promised to go home that way and see what I could find out. He did not know whose saddle he had taken. I visited the place and asked old settlers if they knew who had lost a saddle fourteen years before. A filling station man said he believed he could find the man. I left my address on an envelope and soon received a letter from the man who had lost the saddle. I sent the letter to the convert at Culp. While all the details were not clear, in general the stories corresponded. After making an appointment for some weeks later, a brother minister and I visited the man and all doubt was removed in our minds. We gave the facts to the self-accused brother who wrote at once to the man and began to make plans for restitution. Although he was handicapped on account of being quite poor, he faithfully met the obligations and found peace with God and man."—J. R. Shank, Versailles, Mo., present bishop in charge.

* * *

"It was my happy privilege to be in the meetings at Culp a number of times before there was a church building there. Meeting the people was always an inspiration to me. I remember one instance that reminded me of the fact that faithful effort is not in vain.

"This occurred, I think, at the time of the first communion service in the new church. It was at least the first service of this kind for Sister Zelda Emmett. After the service I walked home with her. As soon as we were away from the building she took me by the arm and said, 'Oh, Sister Shank, I never was so happy in my life! That was such a wonderful service!' Those words still ring in my

ears. I have always considered the work there very much worth while, even though many hear the Word and still turn it down. Let us not fail to hold up that work in prayer. 'The effectual fervent prayer of a righteous man availeth much.'—Mrs. (Clara Brubaker) J. R. Shank.

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"When I came to Arkansas one of the first persons I met was Lorene Lester. She was a young mother who seemed eager to learn about God. Whenever possible she attended our Sunday school and preaching services at Casteel Schoolhouse. In the spring of 1944 Lorene gave her heart to God. She became a faithful member. The Lord was precious and real to her. During the summer she became ill and lost her sight for a time. In answer to much prayer she attained a certain degree of health and sight. During her illness it was my privilege to read to her and pray with her. The Lord did encourage us much in this way. In the fall I stood beside her grave. How I wished I had gone to her oftener, for now all privileges of fellowship were gone!

"Today the Lord has given me the privilege and responsibility of teaching her five-year-old boy in school and her little three-year-old girl in Sunday school. Last Sunday the little girl came home with me. When we were all seated at the table she looked at me and asked, 'Are you going to say heaven before we eat?' In school, as I pray for our needs, the little boy, with bowed head, repeats every word of my prayer. My desire is that you will allow the Lord to lead you to prayer for the many children in our land who do not have the teaching that Timothy had."

Lord, who am I to teach the way
To little children day by day.
So prone myself to go astray?

Lord, if their guide I still must be,
Oh, let the little children see
Their teacher leaning hard on Thee.
—Leslie Pickney Hill.

—Mae Strubhar, Hubbard, Oreg., Arkansas public school teacher, 1941-45.

* * *

"Some of the things I will always remember about the people of the Ozarks of Arkansas are their kind hospitality and their enjoyment of special gatherings. Even though they are not blessed with great sums of money or luxurious homes, they have a giving spirit. They give willingly of what they have.

"The congregation planned to have a special all-day Sunday-school meeting. With great anticipation everyone looked forward to it. The church was filled that day. Some people came because they enjoyed worshipping God. Some came just to visit with friends. Some came for the delicious feast. Everyone brought much to eat and everyone ate much. The services were enjoyed by most of the people. It was a time of fellowship. The people are so interested in coming to church that some walk seven miles. One elderly lady was usually seen in church and was always on time after walking a long distance over hills and rocky roads. Others rode horses to church. When we had programs or parties at the school the mothers and fathers and little children were glad to come. One time we had a marshmallow roast. It was the first time any of them had seen marshmallows. They surely did enjoy them. Most of all, their sincere appreciation for the Sunday school and church shows their desire to know God. There have been many definite results of God's leading in the community."

—Mrs. (Grace Bergey) Paul G. Brenneman, Doylestown, Pa., Casteel public school teacher, 1942-43.

* * *

"I shall never forget the beauty of the morning as we climbed up the rugged path to the Casteel Schoolhouse. Everything was so quiet. As we stopped for our first 'rest period' storm clouds were beginning to gather. Before we reached the schoolhouse it was thundering. Surely the superintendent and I would be the only ones there. I was used to people coming to church only when circumstances were ideal—everyone well, nice day, good car, clothes, etc. Imagine my surprise to hear voices echoing among the hills. Soon seven small boys and girls made their appearance. When Sunday school began the usual number was present and a visitor besides. While it rained we sang praises to God, prayed to Him, and studied His Word. The superintendent had the undivided attention of each listener as we were told of the love of God. When services were dismissed there was a steady downpour. Amid shouts of laughter and talking each one began his homeward journey with, 'We'll see you next Sunday.' Not one complaint did I hear about having to walk home in the rain. The thing which impressed me was the evident longing of each soul for God and His peace, or why else would one have ventured out in disagreeable weather? Once again I thanked God for giving me one summer among the people who wanted to hear of the 'love of

THE SPIRIT OF CHRISTMAS

I question if Christmas can ever be
"merry"

Except to the heart of an innocent child.
For when time has taught us the meaning
of sorrow

And sobered the spirits that once were
so wild,

When all the green graves that lie scattered
behind us

Like milestones are marking the length
of the way,

And echoes of voices that no more shall
greet us

Have saddened the chimes of the bright
Christmas day,—

We may not be merry, the long years forbid it,

The years that have brought us such
manifold smarts;

But we may be happy, if only we carry
The Spirit of Christmas deep down in
our hearts.

Threefold is the Spirit, thus blending together

The faith of the shepherds who came to
the King,

And, knowing naught else but the angels' glad message,

Had only their faith to His cradle to bring;

The hope of the Wise Men that rose like
the daystar

To lighten the centuries' midnight of
wrong,

And the love of the Child in the manger
low-lying,

So tender and patient, so sweet and so
strong.

Hence I shall not wish you the old "Merry
Christmas,"

Since that is of shadowless childhood a
part,

But one that is holy and happy and peaceful,

The Spirit of Christmas deep down in
your heart.

—Annie Johnson Flint.

God.'—Genevieve Bishop, Cheraw, Colo., 1945 Summer Service Unit.

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"At Culp there are many who find their way to the little church, beside the quiet little stream, to receive the words of life. Their way of reaching the sacred retreat is by foot. On a dark evening, as I went over the hill, a beautiful and impressive sight met my eyes. Lights were seen here and there moving down the distant hill. I watched—they were all coming my direction. Yes, you have guessed it. Dear ones were coming to the house of God. Their lanterns and other little lights shone brightly to keep them from stumbling. The globes had been cleaned and the wicks trimmed so that the light would shine brighter and farther. There was also plenty of oil to show them the way home again. The application I wish to make is this: We as Christians are lights in this dark and sinful world. Do we have our lamps trimmed and burning bright? And do we have plenty of oil? 'Let your light so shine before men, that they may see . . . and glorify your Father which is in heaven.'—Violet Selzer, Wichita, Kans.

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"We Came, We Saw, We Waited"

"After a very busy forenoon of School Board work at Bethel Springs, it became necessary for us to get to Calico Rock from Culp, a distance of about seven miles, in about thirty minutes. That would be ample time under most circumstances. There were four of us who wished to entrain at Calico Rock. When we arrived at the river, to our joy, the ferry was on our side, but to our sorrow, the ferryman was absent. He was at dinner. He wanted to eat. He had a right to eat. He could not be moved by the appeal of four passengers. His dining serenity was not to be disturbed,—we were. It was no use. In a few minutes our train whistled, and ran around the bend, so eager to get on that it passed the station and had to reverse a few rods. We called, we waved, we prayed, we wished, we looked, we wondered, we waited; then we heard our train chug, and chuckle, and roar on around the curve, completely oblivious of us.

"After an unhurried meal the boatman ambled down the sandy bank and leisurely prepared his craft for cargo. Driving aboard, and heading toward the current, we were noiselessly fluid-driven to the Calico shore. Up the steep bank we climbed, to be kindly informed that in Arkansas there would be another day and another train. We stood behind the depot, exploring ways and means of transit to Kansas City. We heard a noise. A belated motor coach was going the other way. We went, and waited, and then went to Kansas City on another line. We learned that people in Arkansas take time to eat, time to wait, time to talk, time to live!"—Nelson E. Kauffman, pastor, Mennonite Mission Church, Hannibal, Mo.

* * *

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MISSIONS

THE LORD'S WORK IN THE ARKANSAS FIELD

V. Experiences and Observations

BY FRANK HORST

For this issue of the Christian Monitor a number of folks who lived here or who worked here in one capacity or another have contributed short items of some of their observations and experiences. These are both interesting and enlightening concerning the life and work in this field. Some of these items have been changed somewhat before going to press.

* * *

"The Ozark Mountain people have been classed as ignorant by writers who were not acquainted with them, nor understood their 'why's.' It is true, the people of the Ozarks have a dialect, yet their manner of expression is a bit closer to the original than much of the rest of the country. This is because year after year they went on as the people of America lived in early days, and so spoke the same English they had when coming here. A large per cent of our population is of old English background. You may not understand all they mean to express, but I am sure they will understand you.

"No country can boast more reconversion than the Ozarks. Changes are coming so fast that old-timers, like the writer, stop and wonder, 'Is this the country I knew the past forty-five years?' The last decade has leaped ahead at a great speed—today we go places. These people live, work, and have their living in nature. Many have been brought up to fear God and man, and to believe that beauty is as beauty does. They are as loyal to their homes as people are anywhere else, for their interest is there, and there they stay. Picture for yourself a small cottage. (Yes, a cabin if you like to call it that; we do. But cabins are growing scarcer as time goes by.) The board floors are scrubbed white—so clean one could eat off them. The beds are orderly—done up in patchwork quilts. The chairs are scrubbed to a finish. The wash is neatly ironed and mended, for all good housewives mend. Then go with me down the hills into the hollows and carry the water that does this. Out in the garden we get vegetables for dinner. It may well be said that we have a ten months' growing season. We have planted every month in the year, crops suitable to the season. If one crop fails we turn to another. Wood is used for heating and cooking, and chopping it is a daily chore. We do all our sewing and baking. We women do field work too, and are happy to do it. There are friendly, willing helpers when needed. The neighbors count on each other, for what rural people can live to themselves? We look upon all people as friends in these hills. We walk many places over trails—to homes and to church. We have time to see nature. I have never met a people with more faith than these people in the Ozarks. They know God supplies their needs. They fear no starving. I am speaking of people of the soil. We love the hills, the rocks and rills, the clear cool streams."—Maude E. Douglass, R. N., Culp, Ark., missionary nurse and homemaker.

"In the summer and fall of 1938 I was led of the Holy Spirit to the heart of the Arkansas Ozarks for a little experience in school-teaching and mission work. My school started a week or two before the first workers, Bro. and Sister Histan, moved to Culp as appointed missionaries for that field. In my mind are fond memories of fellowship with the Histan, Bishop J. R. Shank, and our fall evangelist, Bro. S. S. Hershberger. I also cherish the friendships formed with those people of the hills.

"The hills with their many trees and clear flowing streams were always a source of inspiration to me, always whispering peace and contentment to my soul by saying, 'Come, be part of us; sit by our streams and think—just think; climb to our highest hills and dream and plan as you watch the smoke ascend leisurely toward heaven from our many unseen habitations hidden among the trees; and then beside some fallen tree which we ourselves have prepared for thee, weep and pray for the many people here who have never yielded to our common Maker and their Redeemer, Jesus Christ. This do and God will continue to fellowship with you as you walk, and work, and live among us.' If you want to work and rest at the same time go to God's Ozarks. There the people who have been nurtured by these surroundings and this simple way of life are not in too big a hurry to be friendly and hospitable at any time and always give you an invitation to go along home with them. Many are the times I would stop at some friendly home on my way from school, or from Culp post office, or from hunting or fishing, or for a Sunday dinner after the little Sunday school in the schoolhouse, to enjoy a friendly visit or to warm by the open fire, irrespective of time. Then the corn bread, beans, sweet potatoes, milk, wild berries, all go to make a sturdy and contented people. Their needs are Christ, and Christian education in the practical fields of homemaking, foods, sewing, and industry. From my observation, I feel that the Bethel Springs Church at Culp has a fine program for supplying these needs."—R. L. Showalter, pastor, Perryton Mennonite Church, Perryton, Texas.

* * *

"One of the things that impressed me very much while at Culp was the willing service rendered to the Lord by all the members there. I do not recall that anyone refused to do anything that was asked of him if he was at all able to do it. This hearty co-operation coupled with the power of the Spirit was always a definite asset and contributed much to the salvation of other lost souls and the building up of the church. Another thing which impressed me was one of the quite prevalent curses of the community—strong drink. As I beheld various individuals completely under its control I was made to wonder what God could have accomplished through them if they would have allowed

themselves to be just as completely under His control."—Nelson Histan, Adair Okla., first ordained worker on the field, 1938-44.

* * *

"A number of the special services are outstanding in my memory, namely, baptismal, revival, communion, and Christmas. Each brought us much joy in our work there. Take the communion service for an example. The number in the audience who took communion was usually much smaller than the number who did not. But the spirit of love and unity was there and we felt the blessing of God. Feet washing, too, was a most sacred and helpful service as young and old took part together."—Mrs. (Eunice Mae Gingerich) Nelson Histan.

* * *

A Personal Victory

"A young father was interested in the matter of becoming a Christian. He diligently read Christian literature, welcomed the minister into his home, and asked questions concerning the Scriptures. His wife took a stand for Christ and the church, but for some reason he held back from the final decision. He welcomed our prayers for him; yet he waited. Finally more of his friends came forward and accepted Christ. Then he also took the step. We encouraged them all and had prayer together. The next morning his wife told me that her husband would like to see me before I left. I waited for him and this was his story:

"Fourteen years ago, while traveling after nightfall through a certain village with two grown men, a horse broke loose from where it was tied and ran up the road out of town ahead of us. It had a good saddle and bridle on. One of the grown men suggested that I take the saddle and bridle and turn the horse loose. This I did."

"For fourteen years this theft rested in his memory and prevented him from finding peace with God until he was ready to face the matter. He described the place so well that I promised to go home that way and see what I could find out. He did not know whose saddle he had taken. I visited the place and asked old settlers if they knew who had lost a saddle fourteen years before. A filling station man said he believed he could find the man. I left my address on an envelope and soon received a letter from the man who had lost the saddle. I sent the letter to the convert at Culp. While all the details were not clear, in general the stories corresponded. After making an appointment for some weeks later, a brother minister and I visited the man and all doubt was removed in our minds. We gave the facts to the self-accused brother who wrote at once to the man and began to make plans for restitution. Although he was handicapped on account of being quite poor, he faithfully met the obligations and found peace with God and man."—J. R. Shank, Versailles, Mo., present bishop in charge.

* * *

"It was my happy privilege to be in the meetings at Culp a number of times before there was a church building there. Meeting the people was always an inspiration to me. I remember one instance that reminded me of the fact that faithful effort is not in vain.

"This occurred, I think, at the time of the first communion service in the new church. It was at least the first service of this kind for Sister Zelda Emmett. After the service I walked home with her. As soon as we were away from the building she took me by the arm and said, 'Oh, Sister Shank, I never was so happy in my life! That was such a wonderful service!' Those words still ring in my

ears. I have always considered the work there very much worth while, even though many hear the Word and still turn it down. Let us not fail to hold up that work in prayer. 'The effectual fervent prayer of a righteous man availeth much.'—Mrs. (Clara Brubaker) J. R. Shank.

* * *

"When I came to Arkansas one of the first persons I met was Lorene Lester. She was a young mother who seemed eager to learn about God. Whenever possible she attended our Sunday school and preaching services at Casteel Schoolhouse. In the spring of 1944 Lorene gave her heart to God. She became a faithful member. The Lord was precious and real to her. During the summer she became ill and lost her sight for a time. In answer to much prayer she attained a certain degree of health and sight. During her illness it was my privilege to read to her and pray with her. The Lord did encourage us much in this way. In the fall I stood beside her grave. How I wished I had gone to her oftener, for now all privileges of fellowship were gone!

"Today the Lord has given me the privilege and responsibility of teaching her five-year-old boy in school and her little three-year-old girl in Sunday school. Last Sunday the little girl came home with me. When we were all seated at the table she looked at me and asked, 'Are you going to say heaven before we eat?' In school, as I pray for our needs, the little boy, with bowed head, repeats every word of my prayer. My desire is that you will allow the Lord to lead you to prayer for the many children in our land who do not have the teaching that Timothy had."

Lord, who am I to teach the way
To little children day by day.
So prone myself to go astray?

Lord, if their guide I still must be,
Oh, let the little children see
Their teacher leaning hard on Thee.

—Leslie Pickney Hill.

—Mae Strubhar, Hubbard, Oreg., Arkansas public school teacher, 1941-45.

* * *

"Some of the things I will always remember about the people of the Ozarks of Arkansas are their kind hospitality and their enjoyment of special gatherings. Even though they are not blessed with great sums of money or luxurious homes, they have a giving spirit. They give willingly of what they have.

"The congregation planned to have a special all-day Sunday-school meeting. With great anticipation everyone looked forward to it. The church was filled that day. Some people came because they enjoyed worshipping God. Some came just to visit with friends. Some came for the delicious feast. Everyone brought much to eat and everyone ate much. The services were enjoyed by most of the people. It was a time of fellowship. The people are so interested in coming to church that some walk seven miles. One elderly lady was usually seen in church and was always on time after walking a long distance over hills and rocky roads. Others rode horses to church. When we had programs or parties at the school the mothers and fathers and little children were glad to come. One time we had a marshmallow roast. It was the first time any of them had seen marshmallows. They surely did enjoy them. Most of all, their sincere appreciation for the Sunday school and church shows their desire to know God. There have been many definite results of God's leading in the community."

—Mrs. (Grace Bergey) Paul G. Brenneman, Doylestown, Pa., Casteel public school teacher, 1942-43.

* * *

"I shall never forget the beauty of the morning as we climbed up the rugged path to the Casteel Schoolhouse. Everything was so quiet. As we stopped for our first 'rest period' storm clouds were beginning to gather. Before we reached the schoolhouse it was thundering. Surely the superintendent and I would be the only ones there. I was used to people coming to church only when circumstances were ideal—everyone well, nice day, good car, clothes, etc. Imagine my surprise to hear voices echoing among the hills. Soon seven small boys and girls made their appearance. When Sunday school began the usual number was present and a visitor besides. While it rained we sang praises to God, prayed to Him, and studied His Word. The superintendent had the undivided attention of each listener as we were told of the love of God. When services were dismissed there was a steady downpour. Amid shouts of laughter and talking each one began his homeward journey with, 'We'll see you next Sunday.' Not one complaint did I hear about having to walk home in the rain. The thing which impressed me was the evident longing of each soul for God and His peace, or why else would one have ventured out in disagreeable weather? Once again I thanked God for giving me one summer among the people who wanted to hear of the 'love of

THE SPIRIT OF CHRISTMAS

I question if Christmas can ever be
"merry"

Except to the heart of an innocent child.
For when time has taught us the meaning
of sorrow

And sobered the spirits that once were
so wild,

When all the green graves that lie scat-
tered behind us

Like milestones are marking the length
of the way,

And echoes of voices that no more shall
greet us

Have saddened the chimes of the bright
Christmas day.—

We may not be merry, the long years for-
bid it,

The years that have brought us such
manifold smarts;

But we may be happy, if only we carry
The Spirit of Christmas deep down in
our hearts.

Threefold is the Spirit, thus blending to-
gether

The faith of the shepherds who came to
the King,

And, knowing naught else but the angels'
glad message,

Had only their faith to His cradle to
bring;

The hope of the Wise Men that rose like
the daystar

To lighten the centuries' midnight of
wrong,

And the love of the Child in the manger
low-lying.

So tender and patient, so sweet and so
strong.

Hence I shall not wish you the old "Merry
Christmas."

Since that is of shadowless childhood a
part,

But one that is holy and happy and peace-
ful.

The Spirit of Christmas deep down in
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—Annie Johnson Flint.

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that a definite part of the Lord's work consists of the workers themselves. In my stay at Culp this past summer, I was challenged many times by the power in prayer and also by the complete faith the workers have in prayer. They are human, yet they are filled with the consciousness of the presence of Christ. They are youthful and vigorous, yet they have a deep realization that Christ is their strength and working power. They can plan, yet they know that unless God leads and His will is done, their work will amount to very little. This summer I saw that a most definite part of mission work is prayer. One specific incident showed this to me in a most realistic manner: Much prayer had been made that the War Production Board would grant a building permit for the school building. The answer came back with an official 'No.' The congregation, and especially those most closely connected with the project, prayed even more earnestly, yet submissively, when a second application was made. Several people said it was no use: 'No one is getting a building permit now.' Yet as a most definite answer to prayers came the permission to build and a priority rating. More workers are needed with this kind of faith in the power of prayer. I shall also remember how much the workers counted on the prayers of devout Christians in the home churches."—Harold Bauman, Goshen College, Goshen, Ind., Summer Service Unit, 1945.

* * * "Creeping Things"

"Arkansas abounds in creeping things. Some of them make it interesting and others otherwise. Lizards are everywhere and one sees them run practically every time he goes outdoors. A lizard was one of our first visitors indoors from the animal kingdom. We spied him running up one of our window screens. I grabbed a shoe and, for want of a better method of quickly removing the harmless creature, ended his life as he wiggled across the floor after falling from the window. For a while some folks had us shying away from the pretty green-and-yellow-striped ones, for they were supposed to be very poisonous. But later we were informed that all Arkansas lizards are harmless.

"Snakes give us an occasional thrill also. Once I was walking briskly toward our chicken house, when suddenly I spied a large cottonmouth moccasin sunning himself in the rapidly decreasing space between me and the chicken house door. After two unsuccessful attempts at the creature's life, he disappeared around the corner and under some brush. Several weeks later my father-in-law almost stepped upon two of these moccasins as he came upon the bank of a creek, having crossed from the other side. They swished past his foot and into the water.

"In bed one night a friendly mouse on my pillow partly wakened me, but before I was completely conscious, he had politely trodden over my face. I say politely, because he did no nibbling. He didn't have time, for I was soon sitting straight up. He then made it interesting in the region of my wife's feet. After plugging his hole and watching the door carefully while my wife left the room, I spent two hours chasing him round and round before I had him on the deceased list.

"This fall as we walk or drive along the 'highway' we see spiders whose leg-span circumference is like that of a desert saucer. They are poisonous, but slow.

"Arkansas invites those who like creeping things. However, creeping things are not numerous enough to make it very unpleasant

for those who do not appreciate them."—Paul H. Martin, Culp, Ark., associate pastor, and principal of Bethel Springs School.

* * *

"It was in the spring of 1945 that Bro. and Sister V. D. Miller of Edwards, Mo., were with us for the first summer Bible school ever conducted at the Optimus Schoolhouse. Announcement was made that they would have a part in the Sunday evening service, which would include special singing, at the Bethel Springs Church. The Ozark people love vocal music. But there had been rain—much rain, swelling the creek which flowed by the church and washing out the footboard. This might have prevented quite a number of people from attending, but thoughtful ones got busy and sawed down a large tree, which fell across the creek. It was suggested to one mother that it would probably be best if she did not try to attend because of the unpleasant weather. But she said that Grandmother was willing to keep the smaller children and she wanted to hear the singing. She was in the audience. The service was appreciated by those present, but they could not help thinking of the rain. Not that they minded walking home through the rain—they were used to that—but enough rain might fall to wash out the foot log and leave them stranded on this side.

"Our road home passed near the foot-log crossing and we noticed a number of lights and lanterns there. We stopped and Bro. Miller and I went down to investigate. Happily the log was still there and some of the folks had crossed. But the creek had risen and was swishing angrily at the smaller—the opposite—end of the log. The close end seemed high and safe enough. The older children crossed with little difficulty. One lad, with catlike confidence, was glad to cross repeatedly to prove his ability and to offer his assistance where possible. Others crossed more slowly. The roaring water immediately below invited dizziness. For some, walking a foot log is hard enough at its best; this was at its worst. It required steady nerves, self-confidence, agility, and trust in a higher power. While children crossed, parents prayed; and while parents crossed, children prayed. There was continual praying for protection and safety. That seemed to be the limit of help that Bro. Miller and I could give. One mother removed her shoes and stepped half-heartedly, yet determinedly, onto the log. The riotous stream seemed to say, 'I dare you.' She stepped, then stepped again more quickly; then she was running—she had taken the dare—and with what appeared to be a flying leap she won the other shore safely, above the water's reach. But still on this bank were some small children, and another mother, and providentially her husband—a Christian father. Yes, he would put himself to the task of helping these little ones across. 'Climb on my back,' he would say, and slowly, carefully he would pick his way across. Each time he stepped on the log with his 'pack' a new volume of prayer arose. Surely the guardian angel was present. Such work, and under such conditions, is very strenuous and he was tired. But there was another child, his own, and he returned for this last crossing. He gave his wife some final advice on how to cross, and then again took up the perilous path. With the child on his back, with a prayer in his heart, and with prayer helpers on both banks, he courageously started. He seemed to defy the resentful waters that lapped angrily at his feet, and again triumph was his.

"He was weary and now he could relax a

bit. But no! He couldn't rest. His wife was still on the other side and all of us wondered if she were equal to the challenge. She didn't want to start and yet it seemed she must. She disliked foot logs at any time and especially under such conditions; and she was pregnant. Slowly, and without self-assurance, she climbed onto the log. We could give her a hand for a step or two and then she must go alone. She faced the other side as one might face a firing squad. She looked. The angry water snapped its foaming tongues against the log. She took another step, hesitated, then turned and jumped back on the bank. Her husband could watch no longer. He crossed again, wondering what he could do. We asked her to spend the night with us, but her mother instinct refused. There were the children and they needed her. Her husband encouraged her to try again and he would do what he could to help her. She consented; she had to do it; she must! He stepped up ahead of her. She laid hold of him, but she felt ill. Yet it was the only way. He stepped; she followed. One short step and then another. She seemed as one moving semiconsciously, depending on him for guidance and support. And so they crept along. The thunder of the water devoured other noises, but the Lord could hear our silent prayers. A misstep would have meant almost certain death. For in such a water, and right past this very spot, on a previous date an automobile had been washed downstream. A human being would be all but helpless in the swirl. On they moved, man and wife, a bit unsteadily, yet constantly. Then finally, unceremoniously, yet triumphantly, the goal was gained. There was a thanksgiving service in every heart."—Frank Horst.

Calico Rock, Ark.

EDITORIAL

(Continued from page 313)

years of service as a Christian periodical. The year has brought many changes in its wake and varied experiences to all of us. To the editor it has brought the unique experience of writing editorials in three capital cities of Europe. Those for the last two issues were written in Paris and Brussels and now we are writing these in London, in our relief headquarters there. Because of our absence from the home office the work has had to be done mainly by other members of the Publishing House editorial staff. Other than these editorials we will probably see none of the material that appears in this paper. But we know that the work will be well cared for and that our readers will find many good and helpful things in this last issue of 1945.

The index for the year, published elsewhere in this issue, gives a record of the articles that were printed throughout the year. It not only tells the story of what appeared in the paper, but is a valuable reference table for all who are interested in the work of the church and the building up of the church and the spreading of the Gospel.

As you read this paper the old year is closed as far as work on this volume of the Christian Monitor is concerned. If the Lord spares us we hope to be back in the office in time to plan for the issues of the coming year. And then we may have something more to say about our work as a relief commissioner in Europe for the Mennonite Relief Committee. In the meantime, may the Lord bless all of our readers and grant them a "Merry Christmas" in the Lord.

NEEDS AND CONDITIONS IN EUROPE

VI. Diseases Incident to War Suffering

BY M. C. LEHMAN

The diseases which usually follow in the wake of war are vastly increased because malnutrition, the breakdown of normal health facilities, and sudden, mass population movements are all effective agents in the production of an increased volume of sickness.

Infectious diseases spread rapidly because of insanitation and congested living conditions. In Warsaw in 1940 I visited many half-underground apartments of only one room occupied by an average-sized family of seven. These rooms were usually of concrete and entirely without heating facilities except a single gas-plate stove on which a little rice and spinach were cooked with gas turned on by the municipality for an hour twice daily. Until the water system of the city was repaired after the bombardment of the city, each such family was allowed one large basin of water daily for all purposes. Laundering and bathing were suspended under such conditions.

Typhus

Because of this unsanitary and cold living, lice were abundant and spread to every one because people slept tight against each other to keep warm. The inevitable typhus was virulently epidemic. This affected mostly the Jews who had been assembled from all parts of the town in a newly arranged ghetto in the center of the city. The mortality rate for this disease alone was sixty-four per cent. Typhus occurred also in Russia, Croatia, Rumania, Bulgaria, France, and Spain.

Tuberculosis

Tuberculosis also has increased immensely since the start of this war. "In Warsaw there were three hundred per cent more cases in the first half of 1941 than in the same period in 1940" (**Relief for Europe**). People who have weak lungs or are otherwise predisposed to tuberculosis easily succumb to it under living conditions as described above. The segregation of such patients is frequently impossible because hospitals and sanitariums are nonexistent or overcrowded. Children are the main victims of this disease. In some parts of Europe children are not admitted to school without medical certificates showing that they are not suffering from tuberculosis.

Retarded Growth

Most children living as above described soon develop bad teeth or rickets. It is heart-rending to see the pinched faces of the undernourished children who beg food at the railroad stations. The results of undernourishment among children are graphically portrayed in the following:

"Malnutrition and undernourishment have resulted in the general undermining of physical resistance. Children show a serious loss of weight. According to the reports from

Belgium published by Dr. Bugwood at the beginning of 1942, town children, and even country children too, were steadily losing weight. Later inquiries in Belgium led to the conclusion that more than eighty per cent of the boys and girls had lost between eleven and thirteen pounds in weight, whereas before the war adolescents between twelve and eighteen years old normally gained from nine to twelve pounds a year. . . .

"Examination in October, 1941, of more than two hundred French children, mostly from the occupied zone, who were given hospitality in Switzerland, showed that even at that time these children were backward in height and weight. Their weight fell short of the normal by an average of 4.6 kilograms (10 lbs.) and their height by 8.4 centimeters (3.3 inches); in other words, they were over a year behind children of normal development. The reports of the American Friends Service Committee in France, relating to a large number of children cared for by the committee, also showed general backwardness in growth and weight. . . . It was noted that children who usually had their meals at one of the committee's canteens lost between one and three pounds in weight during the fortnight of the Easter holidays, when they returned to home conditions" (**The Health of Children in Occupied Europe**).

Drugs Lacking

People who regularly required certain drugs to keep up normal health, such as diabetics, suffer severely and soon die when supplies like insulin are exhausted and can no longer be obtained locally. Cod-liver oil, quinine, glycerin, lanolin, and caffeine are other drugs without which some people suffer. Dr. Henri Bouquet of Paris told journalists later connected with the American Embassy in Berlin that the death rate in France has increased by eighteen per cent since the beginning of the war and that much of this could be prevented if necessary drugs were available.

Malaria

Malaria, a disease spread by the Anopheles mosquito, becomes epidemic in war-devastated areas. This is because the mosquitoes breed

in neglected water receptacles and in stagnant water which is found in pools resulting from breached canals and the choking of drains from ponds and small lakes. Although not resulting in immediate death, an attack of malaria will so seriously deplete the strength of farmers that they cannot work their land.

Diphtheria

Diphtheria cannot be guarded against under war conditions. Serum for inoculation is often not available for civilians and medically skilled personnel is not adequate to cope with epidemics. In the Low Countries, the increase in mortality from this scourge is one hundred and eighty per cent.

Venereal Disease

It can be taken for granted that there is an increased amount of venereal disease; there is after every war.

"It is practically certain that an increase in venereal diseases will occur, not only in areas occupied by troops, particularly if they are victorious, but also with the return of demobilized soldiers to their home areas. This is particularly serious in rural areas where no systematic treatment may be available owing to the general chaos and breakdown of the local medical machinery. In several parts of Europe, such as the Uzerod Pass between Poland and Czechoslovakia, Eastern Bulgaria, etc., syphilis has remained permanently in the rural areas, not only from the last war but from the passage and bivouacking of troops as far back as the campaign of the Crimea" (**Medical Relief in Europe**).

Space will not permit a detailed description of other infectious and contagious diseases which frequently accompany and follow war, such as cholera, plague, dysentery, smallpox, cerebrospinal fever, influenza, and typhoid fever. Even rabies sometimes become prevalent because foxes and wolves, which can infect humans by biting, are not destroyed.

Relief Implications

Preventive and curative measures need to be taken to help individuals and communities suffering from war-induced diseases. Methods of removing causes and medicinal measures for cure are available in booklets and manuals on relief procedure. Huge quantities of medical supplies of all kinds are necessary. Soap for distribution with clothing and food is needed in large quantities. Medical supplies totaling about 50,000 tons are needed. **Relief for Europe.** Medically trained personnel are necessary to fit into relief units for a program of meeting such needs.

Via M.C.C. Headquarters, Akron, Pa.

A BLESSING

"A blessing is in it" (Isa. 65:8).

How many little stings are taken out of each day by finding the sweet kernel within every rough husk! David said, "I had fainted unless I had believed," and many times when the hard and heartbreaking circumstances come, let us look, not at the unripe and sour grapes in the cluster, but at the drop of new wine in the one grape, or even that in time the warm kiss of the sun will bring the sweetness out of it all. To an obedient child of God nothing can come but which will bring joy and has in it a blessing.

Take the honey from the bee, never mind the sting.

Take the fragrance from the rose, not the thorns that cling.

Mark the brightness of the sky, not yon little cloud.

Think of loving acts once done, not of those so proud. —Selected.



Official Netherlands Photo.

Improved Living Quarters in a Stable. Such Conditions Foster the Spread of Diseases.

EDUCATIONAL

PUBLIC READING OF THE HOLY SCRIPTURES

BY JOHN UMBLE

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(Author's note—A few months ago when the bishop of a Midwestern congregation in another state conducted chapel, the regular morning service at Goshen College, his reading of the Scripture lesson made a profound impression on me. From every standpoint his reading was well done. He read without affectation and with extreme simplicity. He stood erect; his facial expression showed a real interest in the lesson and in his audience; he opened his mouth to let the sound flow out. He read with dignity but without pomposity, with force and energy but without loudness. His voice rose and fell like the melody of a song. Although he observed proper pause and emphasis and read without hurry, he did not drawl his sentences out in monotonous fashion. In short, it was a nearly perfect piece of reading. It was so well done that "beautifully effective" is the fitting term to describe it. I exclaimed then and I have often thought since, "Why cannot everyone read the Word of God as well as our brother from ———?" Perhaps no amount of study and practice would enable all readers to read equally well, but might not proper attention to a few basic principles raise the general level of reading in our Sunday worship services, especially in Sunday school and young people's Bible meeting? Following is the outline of an address delivered by the writer at a semimonthly meeting of the Th. B. Fellowship at Goshen College on the subject, "Public Reading of the Scriptures." It may contain hints that will prove of interest and value to the beginner.)

References to reading the Scripture in either the Old or New Testament are relatively infrequent, but some of these help in laying down certain principles for reading in public. Luke's account of Jesus reading in the synagogue at Nazareth records that He "stood up for to read" (Luke 4:16) and that He "found the place where it was written . . ." (Luke 4:17). Perhaps the standing up to read is important as showing a certain reverence for the Scriptures. The incident also shows that Jesus selected a portion of Scripture—"he found the place." In other words, He made the selection for its suitability for the time, the place, and the audience, and did not make a haphazard choice. He did not merely open the book and begin to read the first passage that came to His eye. This Scripture had its immediate application for the time and the audience. "This day is this scripture fulfilled in your ears" (Luke 4:21).

The Purpose of Reading

An account in the Book of Nehemiah of a reading of the Scripture points out another important principle: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). This emphasis on reading distinctly and giving the sense points out that reading the Scripture is an exercise for the edification of the listener. It is the listener who is important. He must hear; he must "understand the reading." How much public reading of the Scripture in our day does not reach the ear of the listener! It is not distinct, or it is too rapid, or it is not loud enough.

Paul insists that the hearer should be

edified. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Cor. 14:26). The phrase "hath an interpretation" may refer to Scripture reading with comment. In several references to speaking, Paul again emphasizes the importance of the listener. The listener must hear and understand: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:19). In public worship the listener is to be considered of paramount importance. He must hear. He must understand.

The Reader's Attitude

It is important also that the person reading the Scriptures in public have the proper attitude toward the Word which he is reading and toward the listener. Here again Paul's reference to speaking is equally applicable to reading. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Cor. 13:1). Without the proper attitude toward the sacred Word and toward the audience, the reading or speaking will miss its mark. When a reader rises to read from the Holy Scriptures, he should realize that here he has the Word of God. This is the voice of God speaking His revealed will. Without this attitude toward his task as a reader of Scripture in public, the reader is likely to be merely "sounding brass" and a "tinkling cymbal." Unless he has the proper reverence for, understanding of, and love for the Word, he is not likely to read with the spirit and the understanding.

But the attitude toward the audience also is of great importance. Those people out in the audience are the people for whom this Word was written. They are the people to whom it is to be read. Every one of them is an immortal soul of infinite worth in the eyes of his heavenly Father. Each is of equal value before Him. In His sight there are no high or low, no rich or poor, no learned or ignorant. In the most absolute sense He is "no respecter of persons." The reader's whole bearing and manner should bear evidence of this same broad-minded spirit.

Whatever mechanical faults a reader may have, if he has this attitude toward the Word and toward the people to whom he is reading the Word, it is likely to find lodging in their hearts. And, on the other hand, no matter how mechanically perfect the reader's "performance" may be, if it is nothing more than an exhibition of his training and skill as a pronouncer of words, his reading is likely to fall on deaf ears. His hearers will think not of the message of the sacred page but of the exhibitionism of the reader.

The discussion so far suggests that there are two important aspects of reading the Scripture in public. The first is the attitude of the reader and the second is the mechanical perfection of his reading. Remembering that the attitude toward the Scripture and toward the listener is of primary importance, the reader, after all, may do well to consider a few points regarding the mechanics of reading the Scripture in public.

The Physical Equipment of the Reader

As the reader stands before his audience he has three instruments to assist him in conveying the meaning of the written page to his audience—facial expression, bodily action, and voice. **Facial expression** may be more important than the reader realizes. Every eye is on his face as he reads. His listeners observe, often unconsciously, what is his attitude toward the Scripture, toward them, and toward himself. His interest in the reading, his understanding of it, and his attitude toward the audience are written in unmistakable signs on his face. On that public signboard the audience may read reverence, respect, human sympathy, or they may read pride. But, as already suggested the reader probably need have little fear that his facial expression is not what it should be if he has a genuine love for the Word and sincere interest in his audience. It might be possible, to be sure, for an inexperienced reader to fail to express his real self by his features. He might be so serious or so tense that his facial expression does not record his interest in the Word or in his audience. He should school himself to appear to be the person he actually is or wishes to be.

The second instrument at the command of the person who undertakes to read the Scripture in public is his **bodily action**. He should stand firmly on both feet. He should stand erect with his "collar button up" so that the bony structure of his chest can vibrate to aid in making a full resonant sound. If his head is thrown forward and his chest cramped, there cannot be full resonance. His voice is likely to be smothered or weak. No other piece of advice will take care of so many errors in standing or walking as this one: "Keep the collar button up! Doing so, places the shoulders where they should be, throws the chest out, draws the abdomen in, and places the body in a position for strong, virile, resonant use of the voice.

The third instrument of expression for the person who is reading the Scripture in public is his **voice**. Facial expression and bodily activity, important as they are, do not convey to the listener the meaning of the printed page. The voice must do that. The reader must use sufficient volume (loudness) to be heard without effort by every listener. He must use his lips, tongue, and jaw with sufficient force to enunciate all the sounds clearly and distinctly. The speech of many Americans is blurred and indistinct on account of lazy lips and tongue. As Lew Sarett says, a stiff upper lip may be an asset sometimes, but it is a handicap in speaking. And a stiff, immovable jaw that refuses to drop to open the mouth so that the sound can roll out causes muffled, lifeless speech. The reader must speak loudly enough to be heard and he must enunciate distinctly so that his speech will reach the listener as separate syllables and not as a mere jumble of sounds.

But mere loudness and distinctness are not enough. The sound of the voice can be made more than noise. It is more than the whistle of a locomotive. That sound is loud, even distinct, but it conveys no variety of meaning. The same is true of the neigh of a horse or the moo of a cow. Even reading may be little more than noise without meaning. The schoolboy labors monotonously through sentence after sentence. "This-is-a-cat-The-cat-can-run-The cat-catches-mice." He is merely uttering sounds, making noise. His reading lacks life, meaning.

The Four Aspects of Voice

But the voice is more than a noisemaker. It is a marvelous instrument capable of expressing an almost infinite variety of moods and shades of meaning. The activities of this instrument of communication have four aspects: quality, force, pitch, and time.

Vocal **quality** depends in part on the structure of the vocal organs. A speaker with a long, narrow jaw and a rather delicate larynx (voice box or "Adam's apple") will have a tenor voice which no amount of training can develop into a deep bass. But the person endowed with a tenor voice will speak in a fuller, rounder, more pleasing tone if he cultivates the lower register of his natural speaking voice. But quality has other aspects. Some readers of Scripture make the mistake of thinking that they are giving the impression of greater dignity and reverence if they read in a loud, pompous, "ministerial" tone. This is known as the *orotund quality*. Others in trying to avoid such a tone, read in a light conversational manner (*oral quality*), which is equally inappropriate to the public reading of Scripture. On a recent occasion the writer heard the leader of a meeting read in such a tone. He read the Scripture lesson rather rapidly in a very light tone with a great deal of inflection and without pausing between phrases. Finally at the end of the reading he said, "Let us pray," in the same tone and without pausing between the Scripture and his request for prayer. It would have seemed humorous if it had not been so shockingly inappropriate. An irreverent person intending to read the Scripture in a light, flippant manner would have done it in much the same way. The reader should employ a full round tone (normal quality), neither too heavy nor too light. It should have simple dignity and strength as opposed to a lightness that is almost frivolous or a pomposity which is ludicrous.

Of equal importance for good reading is **force**. Force means not only a sufficient degree of loudness but also emphasis. The reader should avoid monotony. Nearly every Scripture reading has points of climax. The greater importance of a word, phrase, or verse is indicated by greater emphasis. Inexperienced or thoughtless readers emphasize adverbs, adjectives, or other relatively unimportant words. Nouns and verbs, the words used to designate people, places, objects, and actions and what happens to them—these form the backbone of language. Note the difference in emphasis in the following: "Finally, my brethren, be strong in the Lord." "Finally, my brethren, **be strong** in the Lord." Proper emphasis brings richness of meaning.

The aspect of voice known as **pitch** also enables the reader to give meaning to the

passage read. Without proper attention to pitch, the voice is flat and monotonous. The use of pitch makes speech melodious. A well-modulated voice rises and falls like the melody of a hymn. Pitch has three aspects: key, step, and glide, or slide, as in music. Indignation and firmness are indicated by a lower key, joy and aspiration by a higher. In the plea, "Don't go!" the word "go" might be several steps lower (or higher) than "don't." An upward glide would be used with "Ah, hah!" to express, "Just as I thought!" A downward glide on "Aw!" would signify pity or sympathy. The beginner preparing to read a passage of Scripture in public should practice the reading to determine how he may add richness of meaning by varying the pitch.

Readers may err grievously through lack of attention to **time** in reading. First of all, the reader should remember that reading or speaking to a large audience is different from speaking to one person near at hand in conversation. In a church or other large auditorium the sound waves



A CHRISTMAS HYMN

It was the calm and silent night!
Seven hundred years-and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea,
No sound was heard of clashing wars—
Peace brooded o'er the hush'd domain:
Apollo, Pallas, Jove, and Mars
Held undisturb'd their ancient reign,
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night!
The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless
sway:
What reck'd the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago.

Within that province far away
Went plodding home a weary boor:
A streak of light before him lay,
Fallen through a half-shut stable-door
Across his path. He pass'd—for naught
Told what was going on within;
How keen the stars, his only thought—
The air how calm, and cold, and thin,
In the solemn midnight,
Centuries ago.

O strange indifference! low and high
Drowns over common joys and cares;
The earth was still—but knew not why
The world was listening, unawares.
How calm a moment may precede
One that shall thrill the world for ever!
To that still moment, none would heed,
Man's doom was link'd no more to
sever—
In the solemn midnight,
Centuries ago.

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charm'd and holy now!
The night that erst no name had worn,
To it a happy name is given:
For in that stable lay, new-born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago.

—Alfred Domett.

must travel farther before they reach the ear of the listener. The rate of reading must be slower to give the listener's thought centers more time to interpret the message carried by the sound waves. Good readers reduce the rate of utterance. They read slowly so that the listener can hear without effort. Another aspect of time, the pause, is important for emphasis. Pause gives the listener an opportunity to grasp the full meaning of a word or phrase. Compare "I-the-Lord-have-spoken-it" (read rapidly without pause) with "I [pause] the Lord [pause] have spoken it"; or (Psalm 1:3) "And-he-shall-be-like-a-tree-planted-by-the-rivers-of-water, - that-bringeth-forth-his-fruit-in-his-season;-his-leaf-also-shall-not-wither;-and-whatsoever-he-doeth-shall-prosper" with "And he shall be like a tree [pause] planted [slight pause] by the rivers of water, [pause but without letting the voice fall to too low a pitch] that bringeth forth his fruit [slight pause] in his season; [full pause] his leaf also [pause] shall not wither; [full pause] and whatsoever he doeth [pause] shall prosper." The beginner can do no one single thing that will improve his reading so much as to slow his rate of reading and to use the pause smoothly and skillfully.

Public reading of the Holy Scriptures, then, is not to be undertaken lightly. A proper attitude toward the Word and toward the audience demands that the reader choose a suitable passage and read it reverently. He must remember that the reason for reading is to enable the listener to hear and understand. To do that he must enunciate distinctly and read loud enough to be heard. His facial expression, his posture, and his bodily tensions should show that he is interested in the reading and in his audience. He should employ as skillfully as possible the four aspects of voice, quality, force, pitch, and time, to communicate his interpretation of the meaning of the passage. There may be more than one correct way to read a given portion, but he should study it prayerfully and experiment with possible renderings until he decides which is best. The Spirit who wrote the sacred volume will aid the conscientious student of the Word to read it to the edification of his hearers.

Goshen, Ind.

The health of the church depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members.—Chas. Kingsley.

GREAT GAIN

(Continued from page 306)

really have to rejoice in this Christmas season—Donna and Marilyn both—rich Donna and poor Marilyn," replied Betty as she bade her parents good night and went to her own cheery room.

And that night as Betty knelt by her bedside her heart was singing with joy and praise because of the rich gift of God's love. And she did not forget to pray for the rich girl who suffered so radiantly in her poor gloomy room down by the railroad tracks, nor for the poor girl in her palatial home on Highland Avenue who was so poverty-stricken in spiritual things.

Meadville, Pa.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXII. Repentance (Continued)

BY THE Y.P.B.M. EDITOR

It is interesting to study the nature of repentance as it is revealed in the Scriptures. One may search for the definitions and origins of the term, but the best definitions may be found in the experiences of men whom God calls to repentance and their response to that call of God. It is quite certain that the experiences of men made possible the significance of the terms used in the Scriptures. Men do not have similar experiences. The same nature of experiences is possible, but exact similarity is one of the things in human experience that seems to be lacking. Jesus never performed His miracles in the same manner, although similar results were effected in His grace of healing. Blind eyes were opened, the deaf were made to hear, lepers were cleansed, and the dead were raised to life, but all the instances had some different process connected with them.

Thus the experience of repentance may differ with the individuals concerned, but the results of true repentance are the same. John the Baptist said, "Bring forth . . . fruits meet for repentance." Some repented at once at the preaching of the man in the wilderness, while others concerned themselves with arguments and with questionings before they changed their minds and acted according to the spirit of repentance.

We must remember that those who repented under the preaching of Jesus and John and at the injunction of the apostles in their early ministry in Jerusalem and Judea were Jews who understood repentance in the light of the Old Testament. Their first impression would be that of concern and regret for the past conduct and attitude toward the Lord and His kingdom. And then there would follow the change of mind and of action relative to a right attitude toward the Lord and a fitness of life for the kingdom of heaven that was at hand. Both of these ideas are found in the terms applied to repentance in the Old Testament.

The terms as used in the Greek differ from those in the Hebrew, necessarily; and in the transition there is found some distinction of definition. While some forms of the word denote sorrow and inner concern as to life and conduct, the term most frequently used implies a change of mind and purpose. In the experience of Judas, it is said "He . . . repented himself, . . . and departed, and went and hanged himself" (Matt. 27:3-5). He was **careful and concerned**, but he did not **change his mind**. Jesus reproved the Jews for having no care or concern for the preaching of John. Matt. 21:28-32. Paul had concern for the fact that he had made some of the Corinthians sorry by the letter he had written them, for it had effected his purpose. II Cor. 7:8. The only other text making use of the same term is that found in Heb. 7:21. It applies to the Lord, who did not repent of the oath concerning the priesthood of Christ. Neither

Paul nor the Lord had reason to change their mind or purpose concerning the things they had done, although there may have been sorrow or regret concerning the attitude of men toward their purposes.

The chief element in New Testament repentance is that of changing the mind and purpose. This is the purpose in the call of John the Baptist and of Christ. When John began preaching, he told of the coming Messiah and of His kingdom. "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. . . . Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:2-6).

The import of the preaching of John was, that unless there was a repentance from sin and a turning from the ways of evil, the judgment of God would come upon them. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. . . . And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. . . . He will burn up the chaff with unquenchable fire" (Matt. 3:7-12). All this teaching implied that there must be a change of mind as well as a change of conduct on the part of those who repented at his preaching. Nothing is said of the sorrow of souls in connection with this matter of repentance, but it is evident that there would be such on the part of those who realized the significance of the need of repentance.

Sorrow and Repentance

Twice in His ministry it is said of Jesus that He wept. On the first occasion He was with the bereaved friends of deceased Lazarus. "When Jesus . . . saw her [Mary] weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. **Jesus wept**" (John 11:33-35). At the grave, when they had taken away the stone, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but **because of the people which stand by** I said it, that they may believe that thou hast sent me" (John 11:41, 42). The sorrow of Jesus was more His concern for the people than for His own sorrow, for why should He sorrow for one whom He was about to restore to life? This sorrow of the Lord was like the sorrow of God in the Old Testament times. For God was often grieved unto repentance for the

sins of mankind. This sorrow of Jesus was also manifested when He beheld Jerusalem, on the occasion of His triumphal entry into the city. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44). All of the Gospels contain the story of the entry of Christ into Jerusalem; but only Luke records the fact that the Lord wept over the city. Here again is the sorrow of God at the unrepentant manner of the people whom He would save from their destruction.

But there is a sense in which the sorrow of man is a proper accompaniment of repentance. The publican who stood in the temple in prayer, "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13). Although nothing is said of repentance in this incident, it is manifest that repentance was expressed in the prayer of the publican, while it was absent in the prayer of the Pharisee.

Among the Corinthians there had been occasion to receive a reprimand from the apostle. I Cor. 5:1-13. "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." In his second Epistle, Paul speaks of the sorrow occasioned by his reprimand. "If I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? . . . Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2:1-8). The sorrow which was occasioned by corrective methods resulted in the repentance and renewal of life by the one who had sinned.

The apostle seems to have in mind the particular instance of transgression and the benefit of a godly sorrow for sin, when he again refers to the report of Titus, who told of conditions in Corinth. II Cor. 7:1-16. See verse 8—"For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For **godly sorrow worketh repentance to salvation** not to be repented of: but the sorrow of the world worketh death."

Paul's method of effecting sorrow for sin was by means of revealing the sinfulness of sin. The sinning soul was to be delivered unto Satan for the destruction of the flesh. If a man would serve sin which is from the

Evil One, then let him be delivered to Satan and learn what destruction is wrought by sin and the devil. Such a revelation of sin must be appreciated if one is to be truly sorry for sin. On the other hand the sin of the flesh has no fellowship in the midst of the children of God. The holiness of God is appealed to in order to appreciate the nature of sin and a proper sorrow for sin. The result of such **godly sorrow** is repentance and amendment of life.

The sorrow of the world has its illustration in the only case of repentance in the Scriptures where repentance is mentioned concerning a soul which was lost. **Judas repented himself.** There is no indication that Judas acknowledged his transgression to Christ, though it may have been possible that Jesus was living when Judas hanged himself. Matt. 27. Here was sorrow, or repentance, which was not a change of mind. True repentance with godly sorrow will acknowledge its sin and seek forgiveness, for the forgiveness of sin is the purpose of God to all who repent. The gift of the Holy Spirit is promised those who repent and believe on the Lord Jesus Christ. Acts 2.

Another instance of repentance which brought not the desire of the heart was that of Esau. Heb. 12:17. In the case of this man, it was too late to change his mind, after he had sold his birthright to Jacob who had received the blessing from his father Isaac. The birthright blessing was only one, and it had been sold by Esau. Tears brought no new birthright to him, and the blessing of the field and a nation was all that Isaac could bestow upon one who was called a fornicator and profane person. Sorrow of the world can bring no relief to the soul. The fornicator and profane person (spiritually) can be satisfied only by the flesh and the world. There is a time when the blessings of the Spirit might be desired, but there is no time nor place to change the mind that has put away the blessings of the Spirit. Such a case seems to be indicated by Paul in writing to the Hebrews concerning the formalities of religious life instead of going on to spiritual perfection. Heb. 6. "It is impossible . . . to renew them again unto repentance." Such have supplanted the things of the Spirit and of Christ by attachment to the principles of faith and the formalities of Christian life, and are satisfied with them. They are not renewed unto repentance, for they have set their hearts and minds on those things and will not go on to perfection. This is not an act which is a sin against the Holy Ghost. It is rather a sin similar to that of Esau, through which they have chosen the material things rather than the riches of the Spirit which they have rejected. See verses 4-8. How can those who are satisfied with the husks of Christian living have godly sorrow unto repentance?

King Saul may be a good illustration of one in the Old Testament who seemed to be sorry for his loss of relationship with God and sought his restoration into God's good graces. He did receive the Spirit of God and was able to prophesy with other prophets. Samuel said to him, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them" (I Sam. 10:6). In his presumption, Saul sinned in offering a sacrifice which was only in the province of the priesthood. I Sam. 13:13, 14. Again Saul was presumptuous in saving the king, Agag, and bringing back the best of the spoil of the Amalekites. I Sam. 15. While Saul acknowledged his sin, yet he prayed not to God but to Samuel, to save himself from the disgrace of the elders and people. See verses 22-31. Indeed Saul

worshiped the Lord, but the Lord had rejected Saul. The spirit of the unrepentant man is manifested in his future conduct. He would have slain Samuel, who expressed his fear of Saul when the Lord told Samuel to appoint Jesse, the son of David, as king of Israel. I Sam. 16. The latter experiences of Saul also prove his self-determined way, for he invoked the witch of Endor for information as to his successes and at the end of his life fell upon his own sword to save himself from the disgrace of being a captive of his enemies. Saul was once little in his own eyes. His latter end was an evidence of his turning away from God, and like Esau seeking his happiness in the morsels of fleshly lust and self-exaltation.

Repentance and Penance

Some authorities seem to be of the opinion that the use of the word "repent," taken from the Latin, is unfortunate for our English appreciation of the true meaning of repentance. The root of the word means punishment. Taken in that light, repentance would be a punishment for our sins. The godly sorrow which possesses the soul of one who had sinned would be an affliction either to purge the life or to drive the soul unto the Lord for confession of sin and forgiveness. This might have some bearing on our experiences, but it may not be the proper light in which to appreciate repentance.

Godly sorrow worketh repentance to salvation. According to the Greek signification, godly sorrow effects a change of mind, that remains changed. It would scarcely appear reasonable that one should change his mind and turn to God in order to escape godly sorrow. There is room for godly sorrow in one's life even when repentance has led one to turn away from the sins which have beset him. Paul was conscious of the sin of his past life even to the last. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim. 1:15). The knowledge of his former life and his attitude toward the church was a matter of constant thought on the part of Paul. Though it was done in ignorance, the grace of God which was manifested toward such an one was worthy of his thought and devotion. He was still, in his own estimation, the chief of sinners, who was saved by grace. The constant sorrow for sin, with godly sorrow, is the spirit which enables one to constantly turn away from the sins of life and keeps one in the fellowship of righteousness and in the love of God and His truth.

Although the judgment for sin will lead one to turn away from sin, repentance is the factor which decides the issue and places one in the right attitude to God. The heathen turned from their idols to serve the living God. I Thess. 1:9. Repentance is the attitude which keeps one in the spirit of sorrow for the sin which held us from God.

Doing penance has no place in the plan of God to save men from their sins. Each year the Hebrews were obliged to afflict their souls by eating unleavened bread, on the day of the Passover. Deut. 16:3. With every feast occasion there was to be a spirit of remembrance of the days of their sorrow and the denial of the common ways of life to order their lives and spirits with restrictions. This was the affliction of the souls which the Lord commanded. Lev. 16 and 23; Num. 29:7.

In the new dispensation we are told to "mortify" our members which are on the earth, and to mortify the deeds of the body. Col. 3:5; Rom. 8:13. But this does not mean that we must destroy them by physical pro-

cesses. The wages of sin is death. No amount of affliction of the body will make an atonement for the soul. The teaching that physical suffering will make amends for the wrongs done is an error. The teaching that we are judged of God for the sins we have done is also an error. It is true that the Lord permits chastenings which will yield the "peaceable fruit of righteousness." Heb. 12. Such chastenings are to be sent of God, and are not imposed upon us by men. The persecutions of the believer are but trials which purify the life and, removing the dross, reveal the purer gold of the Christ life that is within.

CHRISTMAS EVE

(Continued from page 319)

the story of love to one precious soul."

As the hour was getting late it was decided to close this first family gathering with prayer, each one taking part.

Grandfather thanked God for His great love in sending Jesus to save us from our sins. He prayed that we might ever be unselfish with our homes and money and that we would always be ready and willing to help others—and he added most earnestly a request that God would help us find those most worthy and most needy.

Mother thanked God for Jesus and His love and for her faithful and loving family. She also prayed for all our relief workers and missionaries. She remembered especially Sister Miriam Wenger of Africa whose dear companion was taken just recently to live with Jesus and the angels. And she closed with a prayer for our dear Mennonite friends, the Wiedmers in France, who have suffered through two wars and who have been so kind to so many of our missionaries and friends.

Milton prayed for greater love for the colored people. While in the South he had learned to know them in a different way. He also prayed that the way might open for him and some of his friends to do relief work in China.

Fred prayed for the relief and mission work in South America. His prayer showed a knowledge of the work at each place and an acquaintance with most of the workers.

Lettie was much moved as she prayed in her tender, loving way for the dear needy souls she had left in Africa. She felt so unworthy to enjoy the comforts of home when there were so many who had almost nothing.

Barbara thanked God for her dear little boys and girls at school. She prayed that each pupil might learn to love Jesus and that each one would have a happy Christmas.

Lucy prayed for the little girl in India to whom she had sent her best doll. And Johnny prayed for Scrooge and for Tiny Tim whom he loved from his first acquaintance.

Father Young closed with expressions of appreciation and love and asked God to fill each one with His Spirit and to grant wisdom that each one might be of greatest service to his Lord, to his church, and to his home.

And the family quietly retired for the night.

It would seem as if the biggest thing in all God's universe is a man who prays. There is only one thing more amazing, and that is that man, knowing this, should not pray.—Samuel Chadwick.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE CHRISTIAN'S PLACE IN THE LIFE OF THE NATION.—Matthew, Chapter 5; I Tim. 2:1-4; Tit. 3:1-8; I Pet. 2:1-17

Lesson for December 9, 1945

Golden Text.—Blessed is the nation whose God is the Lord.—Ps. 33:12.

Matt. 5:1-12. Despite the vociferous declamations of certain Bible teachers that the Sermon on the Mount is the constitution of a future kingdom of God upon earth, I cannot make myself believe that the Master would have called His disciples to Him and taught them in the second person ("Blessed are ye") if it had not been intended for them and for us. With Peter, we are looking for a new heaven and a new earth wherein dwelleth righteousness, but our immediate concern should be, how to promote the kingdom of God now. And to me the first step is to enthrone Christ as king in my own life; and I, for one, am willing to take the Sermon on the Mount as the constitution of the kingdom established in my soul. And, until you can give me something better to guide my daily steps, I will accept it as the light that leads me to godlikeness in this present evil world. And, if I ever by divine grace, mature into the moral attributes described in these first twelve verses, I will, in the fullest sense, be the salt of the earth and the light of the world.

Matt. 5:13-16. It takes but little salt to season much food; it takes a larger portion to preserve and prevent decay. But that small portion in the ethical realm sets the standards of right and wrong for the entire mass of mankind, and is the only preventative of utter social corruption. Let the Christians lose their savor (and it is happening), or let them be destroyed, and hell would presently move from the nether regions to this mundane sphere.

When I entered the evangelistic field forty years ago the several congregations always tried to arrange it so that the meetings could be held during the time of the full moon. The moon does not give much light, and what little light it gives is reflected to us from the sun; but we certainly miss it. Jesus is the true Light, and we are but reflectors of that glorious light. We do not shed much light, but God forbid that we should hide that little under a bushel when the world needs it so badly. One phosphorescent fly gives but little light, but the combined light of millions turns the night to dim day. Let us all shine together.

Verses 17-42. Man's opinions of right and wrong may change, but the laws of right and wrong are eternal and immutable. And living under the New Covenant doesn't make null and void the law written by the finger of God on two tables of stone. The chemical poisons that killed people six thousand years ago will have the same effect on human bodies today. Alcohol, when taken into the body, has always destroyed nerve cells and overthrown human reason. And it will continue to do so as long as men are men and alcohol is alcohol. Hate breeds hate, and

only the love of God can overcome the viper's brood.

Verses 43-48; II Cor. 6:18-7:1. Who would not want to be counted as one of the sons of God in that realm beyond this vale of tears! If it was a desirable relationship then, it is no less so now. We are a long distance from perfection now, but that is just so much more reason why we should not delay in making a start in that direction. With His Spirit within and His Word before our eyes we can go on unto perfection. If I didn't believe that, I'd have to believe that God is a liar; and—perish that thought.

I Tim. 2:1-7. The first, the most important work that I can do for my country is to spend much time in prayer for all its citizens and especially for its officials. All other things will not equal that in potency and blessing.

Tit. 3:1-8. To be subject to the laws of the land, and to be ready and active in every good work is the ideal for every citizen, and especially for the Christian. If we all did that here in these United States, the Garden of Eden itself would not be more desirable as a place of habitat.

I Pet. 2:1-17. As the people of God on earth we are to ever show forth the praises of Him who has called us from darkness into His marvelous light. This we do by being subject to the laws of men as well as to the laws of God; and then being so busy going about doing good that we will have no time to be naughty. Nature abhors a vacuum. Keep the life filled with good, or it will fill up with evil. Light drives out darkness; love expels hate; and goodness leaves no place for evil.

EXALTING CHRIST IN THE LIFE OF THE NATION.—Isa. 9:2-7; Luke 1:26-80; Heb. 1:1-4; I Pet. 3:13-18, 22; Jude 24, 25

Lesson for December 16, 1945

Golden Text.—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Isa. 9:2-7. From the days of the Judges, the northern tribes of Israel had taken to idolatry from which nothing could wean them. The afflictions of God at first were light; but after the ten tribes under the leadership of Jeroboam had definitely broken with the worship of Jehovah the afflictions became more grievous. Finally the Assyrians took them into a captivity from which they never returned. The land was then settled by imported idolaters who feared the Lord but worshiped their own idols. Their descendants continued there and walked in darkness until the coming of Christ. With His coming and the Galilean ministry these people saw a great light; and under the preaching of Philip after the day of Pentecost, many of them were converted and great joy came upon them. Their rejoicing was comparable to the

joy of harvest, the greatest rejoicing among all the tillers of the soil.

The hand of political oppressors is always heavy, and these people had been thus afflicted for centuries, but the oppression that comes from idolatrous sin far exceeds that of tyrants. This is the yoke, and staff, and rod that was broken by the child that was born of a virgin to be the world's Saviour and everlasting King. Earthly empires have grown until they held almost universal sway, and then exploded like a puffball. But the kingdom of His dear Son, like that of David, shall grow from year to year; but unlike the natural empire that David built during his lifetime, this kingdom shall be of eternal duration, reaching its zenith of greatness only when all things shall have been brought into subjection to Him, when He will turn the kingdom over to the Father that He may be all in all. As God did not need a pick and shovel to make a material world, neither will He need swords and other weapons to establish His kingdom. The weapons of our warfare are not carnal, but spiritual, and mighty through God to the tearing down of strongholds of sin.

The zeal of selfish men may eat up much good that the church would otherwise accomplish; but the zeal of the Lord of hosts working through His Son and the faithful few will accomplish for God far more than Gideon and his faithful few accomplished in the day of Midian.

Luke 1:26-80. Almost invariably the great benefactors of mankind had noble mothers. Among those, the one most signally honored was Mary of Nazareth. Among the mothers of the race there probably have been others just as devout, but the Master became incarnate but once; so only one woman could be thus highly favored. But of the others, Elisabeth, in the hill country of Judea, has been a greater benefactor of the human race by giving us John the Baptist than all the mothers of warriors since the birth of Nimrod. Give us a generation of godly mothers and we will presently have a nation replete with blessings unaccompanied by sorrow and misadventures. But where are they to be found?

Heb. 1:1-4. Only He who made the world is wise enough to run it. And only when our statesmen accept the role of viceroys of the King of kings will we have rulers who are just, and ruling in the fear of God. Then righteousness will exalt the nations and peace and good will will dethrone the god of war. Jesus is at the right hand of the Father in His Majesty on high; He calls upon us to be His right-hand men here.

I Pet. 3:13-18, 22, 23. God has set the rulers of the nations for the protection of the good and for the punishment of evildoers. It has happened in the history of mankind that rulers have done just the opposite. But that situation is rare and is found only in times of national apostasy. But always the eyes of the Lord are over the righteous and His ears are open to their cry. He allows only such things to befall His servants as will work for the good of the people of God and the glory of His name.

Sanctify God in your hearts. Keep faith and a good conscience. Be always ready to give a reason (in meekness) for the hope that is within you. That will make the ungodly ashamed; and when they are ashamed of their ungodliness, they will soon be ready to pledge allegiance to your King.

THE MESSAGE OF CHRISTMAS TO THE WORLD.—Luke, Chapter 2

Lesson for December 23, 1945

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Luke 2:1-3. In the eyes of men there are things that happen as a result of fortune. We call them luck. But with God there is perfect planning and timing and in the working out of His immutable providence there is no allowance for chance. Of all the millions of male children that have been born, only one is described as the "seed of the woman," and He was foretold immediately after the Fall, but came in the fullness of time as planned by divine wisdom.

Joseph and Mary lived at Nazareth, but the prophet had foretold that the Saviour of the world should be born at Bethlehem. To accomplish this God moved upon Augustus Caesar to issue an order of enrollment for purposes of taxation of all adults throughout his vast empire. The order was so issued that it required Joseph to leave Nazareth for Bethlehem at a time when that good and just man did not want to leave his young wife alone; so he took her along.

Verses 4-7. Joseph was of the house and lineage of David; so the regulations for the enrollment required his going to Bethlehem. Joseph's genealogy is recorded in Matthew. But Luke gives a different genealogical record. To my judgment it is beyond doubt the genealogy of Mary. Being only the adopted son of Joseph, Jesus could not have been of the house and lineage of David by birth except from His mother's side. Hardly had they arrived at Bethlehem—and before arrangements could be made for a fitting room for Mary—when the event of most stupendous importance to the human race in all time was fulfilled; the Redeemer of mankind was born in the manger at Bethlehem. The less we are the more we are ashamed to stoop. God, Infinite Greatness, was not ashamed to take the lowest imaginable door of ingress into the world. Even mother Eve was not more alone and humble than Mary. Neither a doctor nor a midwife was there. Loving, but inept, Joseph was her only companion in that hour of travail; and after the Child was born her own hands bathed and dressed him. But unseen attendants were there. God the Father hovered about that humble bed as His only begotten took upon Himself the garment of frail humanity; and angels with faces covered in holy reverence hovered near.

Verses 8-20. The shepherds. There is a saying that you can't see a town because of the houses. Something similar frequently happens to ecclesiastics. They have been so active in the affairs of religion and for so long that it (religion) becomes to them as something common and unclean. When once an ecclesiastic brings the things of God down to the level of politics or worldly business he has reached the point where he will no longer be able to receive divine revelation. Of all the folks about Bethlehem and Jerusalem at that time the only ones capable of receiving the news of the Saviour's birth with gladness were shepherds abiding with their flocks in the field.

The angels. It was a fallen angel that turned man against God and brought sin and destruction upon the human race. As Abaddon glories in man's fall and destruction, even so the angels in glory rejoice in his salvation. Not only did they rejoice at the Saviour's birth, but there is joy among the angels whenever that Saviour recovers another child from the world of lost men. And, given the privilege, they would gladly tell the story of redeeming love to the world of men. But the Master has given that work to the redeemed among men. If I do not have enough of the love of God to try to save others, it is extremely unlikely that I have enough of divine grace to save myself.

The message. Good news. That good news is for all, but only a few appreciate it enough to avail themselves of its glorious benefits. We mean to do so by and by, but things of the flesh occupy us too much to do so now.

Good will and peace. Even in times of war the Christian has the peace that God gives, but unsaved men and nations do not have it even in times of national peace. Peace is not surcease from war, but a union with God so complete as to merge our souls into oneness with the Lord. That brings a peace unattainable by human device. Such men have good will to all, even to their most cruel enemies. Lacking that good will toward man you cannot have peace even though you live alone in the world. Through His good will He offers peace to mankind; through my good will I offer it to all my fellow men.

WORLD FELLOWSHIP OF CHRISTIANS.—Acts, Chapter 10; Gal. 3: 26-28; I John 1:3, 4

Lesson for December 30, 1945

Golden Text.—The same Lord over all is rich unto all that call upon him.—Rom. 10:12.

Acts 10:1-22. We are always prone to think that we are the favored people. Because God chose the seed of Abraham to be the stewards of the mysteries of God until the time of the revelation of the Son, it was not very long until they got the opinion that it was for themselves alone. And the Christian white man of today, even though he may be missionary-minded, somehow feels that he has a unique place in the kingdom of God and that he is showing off his superior goodness by carrying the Gospel to the heathen.

In all ages and in all countries there have been those who sought the Lord; and God has never refused any that sought Him, whether they came from the Amorites, or the Moabites, or from the cities of Kedar.

And our blessed Lord reminded the Jews to their chagrin and anger that Naaman the Syrian, and the widow of Sarepta were more greatly blessed than any of the Jews of their time.

In our lesson we have a devout Roman seeking the Lord. All he had heard were reports that had drifted down to Caesarea of happenings at Jerusalem. Although commanded to preach the Gospel to every creature, the apostles had preached to none but Jews only. God knows our density of understanding; so He very patiently revealed to Peter by means of a vision what he should have learned when he was given the great commission; and at the same time He appeared to Cornelius to tell him what he should do to get right with God and to help break down the middle wall of partition between the Jews and the Gentiles. For, let it be known to all, racial prejudices and inter-racial animosities are equally strong on both sides.

Verses 23-29. Do not criticize Peter too harshly for talking back to God. He says that he didn't, and I take him at his word. But it took some time before the tremendous truth of human equality in the sight of God could find lodgment in his heart. But you often have argued more with God than Peter did. In all probability when God asked you to do something new and different you not only gainsaid, but you refused to heed, to your own spiritual loss.

Verses 30-33. Peter had made some concessions against his former rigid attitude on outward forms. He lodged with a tanner; and tanners were unclean under the teaching of the rabbis. He was yet to learn that neither trade nor race made a person unclean, but that the uncleanness of soul did. When that is unclean no outside washings can cleanse; and when the soul is pure no outside state can defile.

The cry of the lost sheep is always heard by the seeking shepherd. Would that our ears were as open to the cry of the soul-hungry!

Verses 34-43. God has made of one blood all the nations of men that dwell upon the face of the earth; and He has no FAVORITES. Regardless of race or nationality you are lost if you reject the one means of salvation that He has provided. And just so sure you will be accepted if you fear Him and work righteousness. Jesus is Lord of all. God had foretold in Isaiah 49 that He was to be His salvation unto the ends of the earth.

Jesus went about doing good; and He has given us an example that we should follow in His steps. The loudest profession of faith, unaccompanied by good deeds, is dead; and the terrible thing about such a creed is that the individual feels himself safe until the storms come and the winds blow and begin to beat upon his house built upon the sand, and then it is too late to start anew.

Not only is Christ Lord of all now; He will also be Judge of all at the time of His coming. He has promised eternal life to all them that obey Him; but I find no promise of eternal life to those to whom human misery never made any appeal strong enough to excite them to action to relieve.

Gal. 3:26-28. As many as have put on Christ by faith are children of God by that faith. Abraham, the father of the faithful, is also our father in the faith; and we together with him are heirs of the promises which are exceeding great and precious, having promise of the life that now is and of that which is to come.

In that family neither race nor station nor sex affects our standing before God. May all of us be like-minded.

A NATION IN THE MAKING, A PEOPLE OPPRESSED.—Exodus, Chapters 1-5

Lesson for January 6, 1946

Golden Text.—And he said, Certainly I will be with thee.—Ex. 3:12.

Ex. 1:1-8. Of the immediate family that went into Egypt there were seventy souls. But Jacob was tribal heir to Isaac, as Isaac had been to Abraham. In the days of Abraham there were already three hundred and eighteen men who could bear arms for their master. These men had families. It would be strange if the number had not increased by the time of Jacob's migrating to Egypt; but we have no intimation as to the number of servants and tribal members. In Egypt these were all considered as one group, even as all Americans are called Yanks in Europe.

Verses 7-14. Small families are not the result of a lack of fecundity but the deliberate refusal to obey the most compelling law of nature. It is invariably the beginning and sign of national decay. The descendants of Jacob had large families, but the native Egyptians' families were small. No wonder the new Pharaoh was alarmed.

The wisdom of this world is foolishness; and few people learn anything from the past. Had Pharaoh had wisdom (he thought he was wise), he would not have treated the descendants of Jacob as he did. They had been in Egypt long enough that it was home to them. By treating them kindly he would have won their good will and unfailing allegiance. Instead we have the beginning of a persecution that lasted more than eighty years and ended only when Israel left Egypt. Modern nations do not act any more wisely toward alien and minority groups; and, as with Egypt, always to the impoverishment of their own country.

Hardships are never sought after, but they are nearly always beneficial to those who suffer them.

(Continued on page 333)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

It may be helpful for the young people's meeting workers to take another general look at the unit of topics for October, November, and December, entitled "Unit IV. We Study the Bible." We notice that each month has its particular theme: **October**—"Learning to Know the Bible"; **November**—"Learning to Love the Bible"; **December**—"Learning to Use the Bible."

We now come to the last-named theme, "Learning to Use the Bible." The following subjects will be discussed this month: The use of the Bible as (1) **An Instrument of Salvation** (Published in the November issue); (2) **We Read the Bible** (given in this issue for Dec. 9); (3) **Meeting Human Needs** (Dec. 16); (4) **The Living Word** (Christmas theme); (5) **Solving Life's Problems** (Dec. 30).

We ought to **know** and **love** the Bible and we need also to learn to **use** that which we know and love for the ends toward which God has given His Word. Reading the Bible is one of the essentials in a well-perfected character, as the Apostle Paul has clearly written, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

The American Bible Society has designated December 9 as "**Bible Sunday**"—a day to inspire interest in the Bible throughout the world among Christian people and to encourage its distribution among all people everywhere in every tongue. This is a worthy program to consider and fits well this year with our young people's topics on the general unit, "We Study the Bible." May this unusual program of calling attention to a great theme be fruitful in arousing our interests and in giving us a lifetime desire to use God's precious Book to His glory and to the welfare of ourselves and our fellow men.

It is the hope that this effort concerning Bible study during the past three months will be fruitful in establishing some definite practices of Bible reading and study among our youth in particular and among all who come in contact with the work of the Y.P.B.M. To those who have not yet formed any definite plan of reading the Bible daily in a devotional way, it is especially fitting that such convictions be formed and that a plan be adopted suited to their circumstances and situations that will enable them to prosper in the Christian life and grow in grace and knowledge of the truth.

With co-operation among parents, Sunday-school teachers, ministers, and church workers generally this could become a time to have definite decisions made for regular feeding on the Word of God.

As we approach the new year we feel that the preparations that have been made in this special study during the past three months should fit us better for the days ahead which God may see fit to give us. We anticipate that the many thoughts impressed upon our minds during this time will be manifest in the great harvest of our future lives. As the years pass by we may see the results of our sowing in those who come after us.

A profitable new year to you all.

WE READ THE BIBLE

Acts 8:26-40; Deut. 31:9-13

Topic for December 9

MOTTO

"Blessed is he that readeth."

MEDITATIONS ON THE TOPIC

We Read the Bible.—We recognize the Bible as the Book of God that came to men to reveal what man needs to know about God and what God wants to do for us and wants us to do concerning Him. We want to know whether we are in the way or out of the way. A man on a journey does not want to go indefinitely in the wrong way because it costs time and labor and deprives him of many blessings that he might as well have by being on the right way. Reading the Bible will reveal the way of life and blessing and what to do when we find ourselves in the wrong so that we may get on the right way.

God, the author of the Bible through the inbreathing of His Spirit, anticipated man's need, not only for one generation or people, but for all generations and for the people of all nations and times. With all that God has anticipated concerning our soul needs, we can get little from it if we ignore the information which has so graciously been preserved for our service. We owe a debt of

gratitude to those who have translated the Bible into the tongue which is familiar to us. We ought to praise God for the gifts He gives through men whom He has endowed and used in the production of the Bible in the words of men and in our own mother tongue.

With such an attitude toward and appreciation for the Bible, we want to read it in the most profitable way in order to obtain the message it is to give us. Reverence for its Author and a living touch with its Author will bring to us the Spirit, who is the power by which the Word was written. He will open our understanding and enable us to grasp what is to be spiritually discerned. Helpful as our learning to read and to understand the meaning of words may be, we cannot dispense with the great Interpreter of the truth, who breathes into the words the breath of Life.

OUTLINE STUDY

I. Some Blessings Through Reading the Bible.

1. It perfects the man of God for service.—II Tim. 3:17.
2. It safeguards and rewards.—Ps. 19:11.
3. It insures success.—Josh. 1:7, 8; Ps. 1:1-6.
4. It teaches us to fear and obey God.—Deut. 17:18, 19.
5. It makes a man wise.—Ps. 119:97-104; II Tim. 3:15.
6. It gives one a taste for truth.—Ps. 119:127, 128.

7. It promotes spiritual growth.—I Pet. 2:2.
8. It is a means of quickening.—Ps. 119:92, 93.
9. It leads to a knowledge of Christ.—John 5:39, 46.
10. It enlightens one concerning the future.—Isa. 25:8; I Cor. 15:54.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Read."
2. Let Us Read the Bible.
 - a. To know God's counsels.
 - b. To find light on the way of life.
 - c. To learn what is right and wrong.
 - d. To find the way of salvation.
 - e. To learn more about Jesus.
 - f. To find spiritual strength for living.
 - g. To know the dangers to my soul.
 - h. To know what God has in store for His people.

For Seniors

1. Blessings I Realize Through Bible Reading.
2. What God Can Do Through an Earnest Bible Reader.
3. Practical Ways of Reading the Bible.

PERSONAL THOUGHT

Would I neglect to read a personal letter from a dear friend? Why should I neglect to read and meditate on the written message of God to mankind?

SEED THOUGHTS

A Testimony of Experience in Reading Ephesians

I was going to spend the Sabbath with my family in the country, and I carried with me a copy of the epistle. In the afternoon I lay down under a tree and read it through at a single reading. My interest being awakened, I read it through again in the same way, and again and again, as many as twelve or fifteen times; and when I arose to go into the house I was not only in possession of Ephesians, but Ephesians was in possession of me.—A Christian layman.

How to Study the Bible as a Whole, Each Book as a Whole

Begin to study the Bible where God began to write it, at Genesis. The rules of procedure are as follows:

First, read it **continuously**, i.e., without observing its divisions into chapters and verses.

Second, read it **repeatedly**, until you have the consciousness of its possession in outline.

Third, read it **independently**, i.e., without the aid at first of any commentary or other Bible help.

Fourth, read it **prayerfully**, in reliance upon the Holy Spirit who wrote it to enlighten its pages to your understanding.

The observance of these simple rules has never failed to produce the desired blessing.—Jas. M. Gray.

A Study of the Bible by Words

Words are little things, but they are not to be despised. A little key opens a precious casket, and a little coin will purchase what may save a life; and so, a little word may suggest a world of meaning, or become the turning point of a destiny. It has been said that words are finite, whilst the things which they represent are infinite. This is true; but we cannot get at the infinite truth

except through finite words. Bible words need to be carefully studied and well weighed; their usage must be mastered, and we must be prepared to give "small change" for them, that is, translate them into the language of our present daily life.—Trench.

MEETING HUMAN NEEDS

Hebrews 1:1-2:18

Topic for December 16

MOTTO

"Man shall . . . live . . . by every word . . . of God."

MEDITATIONS ON THE TOPIC

Meeting Human Needs Through the Bible.

—The Creator of men knows all the needs of men and how to meet them with provisions and remedies sufficient. Because God is the Author of the Bible, it is sure to be a sufficient guide to the human family for whom it was written. Because man departed from God's way and plan for his life, his condition is hopeless unless God undertakes for him and enables him to receive a means of restoration through which he can occupy a right relation to God and fellow men and the creation of God around him and to the eternity before him.

The things about us that militate against what we know is right make it difficult for men to take their place with the Creator and live the true life. The depravity into which man has fallen, the satanic power by which he is surrounded, the influences of a lost world about him, and the debt which sin has brought against him, are more than man can possibly meet without a knowledge of the plan and the power which God has revealed through the Bible in his behalf.

The Bible reveals the law of righteousness which God requires that man should keep. It shows man, who has broken that law, how he can be forgiven. It opens to man the means of grace and power through the Holy Spirit by which he can fulfill the righteousness of the law in Christ Jesus. It directs him in meeting the issues of his life in the material world so that he will be enabled to deal rightly with fellow men and live in obedience to the law of God. It centers men's minds on the things of spiritual and eternal value so that they are not led astray by things that are temporal and earthly.

I. Man's Needy Condition.

1. The Vital Needs of Humanity.
 1. Sinful and defiled.—Ps. 14:3; Rom. 3:9, 10, 22, 23.
 2. Hopelessly corrupted.—Rom. 5:12.
 3. In helpless captivity to Satan.—I John 3:8-10; 5:19; John 8:31-36.
 4. A darkened understanding.—Eph. 4:18; I Cor. 2:14.
 5. A defiled conscience.—Gen. 6:5; Tit. 1:15.
 6. Filthy flesh and spirit.—II Cor. 7:1.
 7. A feeble will.—Rom. 7:18, 23.
 8. Under the wrath of God against sin.—Rom. 3:19; Gal. 3:10; Eph. 2:3.

II. The Bible Reveals God's Remedy for Man.

1. Producing conviction of sin.—Rom. 7:21-24.
2. Giving repentance.—II Tim. 2:25; I Thess. 1:5-10.
3. Faith.—Rom. 10:18; Eph. 2:8.
4. A new life.—Tit. 3:5; Jas. 1:18.
5. Justification.—Rom. 3:24-26.
6. Cleansing and dedication to God.—Eph. 5:26.
7. A constant helper.—Heb. 13:5, 6.
8. A glorious hope of immortality.—I Cor. 15:51-58.
9. Light on all the pathway of life.—Ps. 119:130.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Help."
2. A Book for Good Counsel to Men.
 - a. For their sin-sickness.
 - b. For their daily life.
 - c. For their life work.
 - d. For their sorrows.
 - e. For their weakness.
 - f. For their hope of glory.

For Seniors

1. The Vital Needs of Humanity.
2. The Bible Meets Human Needs.
3. Light on Our Problems and Duties.

PERSONAL THOUGHT

Let us use the Word of God more and more, get acquainted with its teachings for man in whatever difficulties he may have fallen, and learn how to apply its precepts to all the situations of life.

SEED THOUGHTS

O Blessed Word

Eternal life God's Word proclaims
To lost and dying men;
By it alone we know the Lord,
Unseen by mortal ken.

God's grace is in His holy Word;
We need it ev'ry day;
In all our conflicts, this the sword,
Our ev'ry foe to slay.

By this same Word we know our work,
And how it should be done;
How we should live, and how thro' grace
The promised crown is won.

O blessed Word, O gracious Word,
We love it more and more;
O may it be our Strength and Sword,
Till earthly life is o'er.—L. W. Munhall.

The Bible is the only book suited to all people of all ages and to all conditions of men from the cradle to the grave.—Sel.

Time can take nothing from the Bible. It is the living monitor. Like the sun, it is the same in its light and influence to man this day as it was years ago. It can meet every present inquiry and console every present loss.—Cecil.

Let us exalt God's holy Word in the home. It has a message of hope and good cheer that will meet the need of every mother.—Sel.

THE LIVING WORD

John 5:39-47; 1:1-18

Topic for December 23

MOTTO

"The Word was made flesh, and dwelt among us."

MEDITATIONS ON THE TOPIC

The Living Word.—A word is the instrument by which intelligence is conveyed from one to another. The Bible is the Word of God and gives us an understanding of what God would have us know about Himself and His work and plans in behalf of mankind. When Jesus was here in the flesh He spoke words which carnal-minded men did not understand because they were unwilling to receive them from Him. He told them, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (Jno. 6:63). His words contained teachings of life-giving power to those who would open their hearts and receive them. Jesus is called the Word of God because He, in His incarnation,

has brought a revelation of God to men that brings life to the individual who receives Him and becomes partaker of the fellowship which He has opened to us. What the Bible teaches in the words of men Jesus teaches in the life that He manifested in the flesh among men. John writes, "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us" (I Jno. 1:2).

We may well rejoice that God was willing to give His Son and that His Son was willing to be made in the likeness of men so that men might have One who could impart in terms of our own life the truth of the life which God would have revealed. Thus the "Living Word" and the Bible are revealing the same great truths. The "Living Word" has made the written Word more real by the illustration of His own life in the flesh. He has made it possible for us to possess the Holy Spirit in our bodies of flesh and become living illustrations of the life which is given to us.

OUTLINE STUDY

I. The Word of Life.

1. Became incarnate.—I John 1:1; John 1:14.
2. Is the essence of the Scriptures.—Phil. 2:16.
3. Jesus is a revelation of the invisible God.—John 1:18; 14:9, 11.
4. The Scripture reveals the invisible God.—Acts 26:18.
5. Jesus knew men.—John 2:25.
6. The Scripture discerns men.—Heb. 4:12, 13.
7. Jesus lives eternally and the Word lives eternally.—I Pet. 1:23-25; Rev. 1:18.
8. Life eternal comes through the Gospel and through Jesus Christ.—John 20:31; 5:24; Rom. 1:16.

II. The Living Son of God.

1. Was in the beginning.—John 1:1.
2. Was manifested to men.—I John 1:2.
3. Rose from the dead.—Rev. 1:18.
4. Continueth ever.—Heb. 7:24.
5. Revealed the Father, God.—John 1:18.
6. Purged our sins and took a heavenly seat.—Heb. 1:3; 9:24-28.
7. Possesses all authority in heaven and in earth.—Matt. 28:18.
8. Is able to save to the uttermost.—Heb. 7:25.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Life."
2. The Living Son of God.
 - a. Was with the Father.
 - b. Came into the world.
 - c. Taught the way of life.
 - d. Died for man's sins.
 - e. Rose from the dead.
 - f. Went back to the Father.
 - g. Is our Saviour before God.

For Seniors

1. How Jesus Became the Living Word.
2. The Eternal Life Manifested in Jesus.
3. Purposes of the Incarnation.
4. What the Living Word Can Accomplish.

PERSONAL THOUGHT

I have two books to read: the Bible which is given by the Spirit of God and written in the language of men; and Jesus who is given of God in the form of men that His life may be a living epistle known and read by all.

SEED THOUGHTS

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12).

But if there has been on this earth no real, perfect human life, no love that never cooled, no faith that never failed, which may shine

as a lodestar across the darkness of our experience, a light to light amidst all convictions of our own meanness and all suspicions of other's littleness, why we may have a religion, but we have not Christianity. For if we lose Him as a Brother, we cannot feel Him as a Saviour.—F. W. Robertson.

The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side there is loss, Gethsemane and the rugged burden of Golgotha, but on the other is gain, the gain of the world's redemption.—W. R. Davis.

Our Lord is found in the Word, in the letter; the Word is found in Him, in the life. It is of highest importance to guard the written Word from losing its firm hold upon us as God's revelation of Christ. There are two forms or modes of such revelation: first, to the soul in the Scriptures; second, in the soul by the Spirit, in the experience of His indwelling; but the scriptural precedes the experimental as its basis, so that, without the former, the latter is impossible in all ordinary cases.—Pierson.

The Bible is Christ portrayed; Christ is the Bible fulfilled.—P.

SOLVING LIFE'S PROBLEMS

Psalm 119:57-72

Topic for December 30

MOTTO

"Making wise the simple."

MEDITATIONS ON THE TOPIC

Life's Problems and How to Solve Them.

—As sure as a pupil who tries to solve a problem in mathematics, and does not follow the right principle, fails, just so sure will those who try to solve life's problems, along any line, fail, if they do not use the principles of life which the Creator has designed for their right solution.

God has not left us in the dark. His Word gives many explicit instructions and unfolds many right principles by which the earnest soul who desires to live according to the will of God, will find a way to the right solution of every problem common to man. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11), says the Psalmist. He had learned the secret of keeping from sin by cherishing a love for the Bible and learning what it taught. In his secret we may freely enter and meet the issues of life about us in all its varied experiences by the wisdom given us in the Word of God.

As young people launch out into life, especially after they come to that age when they must make many decisions on their own responsibility, they find many occasions when they must say, "What shall be done about this?" There are often two well-defined courses to follow: one is designed by the viewpoint of men of the world who ignore the importance of heavenly things; the other is designed by the Creator who has set forth principles in the Bible in a way that will enable youth to know clearly what is right if they truly want to do the will of God.

It is well to make it a practice to seek the counsel of God by a prayerful study of the Word. Often God has provided men of God who serve in the exposition of the Word in behalf of God's people. These are available to the earnest soul to give counsel when the individual has not yet become experienced in finding the way of God in the Word. But in receiving such counsel it is well to confirm the counsel by the same Word and give it earnest study so that

we are able to help other souls who may be in similar perplexities.

OUTLINE STUDY

Problems Solved Through the Scripture.

I. Social Problems.

1. Treatment of others.—Matt. 7:12; Rom. 13:8; Gal. 5:14.
2. Family relationships.—Eph. 5:22-6:9.
3. The divorce problem.—I Cor. 7:10-16; Matt. 19:3-12; Mark 10:2-12.
4. Choosing companionship.—I Cor. 7:39, 40; II Cor. 6:14.

II. Financial Problems.

1. Motives in labor.—Eph. 4:28; Acts 20:32-35.
2. The true end to seek.—Matt. 6:24-34.
3. Dealing with defrauders.—Matt. 5:40; I Cor. 6:1-8.
4. Giving room for God.—Jas. 4:13-17; Luke 12:15-21.

III. Spiritual Problems.

1. Fellowship with God.—I John 1:5-9.
2. Prayer that avails.—Jas. 5:16; I Pet. 3:12.
3. Meeting suffering.—II Cor. 12:7-10.
4. Keeping clear of evil in others.—I Tim. 5:22; II John 11; I Cor. 5:11.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word "Wisdom."
2. Wisdom for Life's Problems from the Bible.
 - a. Bring your problem to God in prayer.—Jas. 1:5-7.
 - b. Search the Scriptures.—John 5:39.
 - c. Ask for understanding.—Ps. 119:18.
 - d. Obey all that you understand.—John 7:17; 5:44.
 - e. Keep your heart right before God.—John 9:31.
 - f. Prove all things by the Word.—Acts 17:11; I Thess. 5:21.

For Seniors

1. Heart Preparations to Learn Wisdom.
2. Recognizing God as the Source of Wisdom.
3. Using the Bible to Find Wisdom.
4. Problems I Have Solved by the Word of God.

PERSONAL THOUGHT

Have I a fixed purpose to follow the counsels of God in all the problems of life?

SEED THOUGHTS

The Bible is adapted to every age and nation, and every class of society; it is read by young and old, by rich and poor, by learned and ignorant. It has a message for childhood and manhood, for youth and old age, for the home and the church, for the nation and the world. It comes to us in times of prosperity or adversity, in sickness or in health, in joy or in sorrow. Everywhere and always does this dear book discover and minister to the deepest needs of the human soul. Take it where you will, to Africa or to India, to China or Japan, to Australia and the Islands of the sea, and this book will adapt itself to every need, and result in the uplift of the nation.—E. S. Stucker.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I've found thee true—
My counselor and guide.
The mines of earth no treasure give
That could this volume buy.
In teaching me the way to live,
It taught me how to die.—Morris.

If light is worth anything to those who sit in darkness, or hope to those who are oppressed with tormenting doubt; if wisdom is to be desired by those who are in perplexity, and comfort by those who are in trouble, and peace by those hearts who are full of strife, and forgiveness by those who

bear the burden of sin; if strength is a good gift to the weak, and rest to the weary, and heaven to the dying, and the eternal life of God to the fainting soul of man, then the book that tells of Jesus Christ and His salvation is not to be compared with any other book on earth for preciousness; it is the one book that every one ought to know by heart.—Washington Gladden.

CALLED UNTO THE FELLOWSHIP OF CHRIST

I Cor. 1:1-9; I Jno. 1:1-10

Topic for January 6

MOTTO

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

MEDITATIONS ON THE TOPIC

The Fellowship of Christ.—When we are called to a fellowship we need to consider the standing which such a fellowship affords. In estimating the fellowship of Christ we must estimate the standing of Jesus Christ with the Father. He has the standing of Sonship. I Cor. 1:9. That standing is no new position, but one which He has occupied of old with the Father in the creation of all things. Jno. 1:1-3. In the counsels of eternity with the Father, Jesus Christ, the Son, agreed with the Father to become the Redeemer of men. Eph. 1:4, 5. In these last times He has been made manifest for us so that we, who have become estranged through a heritage of depravity and sin, may be delivered "from the power of darkness, and . . . translated . . . into the kingdom of his dear Son." Such a translation is a marvelous change of conditions for us. It means to be taken out of the pit of eternal despair and set with Christ to the inheritance of eternal glory with the Father.

But while we are yet in the world, we have a standing and an experience of fellowship with the Son. We have set our affections on things above and not on things on the earth. We have interests in the heavens where our Friend, Jesus Christ, has a seat at the right hand of God. Col. 3:1-4. While we live we hold to the hope of the future glory and walk in a way which corresponds to the high calling of our life. It is no wonder that our life here on earth takes upon it the concerns of Jesus Christ for the lost of earth. We love what He loves. We rejoice in His joys. We abhor the things He abhors. We shrink from the darkness and the falsehood and the wickedness of the prince of darkness who seeks to overthrow the cause of Christ in behalf of souls.

OUTLINE STUDY

I. The High Calling of Fellowship with Christ.

1. The position of sons.—John 1:12; Rom. 8:15, 16.
2. Heirs of God and joint-heirs with Christ.—Rom. 8:17.
3. Royal priests.—I Pet. 2:9.

II. The Fellowship of Our Calling.

1. Filled with the fullness of God.—Eph. 3:17-19.
2. The fellowship of the Spirit.—Phil. 2:1; II Cor. 13:14.
3. Access to the throne of grace.—Heb. 4:14-16.
4. Partnership in His works.—I Cor. 3:9; II Cor. 6:1.
5. Likeness of mind and character.—Phil. 2:2-8; I John 1:5-7.
6. Sharers of suffering and reproach.—Phil. 1:29; I Pet. 4:14; Heb. 13:13.
7. Sharers of honors.—Rom. 8:17.
8. Partakers of the hope of glory.—Col. 3:4; Rom. 5:12.
9. The fellowship of saints.—Acts 2:42.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Fellowship."
2. Fellowship with a High Friend, Christ Jesus.
 - a. His sacrifice is mine; I am free.
 - b. His Spirit is mine; I am born again.
 - c. The Father is mine; I can talk with Him.
 - d. All things are mine; I am an heir.
 - e. His work is mine; we are partners.
 - f. His honor is mine; I shall be like Him.
 - g. His reproach is mine; I will suffer with Him.
 - h. His brethren are mine; I have fellowship with Christians.
 - i. His righteousness is mine; I can live uprightly.

For Seniors

1. The Greatness of Our Calling.
2. Fellowship with Christ a Testimony to the World.
3. Fellowship with Christ a Satisfaction to God.

PERSONAL THOUGHT

A high calling has come to the souls of men. Do we walk worthy of the calling? Do we represent the calling in its highest character to those about us?

SEED THOUGHTS

Repeat the story o'er and o'er,
Of **grace** so full and free;
I love to hear it more and more,
Since grace has rescued me.

The half was never told,
The half was never told;
Of grace—
Of peace—
Of joy—
Of love divine, so wonderful
The half was never told.

Of **peace** I only knew the name,
Nor found my soul its rest
Until the sweet-voiced angel came
To soothe my weary breast.

My highest place is lying low
At my Redeemer's feet;
No real **joy** in life I know,
But in His service sweet.

And, oh, what rapture will it be,
With all the host above,
To sing through all eternity
The wonders of His **love**!—P. P. Bliss.

Thou my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Saviour, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me thro' the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal
May I enter, Lord, with Thee.—F. J. Crosby.

SUNDAY SCHOOL

(Continued from page 329)

Verses 15-22. One sinner can do much evil; but there is a point beyond which God calls a halt. God blessed the midwives for refusing to be partners with Pharaoh in mass infanticide.

Chapter 2:1-10. In these verses we have the story of how God so circumvented the

rage of Pharaoh that he actually took a Jewish child into his home and educated him so that he became the deliverer of the Jews and the greatest religious leader and statesman that the race produced in four thousand years.

Verses 1-22. At the age of forty or earlier Moses made the momentous decision to cast his lot with his mother's people. According to Stephen he at this time became aware of the fact that God had chosen him to be their deliverer. In his own strength he took action which resulted in failure and a forty-year exile in the land of Midian. But during those forty years God was further preparing Moses for his great work by making him acquainted with all that land where the tribes later spent forty years during their wilderness sojourn. Besides he learned the most important lesson of all—a meekness that enabled God to use him without the hindrance of a naturally strong will.

Verses 23-25. After a reign of sixty-six years Rameses II died, leaving the throne to his son Meneptah. With the death of that monarch the way was now open for Moses to return to Egypt to face another ruler just as cruel, and to overcome him with the power of God and a shepherd's rod.

Ex. 3:1-12. At the base of Mt. Horeb, Moses had his final call to be the deliverer of Israel when God appeared to him at the burning bush. Wherever you meet God you tread upon holy ground. The unconsumed burning bush may have betokened the indestructibility of the Seed of Israel; but to my mind it teaches a far greater truth. A man, though eighty years of age, can become aflame with zeal for the glory of God and for a period of forty years do daily the work of several men without consuming his body through the Herculean labors. They that wait upon the Lord shall renew their strength. God's supply of wisdom and strength is inexhaustible. That wisdom and strength can be manifested in any soul that fully surrenders himself to the power of God.

There need be no doubt of the Lord's presence and help when I am fully surrendered to His purpose and will.

THE COMING OF LOVE

(Continued from page 312)

sea of hate, that there may be a refuge for those who want something better. Never before did the world so need the Gospel of love and its effective exemplification in human life. The bombers have, for the time being, ceased dropping their bales of revenge upon the people whom they hate. But still those bombs are stored in warehouses, still men are being trained to make and to drop them, still forces are aligning themselves which may easily bring about other and more deadly wars. But even into this era of hate the angels send their song, "Peace among men of good will." May we be in that blest company. We cannot observe the Christmas season better than by living and demonstrating the life of love which God sent into the world on that Christmas night so long ago.

Scottdale, Pa.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord"—(Ps. 27:4-6).

OUR BURDEN GOD'S GIFT

**Thy burden is God's gift,
And it will make thee calm and strong.
Yet, lest it press too heavily and long,
He says: "Cast it on me,
And it shall easy be."**

**And those who heed this voice
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And hope lights up the way
Upon the darkest day.**

**Take thou thy burden thus
Into thy hands and lay it at His feet,
And whether it be sorrow or defeat
Or pain or sin or care,
Leave it calmly there.**

**It is the lonely load
That crushes out the light of Heaven;
But borne with Him, the soul, forgiven,
Sings out through all the days
Her joy and God's high praise.**

—Frances Ridley Havergal.

SPIRITUAL TEMPERANCE

Albert Schweitzer, working in the African jungle, surrounded by darkness, disease, and death, wrote: "I work with unbroken concentration, but without hurry. However much I am at the mercy of the world, I never let myself get lost by brooding over its misery. I hold firmly to the thought that each of us can do a little to bring some portion of that misery to an end."

That is the spirit of a Christian; Jesus spread a new atmosphere by His very presence. When He spoke, people gained new courage and hope and strength. He did not allow himself to sink to the level of His environment but rather He lifted it up to His level. It is ever the task of Christians to be thermostats—controlling the temperature of their lives, not thermometers registering it—to change and set the atmosphere of their environment, not merely to record it.—Selected.

The Bible, then, has a mission grander than any other creation of God; for in this volume are infinite wisdom, and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, his guidance, his spiritual nourishment. If now I neglect my Bible, I do my soul a wrong; for the fact of this divine message is evidence that I need it.—A. E. Kittredge.

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COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

SHALL THE CHURCH BUILD ITS OWN SCHOOLS?

Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

Are the secular schools of today doing so? Let Mark Fakkema, General Secretary of the National Union of Christian Schools, speak:

The founders of our country linked religion with the schools. Said they in the famous Ordinance of 1787, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." Contrast this with a recent pronouncement of a State Supreme Court Justice: "The courts of this state and other states have uniformly discountenanced attempts to join religious instruction with the instruction prescribed for the public school."

Whereas in the early days of American history the children attended schools in which the Bible was the principal textbook, today the reading of the Bible with comment is generally prohibited.

Whereas those who laid the foundations of our country looked to the schools as the teachers of religion, we twentieth-century Americans have deprived the schools of religion, and thereby life of its real purpose and morality of its only basis.

Revolutionary Changes

It should be clear that during the last century American education has undergone revolutionary changes. How has this fundamental change come about?

The state school, having theoretically dethroned God in the field of education, did not long honor Him in practice. The more the state schools conformed to the state laws which governed them, the more secular the instruction. The more secular the instruction, the more secular the product. The more secular the public school product, the more secular the homes and the churches became. The more secular the homes and churches, the more secular the schools became. And the more secular the school, the more secular its product. Thus the vicious spiral with the turn of each generation approached ever nearer the point in which religion vanishes not only from the public schools but also from the life of the nation. The trend toward secularization of our nation was inevitable.

When the secular school system was still in its infancy, Dr. A. A. Hodge, of former Princeton fame, made the following prophetic statement: "It is capable of exact demonstration that if every party in the state has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and then he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists or the agnostics may be. It is self-evident that on this scheme, if it is consistently and persistently carried out in all parts of the country, the United States' system of national popular education will be the most efficient and wide instrument for the propagation of atheism which the world has ever seen."

What was prophesied by Dr. Hodge is amply verified these days. Speaking of the trend toward secularization, C. C. Morrison, the editor of "The Roman Christian Century," recently stated, "Public education without religion creates a secular mentality faster than the church can Christianize it." With what results? Morrison again, "Our society is unquestionably moving toward secularism which is only another term for atheism, and the reason for this trend is found in the exclusion of religion from the educational system."

Secularism a Threat

That the recent increase in secularism has been accompanied with a corresponding increase in lawlessness is apparent to all. Ac-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

According to J. Edgar Hoover, Director of the Federal Bureau of Investigation, U.S. Department of Justice (1939): "The record of fifty years of crime in America should cause us to bow our heads in shame. America today is seriously threatened by lawlessness and the very security, happiness, and welfare of our people are menaced. . . . Truly, fifty years of crime in America has culminated into a positive threat to our social order. Whether we like it or not we have been brought face to face with a crisis."

According to penal records the average age of criminals in America has dropped from forty-eight years to nineteen years in the past fifty years—from 1890 to 1940.

Many factors have no doubt contributed to the present alarming situation of moral irregularities, especially among those of teen age.

Speaking of secular instruction as a basic factor in our juvenile delinquency problem, Prof. C. Corrigan, instructor in sociology, Boston, Mass., states: "We are raising a generation of pagans. . . . The result is a harvest of juvenile delinquency, of brazen standards of conduct, and a general letdown in the quality of youthful ideals which bodes ill for the nation's future."

If the present trend of removing the stabilizing influences of Christianity from public life continues, we are preparing the state for totalitarianism. Not to possess the moral fiber and spiritual integrity is to lack the wherewithal to carry on the democratic way of life. The best American way of life can only be made possible by Christian forces.

Seventeen million American boys and girls of the 26,000,000 now attending the elementary and secondary schools receive no religious instruction whatsoever. The majority of our children now enter upon life's responsibilities without moral and spiritual training—and with a view of life that knows neither God nor His Word. Think of it! No real understanding of the meaning of life! Without hope for the life to come! Tragic!

Building their lives on sand! They know not "where they come from," and neither do they know "where they are going." Millions do not know "why they are here."

Speaking of the futility of secular education, Rev. F. H. Lindemann in a recent issue of the "News Service" states: "The attempt to build a life with nowhere to start, nowhere to go, and nothing to do on the way, must of necessity be disastrous." An aimless life is a futile life. Remove God from His throne and the throne will not long be unoccupied.

Altogether too often the youngsters are imbued with a philosophy of life which is contrary to Christianity. As an illustration of this, the case of the new president of the University of Illinois, George B. Stoddard, must suffice. He is one of the men who sounds the keynote of modern education in the secular schools. General MacArthur says: "The world's last chance is a return to religion." But—if such men lead the way, there will be no realization of the "last chance." Listen to a bishop who called him to account for some of his late writings:

I have tried for the past few minutes to bring into focus the crisis of civilization as it exists today. The swing back to Christ, prescribed by thinking men all over the world, will be a task worthy of Hercules.

For, in our very midst, we have materialist die-hards who still cling to the futile promises of their "brave new world" which has collapsed. Over and against the stirring words of MacArthur we hear such feeble fumings as these:

"Feeble in mind are the persons whose intact brains, giving the highest promise up through childhood, have been so systematically drugged with the vapors of dogma, superstition, and pseudo-logic as to fail at the lowest attribute levels; man-made concepts, such as devils, witches, taboos, hell, original sin, and divine revelation . . . kept alive in an unending chain of emotionally tinged spoken and printed words, having distorted the intellectual processes of millions of persons over the centuries."

Continuing, the bishop asked: Were these words penned by a Thomas Paine or by an Ingersoll? Or were they, perhaps, issued from the Kremlin or from Berchtesgaden? No, quite the contrary.

Challenge to State

These words appear in a book entitled, "The Meaning of Intelligence." And the author of that book, and these words, is the man who happens to be at the present time, the president-elect of the University of Illinois, George Dinsmore Stoddard.

It would be interesting to see what would happen if Doctor Stoddard stood face to face with General MacArthur and told him his "intellectual processes" were "distorted."

Establish Christian Schools

These should be established while there is still the opportunity in our waning democratic form of government. Christian America needs Christian schools if Christianity is to survive. She needs schools based upon the Word of God. The mere introduction of some Bible teaching in the secular schools will not be sufficient. The kite of many secular subjects, with the tail of a Bible theme, will not fly high.

What is needed is a God-centered program from the kindergarten up. This calls for a separate school system. Christian couples establish Christian homes in which Christian children are born. Why not Christian schools in which Christian children are reared?

A Christian Editor's Solution

Christian people are deeply concerned over the trends toward paganism in the public schools of the nation. When Protestantism committed itself to the support of the public school system the nation was in a more definite sense than today a Christian nation. The teachers usually opened every school day with prayer or Bible reading. Boards of education were careful to secure only such teachers as were morally circumspect and professors of religion.

While there are many communities in which this situation still obtains the number becomes appallingly less from year to year. Public schools in the larger cities are definitely pagan and not a few of those in the smaller communities of the nation are without moral influence. The shocking moral sag in the life of the nation is directly due to this breakdown in our schools.

The church, however, is not altogether blameless. In the early days of the nation it supplemented the work of the public schools with catechetical instruction in Christian doctrine and morality. The Bible was taught in the home and in the Sunday school. There was a time in which practically every child in the community received such training. What the public school was unable to do the church did for the moral life of the child. Today, the average church has abandoned catechetical in-

struction. The Sunday-school lessons fail to give a well-rounded view of Christian teaching. Worldliness has crept into the church. There is little effort being made to reach the unreached children and youth of the community for Christ.

In our estimation the chief stumbling block to a solution of this problem is "progressive education." Its principles have been accepted by large sectors of the leadership in both school and church. Progressivism is based on the educational philosophy of John Dewey. He holds the pragmatic point of view out of which springs the doctrine of activity in learning. He emphasizes science and the scientific method, with their evolutionary correlatives. He exalts humanism with its social philosophy. Dewey calls his philosophy "instrumentalism." Accordingly, all the gifts of man are instruments of control. Thinking and knowing are instruments by which obstacles are overcome and the mind set free. Ideas are instruments of integration, continuity, and survival. Education is an instrument by which the developing and changing child may ever be in quest of certainty. Experience is his source of knowledge. He learns by doing. Knowledge is the result and not the guide to action. Whatever is found to be practical is good.

Space forbids consideration of the manner in which this philosophy has worked to destroy the Christian and the American way of life. Suffice to say, our public schools under the aegis of Deweyism have become frankly and blatantly secular. They superarrogate their scientific viewpoint to the detriment of religion. The whole trend of American life as motivated by public instruction is to depersonalize God and then ignore Him; to abandon prayer; to neglect the reading and study of the Bible; to ignore Jesus as though He had never lived and the Christian church as though it did not exist; and to center life in material rather than spiritual interests. Socialism and communism are lauded. Traditional knowledge and culture are set aside. Conduct in individual and social life is amoral, is not decidedly immoral.

The only sufficient antidote for this deplorable state in which we find ourselves is of course a revival of the Christian religion capable of uprooting paganism whether of the Dewey brand or any other. This would consequently and inevitably involve the reconstruction of our educational philosophy and method, and the reorganization of our public school system.

The possibility of this solution unfortunately remains remote. The only courses which remain are (1) the provision of Christian schools, church-owned and staffed; (2) a campaign to eliminate unchristian and un-American influences from the public schools; and (3) the revitalization of the Sunday school and catechetical instruction in Bible doctrine.

A Seminary President's View

All such institutions as the Sunday school, part-time weekday religious instruction, vacation Bible schools, have been rightly characterized by the late Dr. J. Gresham Machen of the Orthodox Presbyterian Church as "woefully inadequate." "The real remedy as over against these makeshifts," says Machen, "is found in the establishment of Christian schools."

"Small Beginnings"

Christian schools are not in the experimental stage. Secular schools are still on trial. The founders of the American nation largely attended Christian secular schools. What did secular education do for Russia?—gave us Communism. What did it do for Germany, Italy, Japan?—gave us totalitarianism of the Fascist form.

Today, the nation faces "Federal Aid to Education" bills which are viewed with alarm by many thinking Americans and evangelical Christians. Our schools are in danger of "Centralized" and "Subversive Controls." It behooves all of us to be wide awake. The numbers of the bills are S. 181 and S. 717. In the introduction they deny "political control," but step by step this principle is violated. Fortunately, Senators Taft, Walsh, Wherry, and Ball caught one of the "flies in the ointment." They asked, If the State Legislatures want this bill, and demand money, why don't they ask for it? If the states do not want the bill passed, who does? The men who want the bill want to centralize control in Washington, capture the edu-

cational processes, and proceed to educate the rising generations along "liberal" lines. Some of the features are worthy. But there is enough of the other, that the whole needs reconsideration.

At the present time there are about 3,000,000 boys and girls in Christian schools. The Roman Catholics have 7,646 schools, with 2,148,723 pupils. Next come the Lutherans, with 1,103 schools and 66,149 pupils. Then follow other bodies, such as the Reformed Presbyterians, the Seventh-Day Adventists, the Mennonites, and others. That is, one pupil in ten in the United States goes to "private schools." If Christians want them, they can have them.

"SHALL WE BARK?"

Watchmen are called "dumb dogs" that cannot bark. The same may be said of churches that do not utter one word of protest against the evil which is round about them. A watchdog is expected to bark sometimes. A watchdog that slumbers and eats is a useless animal. Likewise a sleeping and well-fed church is a useless organization.

John, in the Book of Revelation, addressing the church of Sardis, said, "I know thy works, that thou hast a name that thou livest, and art dead"; and to Laodicea, "I know thy works, that thou art neither cold nor hot. . . . So then because thou art lukewarm, . . . I will spue thee out of my mouth." This slumbering lukewarm state was offensive to the Lord. These churches were wealthy and well-satisfied. They had no foes within and without. Why? Because they "said nothing," and "did nothing," although the devil and his forces were daily slaughtering the flock inside and out. Silence is indeed criminal in many respects.

Governor Barks

Recently, while the guest of Mr. M. R. Steffins, Detroit, Mich., I had the privilege of reading the letter written by Governor Murry D. Van Wagoner. He was invited to speak to the Gideons of the state. He was not afraid to bark. Listen in: "Since assuming the broad responsibilities of my present office I had brought home to me in a forceful manner the realization that some of the foundations of our civilization are slipping.

"I don't think any of our citizens would approve of the situation if they understood fully the implications of the subtle changes that have come under the guise of modernism, free thinking, individualism, and other isms. But it is hard to prove that some things which seem convenient and pleasant and self-indulgent are in reality the true fifth columnists of our nation.

"The solution to a problem of this kind is the return to the principles on which this nation was founded. Unless men are governed by God, they cannot govern themselves. Unless we recognize in humility that the Bible only has the solution to our earthly problems, we will fail. This same Book alone reveals life after death."

The Liquor Menace

The liquor situation is rapidly becoming alarming. We are fast becoming a nation of drinkers and drunkards—drinkers spending millions of dollars which should be used to higher purposes; drunkards who debauch their homes, neglect their families, and abuse their wives. Without the consideration of destroyed souls, it is indeed tragic. But where are the "barkers"? Recently, one such honored man, a minister of the deep South, spoke over the air, against this business. His contract was canceled. His voice was silenced. However, the liquor crowd went right on broadcasting. Where were the "barkers"? One noted attorney, not so much interested in getting rid of the liquor business, but deeply interested in "free speech," worked hard on this case until the stations had to take the liquor ad-

vertisers off the air. The Federal ruling is that on "public questions," both sides must be given the privileges of the air.

Freedom on the Air

Right now one of the nation's greatest conflicts is on: the question of the use of the air by the "evangelical" groups. The radio systems, with the exception of one, lean somewhat toward the liberal position. The Federal Council of the Churches of America assumes to speak for the churches of America. All this is presumption. There are millions of Christians whom they do not represent. But such is the situation. They are seeking to silence the voices of those who believe the Bible; who preach the Gospel; who protest against the world's evil; who believe in the separated life.

With all this un-American attempt to freeze out the "evangelicals," there are some voices being raised, but where are the millions of "barkers"? Why such silence? apathy? lethargy? Why? WHY?

The Movie Menace

Today, some 77,000,000 people attend the movies, more or less regularly. In that large number are millions of children and youngsters in the most formative period of life. These will be the future citizens of this fair land. The movie magnates use both "eye-gate" and "ear-gate." This makes for a dual impression. What are these millions seeing and listening to? The best clue is the ads. If the pictures of nude and lewd women and girls tell the true story, the nation has turned from the burlesque of the past for the entertainment of the present. But what about the other 50,000,000 who do not attend regularly? Where are the "barkers"? Yes, here and there voices are raised in protest. Some excellent books have been written. But where are those millions of "barkers"?

The Radio Monopoly

Gradually, it is becoming difficult for the better programs to get on the air. Control is getting into altogether too few hands. This ultimately makes for monopoly. One of the most disheartening statements made lately was, "The public is getting what it wants"; that is, "They do not want religious programs after Sunday morning; they want amusement." That may be true of millions. It is also true that other millions want something better. The very fact that the largest paid chains are paid voluntarily by individuals is proof of this statement. But where are the "barkers"?

Sometime ago, the writer protested to the National Broadcasting Company about a program. The protest reached the Vice-President, who wrote a three-page letter. He thanked us for the protest. He said, "We sell time; what they do with it, is beyond our control. But we sent your letter to the company." The result was a personal apology by the person taking part, and their word of honor not to use such language again. The Vice-President wrote: "What we can't understand is why more people do not protest." But the most significant thing was the following: "If there are a million listeners to a given program, if but a thousand would protest, they could change any program on the chain." The reason he gave is, "No company wants a thousand and more people disgusted." But where are the "barkers"?

A Strange Barker!

It amazed us to read, from the pen of Walter Lippman, in his recent book, "Preface to Morals," the following:

Dumb dogs, they cannot bark.—Isa. 56:10.

That was some bark! Some bark from a strange direction! May the Lord save us from being "dumb dogs" that cannot bark.

The United States government has removed all priorities on "surface transportation." Mission boards will now be permitted to send hundreds of missionaries to foreign fields.

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